

JACOBUS USSERIUS, ARCHIEPISCOPUS ARMACHANUS, TOTIUS HIBERNIÆ PRIMAS

London Printed for Nath: Rancw and Ionat: Robinson at the Kings Armes in S. Pauls Church yard 1680

In IACOBVM ARMACHANVM
præsulem pium, doctum, & omni laude
nostra meliorem.

Patricium venerare tuum vir Hiberne, tuumque
Iam post mille annos par decus Usserium.

Edvardus Bernardus



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THE

LIFE

Of the Moſt Reverend Father in GOD,

JAMES USHER,

Late Lord Arch-Biſhop

OF

ARMAGH,

Primate and Metropolitan of all

IRELAND.

With a Collection of Three Hundred LETTERS, between the ſaid Lord Primate and moſt of the Eminenteſt Perſons for Piety and Learning in his time, both in *England* and beyond the Seas.

Collected and publiſhed from Original Copies under their own hands, by RICHARD PARR, D.D. his Lordſhips Chaplain, at the time of his Death, with whom the care of all his Papers were intruſted by his Lordſhip.

LONDON,
Printed for NATHANAEL RANEW, at the Kings-Arms in St. *Pauls* Church-Yard.
MDCLXXXVI.

THE PREFACE.

WHEN *the Son of* Syrach *undertook to recount the Famous Men of Old, and record their Worth and Renown, he ſays of them,* That they were Men of Knowledge, Wiſe and Eloquent in their Inſtructions, that of theſe there are, who have left behind them a Name beloved of God and good Men, whoſe Memorials are Bleſſed; honoured in their Generation, being the Glory of their times, whoſe Righteouſneſs, ſhall not be forgotten, and although their Bodies be buried, yet their Names ſhall live for Ever. *And as in the former, ſo likewiſe in theſe latter Days, there have been many Men of excellent Endowments, for Wiſdom and Learning, for Piety and all other eminent Vertues, whoſe Memorials are with us in Church and State. Among theſe of the firſt Rank, this admirable Primate,* James Uſher, (*whoſe Life we are about to relate*) *ought to be reckoned, whether we conſider him, as he was indeed, a profound Scholar, exactly skilled in all ſorts of Learning, Divine and Humane, or as a Perſon of unfeigned Piety, and exemplary Vertue and Converſation, or as a Subject of ſteady and unmoveable Loyalty to his Sovereign Prince, or as a Clergy Man in all his Capacity, from a Presbyter to a Biſhop and Primate. So that I think of him, it may be as truly ſaid, as of* St. Auguſtine, *with a kind of Admiration,* O Virum, ad totius Eccleſiæ publicam utilitatem, natum, factum, datúmque divinitùs!

This Character his Writings have juſtly purchaſed him among the beſt and moſt Learned, whether of theſe or other Nations, whoſe Encomiums of him are too many and large for this Place, let me therefore include all, in that of a memorable * *Biſhop of our Church, who upon the Receipt of the Primates* Book de Primordiis, *thus writes of him*; I may truly ſay, that the Church hereafter will owe as much Reverence to his Memory, as we of this preſent Age, ought to pay to his Perſon.

William Juxon *Biſhop of* London, *and Lord High Treaſurer in a Letter.* Anno 1639.

And therefore when we have before us a ſubject of ſo Eminent Dignity, we ſhall need no Apology for reviving the Memory of this incomparable Prelate, *and collecting ſuch materials from his Life, his Papers, and the Informations of Wiſe and Knowing Men, as may render him, as well uſeful to future Ages in his Example, as a Perſon truly Illuſtrious in himſelf.*

1. *But perhaps it may be a needleſs attempt to write again the Life and Actions of this incomparable Primate, ſeeing it hath been performed already by ſeveral Perſons.*

2. *And*

2. *And likewiſe it may be demanded, how it comes to my ſhare, and what were the enducements to undertake this Province?*

1. *To the firſt I ſay, that though Dr.* Bernard *in the Sermon he Preached at the Funerals of the Lord Primate, hath ſaid many worthy things of him truly, which we have reaſon to believe (having the joynt Teſtimonies from Perſons of Worth and unqueſtionable Credit, who had been acquainted with this great and good Man for many years both in* England *and* Ireland *) and muſt go along with the Dr. a good way in reciting many material paſſages, contained in the ſaid Sermon; yet I take leave to ſay, that he hath omitted very many remarkable things, which perhaps either ſlipt his Memory, or came not at all under his obſervation; or becauſe that thoſe then in Power, would not indure that any thing ſhould be ſaid of the Primate, which might reflect upon that Uſurpation. Therefore we thought it needful to make up thoſe defects, by adding ſuch Remarks as are wanting in that Deſcription, and likewiſe to rectifie the miſtakes of thoſe Writers of the Lord Primates Life, who Writing after Dr.* Bernard's *Copy, are deficient alſo in their Accounts and lyable to Queſtion in ſome inſtances.*

2. *If it be demanded how it comes to my ſhare, to revive the Memory of this great Man, and to undertake the Task.*

To this I ſay, that I waited and heartily wiſhed to ſee, if any Perſon better Qualified than my ſelf (being ſenſible of my own weakneſs) would engage himſelf in this Affair, to whom I would moſt readily have Communicated thoſe Materials and Obſervations, which I had gathered together and lay by me for a long time: but at length perceiving it not likely to be undertaken, I was perſwaded by thoſe who have a prevailing Power with me, to take upon me this Task, and to acquaint the World with my own Obſervations, touching this moſt Reverend Primate Uſher, *whom I had the Advantage of any Man now living to know, for I had the Bleſſing of an intimate Acquaintance with his Perſon and Affairs, by my Attendance on him, during the laſt thirteen years of his Life. So that I may be thought capable to give a conſiderable Account, not only of the Lord* Primates *particular Diſpoſition and heavenly Converſation, but likewiſe of thoſe Paſſages and Performances of which I was an Eye Witneſs, and may confidently relate upon mine own Knowledge. This is the thing I undertake to perform, eſpecially in that part of the Hiſtory of his Life and Actions, from the year* 1642, *to the time of his Death* 1655.

But notwithſtanding my long experience of this excellent Perſon, and what I had collected from ſeveral paſſages in Letters, and by conference with thoſe who made Obſervations; yet I had not the confidence to attempt this work by my own ſtrength or ſkill, without Counſel and Help, therefore when I had drawn together the Memorials, *I conſulted with Perſons of better underſtanding than my ſelf, with requeſt to correct and amend what was miſplaced or not well expreſſed, and to remind me of any remarkable paſſage that had eſcaped my Memory. And the aſſiſtance I had in this kind, was adminiſtred by that Learned and Judicious Gentleman* James Tyrrell *Eſq; Grandſon to*

the

the Lord Primate, one as deeply concerned for the honour of his Grandfather as can be; he became helpful to me in hinting many passages touching his Grandfather, which he (tho then young) had himself observed, and had heard from Persons of great Worth and Credit, and of the Primates familiar Acquaintance. We also owe unto him the account given of the Lord Primates Printed Works, both of the time and occasion of Writing them, and subject matter treated on, as the Reader will perceive in the following History in their proper places.

In the next place it is requisite to mind the Reader touching the following Collection of Letters herewith published, being for the most part Originals, written by the Lord Primate to learned Men of our own and foreign Nations, or of those written to him, relating mostly to matters of Learning. These Epistles I gathered together with what care I could, and when I had selected those out of a far greater number, that I thought might prove most fit for publick view, and useful both in respect of the Learning contained in them, and the various subjects whereof they consisted, I would not presume to publish the Collection, until they had passed the Inspection and Censure of those Learned Men, to whom they were first shown, being Persons of great Judgment and Integrity, and who retain a very high Esteem and Veneration for the Primate's Memory.

Perhaps the Reader will expect to meet with, if not all, yet many more of the Primate's Letters, in this Collection than may be found; but by all our Industry and search they cannot yet be retrieved, partly because the Primate himself seldom kept Copies of his Letters, and many of those he had reserved met with the same fate which many others of his loose Papers and Manuscripts, which were either lost in his often forced removals, or fell into the hands of the Men of those spoiling times, who had no regard to things of that Nature.

There are other Epistles, not numbred with the former, at the end of this Collection, written by Men of great Names, found among my Lord Primate's Papers, which are thought worthy to be inserted and Printed.

Before I dismiss the Reader, I have one thing more to advertise, touching two Letters in the Collection, one written by Dr. Bedell, then Bishop of Kilmore in Ireland, to the Primate Usher, then Arch-Bishop of Armagh, and his answer to it, (as you will find Numb. 142. and 143.) importing an accidental difference between those two Eminent Bishops, and most intire Friends, touching the Administration and Jurisdiction in Ecclesiastical Courts, as then excercised in the Kingdom of Ireland; which Letters however otherwise Worthy of perusal, yet are now more especially published for the doing right to the Arch-Bishops Character, which might else have suffered by some injurious Reflections upon him, in the Life of that Bishop lately Written, taken up partly from some uncertain Reports, and partly upon the Bishops Letter to him upon that occasion. But how little Reason there was to say the Primate was not made for the Governing part of his Function, (as that Author affirms) besides his known abilities that way, his Answer

to

to the Bishops Letter, and other Composures of his upon those kind of Arguments, will sufficiently testifie. Of which inadvertency as the Composer of that Life is already made sensible, so we hope that he will do him Right, according as he hath promised, when time shall serve.

The order observed in disposing these Letters *in the following Volume, is according to their several Dates, that being concluded fittest both for the use and delight of the* Reader, *only some of them through mistake, are transposed, and others that were brought in late, are Printed at the latter end, of which the* Reader *may consult the Advertisment at the end of the Book. Farewell.*

THE

THE LIFE

Of the Most Reverend Father in GOD,

JAMES USHER,

Late Lord Arch-Bishop

OF

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Primate and Metropolitan of all

IRELAND.

Collected and Written by RICHARD PARR, D. D. his Lordships Domestick Chaplain.

Psalm CXII. v. 6. *The Righteous shall be had in Everlasting Remembrance.*

Proverbs X. v. 7. *The Memory of the Just is blessed, but the Name of the Wicked shall rot.*

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MDCLXXXVI.

THE LIFE OF The Most Reverend Father in God, JAMES USHER, SOMETIME Arch-Bishop of Armagh, PRIMATE of all IRELAND.

THIS great Person, whose Life we now write, was Born in the City of *Dublin*, the Metropolis of *Ireland*, upon the fourth day of *January*, *Anno Domini* 1580. His Father, Mr. *Arnold Usher*, one of the Six Clerks of Chancery, (and of good repute for his prudence and integrity) was of the Ancient Family of the *Ushers*, *aliàs Nevils*, whose Ancestor (Usher to King *John*) coming over with him into *Ireland*, and setling there, changed the name of his Family into that of his Office, (as was usual in that Age) his descendants having since brancht into several Families about *Dublin*, and for divers Ages bore the most considerable Offices in, and about that City. His Mother was *Margaret*, Daughter of *James Stanihurst*, who was of considerable note in his time, being chosen Speaker of the Honourable House of Commons in three Parliaments, and was *Recorder* of the City of *Dublin*, and one of the *Maistres* of *Chancery*, and (that which ought always to be mention'd for his honour) he was the first mover, in the last of the three Parliaments, of Queen *Elizabeth*, for the Founding and Endowing of a Colledge and University at *Dublin*, which was soon after consented to by Her Majesty; and, being perfected, hath ever since continued a famous Nursery for learning and good manners; blessing both the Church and State with many admirable men, eminently useful in their several Stations. His Uncle, by the Fathers side, was *Henry Usher*, (sometime Arch-Bishop of *Armagh*) a wise and learned *Prelate*; one who industriously pro-

moted the founding of that *Univerſity*, and by his Zeal and Intereſt procured of the ſaid Queen an eſtabliſhed Revenue for the maintainance of a Provoſt and Fellows, Students, and Officers, as may be ſeen by the *Charter* and Statutes of that Foundation; and ſo it has flouriſhed ever ſince with ample improvement: A happy Foundation and great honour to that Kingdom, having (in the ſpace of ſomewhat more than 90 years) ſent out divers Perſons very conſiderable both in Church and State; and yielded more than fifty Biſhops, beſides others of inferiour Dignities, who were many of them of great parts, and excellent learning. His Uncle, by the Mother ſide, was *Richard Stanihurſt*, a Learned man, (of the *Romiſh* Perſwaſion) an excellent Hiſtorian, Philoſopher and Poet, as appears by ſeveral of his Works ſtill extant, though ſome of them (for that reaſon written) againſt his Nephew; yet notwithſtanding their difference in Judgment, they had frequent correſpondencies by Letters, ſome of which you will ſee hereafter in this following Collection. He often mentioned two of his Aunts, who were blind from their Cradle, and ſo continued to their deaths, and yet were bleſſed with admirable underſtanding, and inſpection in matters of *Religion*, and of ſuch tenacious Memories, that whatever they heard read out of the Scriptures, or was preached to them, they always retained, and became ſuch proficients, that they were able to repeat much of the *Bible* by heart, and (as their Nephew told me) were the firſt that taught him to read *Engliſh*. He had but one Brother, *Ambroſe Uſher*; who though he died young, yet attained to great skill and perfection in the *Oriental* Tongues, and did render much of the Old Teſtament from the Original *Hebrew* into *Engliſh*, before King *James*'s Tranſlation was made, which I have ſeen, and is now in Manuſcript with his Nephew Sir *Theophilus Jones*, Knight, one of his Majeſties Privy-Council in *Ireland*. He alſo Tranſlated out of *Latin* into *Engliſh*, that Book written by his Brother, *James Uſher*, *De Eccleſiarum Chriſtianarum ſucceſsione & ſtatu*; which Tranſlation is yet only in Manuſcript. And of this *Ambroſe*, being a very young man, the Learned Mr. *William Eyre* in a Letter to Dr. *James Uſher*, writes thus, *Interea vero agnoſco me valde obæratum eſſe tibi, & doctiſsimo juveni, fratri tuo* Ambroſio, *qui peritiſsima manu ſua quædam in meum uſum ex Alcorano Arabice excripſit*; which knowledge in the *Arabick* Tongue in thoſe days was very rare, eſpecially in that *Country*: But our *James Uſher*, as God had furniſht him with excellent endowments of Nature, a treatable Diſpoſition, a ſtrong Memory, and a ready Invention; ſo by God's bleſſing, on his improvement of them, by his Learning and Induſtry, he arrived to that admirable perfection, that gave him a reputation ſuperiour to all that he could derive from his Family;

and

and rendred his name famous beyond the narrow bounds of his own Country, even throughout the Chriſtian World, wherever true Piety and uſeful Learning were had in any eſteem and veneration.

After he had learnt to read from his Aunts, he entered on the Bible (*that Book of Books, as he ever called it*) in which he made a happy beginning, and a more happy progreſs (like *Timothy*, of whom it is recorded, *That from a Child he had known the Holy Scriptures, which are able to make a man wiſe to Salvation.*) According to which excellent Rule he always governed his life and converſation. He began early to have a deep ſenſe of Religion, and to conſider the great concernment of his Soul, how he might ſerve God aright, *Remembring his Creator in the days of his Youth*, even, but in the tenth year of his Age: When he became fit for a Grammar-School, it happened that two eminent Perſons of the *Scottiſh* Nation (though their buſineſs and quality were then unknown) came to *Dublin*, being ſent over thither by King *James* (then King of *Scotland*) to keep a correſpondence with the *Engliſh* Proteſtant Nobility, and Gentry about *Dublin*, in order to ſecure his intereſt in that Kingdom, when Queen *Elizabeth* ſhould happen to die; theſe for a colour undertook the imployment of School-Maſters, to inſtruct and diſcipline Youth in Learning and good Education (for the want of ſuch was very great there at that time). The one was *James Fullerton*; (afterward Knighted, and of the Bed-chamber to King *James*,) the other was *James Hamilton*, (afterward alſo Knighted and created by the King Viſcount *Clandebois.*) To their Inſtruction and Tuition was our *James Uſher* committed by his Parents, with whom he made ſo great a proficiency in a ſhort time, that he became the beſt Scholar of the School for Latin, Poetry and Rhetorick, (all this being within the ſpace of five years.) He would uſually ſay, when he recounted the Providences of God towards him, That he took this for one remarkable inſtance of it, *That he had the opportunity and advantage of his Education from thoſe men, who came thither by Chance, and yet proved ſo happily uſeful to himſelf and others.* He told me, That in this firſt Scene of his life he was extreamly addicted to Poetry, and was much delighted with it, but afterward growing to more maturity and conſideration, he ſhook it off, as not ſuitable to the great end of his more reſolved, ſerious and profitable Studies, and then ſet himſelf induſtriouſly to purſue Learning of a higher Nature: Yet he always loved a good Poem that was well and chaſtly writ: And lighting once upon a paſſage in *Tully*, (*viz.*) *Neſcire quid antea quam natus ſis acciderit, id eſt, ſemper eſſe Puerum*; and alſo reading *Sleidan's* Hiſtory of the four Empires, he preſently reſolved on the ſtudy and ſearch of Antiquity, and all ſorts of Learning, and

1 *Tim.* 3. 15, 16.

how he might contribute to the advancement thereof: this was a brave, and a manly attempt for a Lad, but of 12 or 13 years of age; yet as he attempted, so he conquered all the difficulties which he met with in the search after, and bringing to light those many things, which ignorance had corrupted, and time well-nigh buried in oblivion; especially in a Country where there was then so great a scarcity of good Books, and learned Men. I mention these things so much above his years, for a remembrance of God's special Providence over this Person, in endowing him with such admirable gifts of Nature, to dispose him so vigorously to Learning, and to fit and qualifie him for such highly serviceable Undertakings; so that he seem'd designed by God, by his Doctrine, and Example to teach men how to live, and by his deep Learning, and strong Reason to confute the clamorous Cavils of the greatest adversaries of our Religion.

1593. In the year 1593 was *Trinity* Colledge in *Dublin* finished, and *James Usher* then in the thirteenth year of his age adjudged by his School-Masters sufficiently qualified for an admittance into that University, and so was entered accordingly. Dr. *Loftus* (sometime Fellow of *Trinity* Colledge in *Cambridge*) afterwards Arch-Bishop of *Dublin*, being the first Provost of that College, and Mr. *Hamilton* (one of this our *Usher*'s School-Masters, and Senior Fellow) was Tutor to this early ripe Youth; whose name (as the first Scholar there) stands to this day in the first line of the Roll: not without a future presage, that he might prove an honour and ornament to that Colledge and Nation, as he afterwards did. And being thus fixed, he sets himself in good earnest to the study of the Languages and Liberal Arts, not neglecting Ecclesiastical History and Antiquity, in all which he improved to admiration; for between fifteen and sixteen years of age he had made such a proficiency in Chronology, that he had drawn up in *Latin* an exact Chronicle of the Bible, as far as the book of Kings, not much differing from the method of his late *Annals*, excepting the enlargements in some more accurate Observations and Synchronisms of Heathen Stories: Sometime after this (before he was Batchelor of Arts) he had read *Stapleton*'s Fortress of the Faith, and finding his confidence in asserting Antiquity for the Tenents of Popery, and taxing of our Church with Novelty, in what it dissented from theirs, he was in a great dispute with himself where the truth lay, not then knowing but that those quotations, he made use of, might be true: but this he took for an undeniable truth, That the ancientest must needs be the right, as the nearer the Fountain the purer the Streams, and that Errours sprang up as the Ages succeeded; according to that known Speech of *Tertullian*, *Verum quodcunque primum, adulterum quodcunque posterius*: He suspected that *Stapleton*

ton might miſquote the Fathers, or wreſt them to his own ſenſe; which made him take up a firm reſolution, That in due time (if God gave him life) he would himſelf read the Fathers all over, and truſt none but his own Eyes in the ſearch of them; and this was the occaſion of his undertaking that great work, which he (afterwards) began at twenty years of age, and finiſhed at thirty eight; ſtrictly obſerving to read ſuch a proportion each day, from which no occaſions whatſoever ſhould divert him; the fruits of which labour, as the World hath already taſted in his learned Writings, ſo had he lived to finiſh that great work of his *Bibliotheca Theologica*, which he intended as the ſum of all his Studies on that important ſubject, whereof we ſhall give you a further account hereafter; yet before he was Maſter of Arts he had read here and there divers Books of the Fathers, and moſt of our beſt Authors, who had writ in confutation of the Errors of the Papiſts, with many of their Writers alſo; by which he had ſo well acquainted himſelf with the ſtate of each Controverſie, that he was able to diſpute with any of the Popiſh Prieſts, as he often did with the chiefeſt of them.

The Earl of *Eſſex* being newly come over Lord Lieutenant of *Ireland*, and Chancellor of the univerſity of *Dublin*, there was a ſolemn Act for his entertainment: Our *Uſher* being then Batchelor of Arts, anſwered the Philoſophy Act, with great approbation. But while he was buſily imploying himſelf in theſe ſtudies and great deſigns, to fit himſelf for the Divine Calling of the Miniſtry, (when he ſhould be qualified for ſo high and great imployment) his Father recommended to him the ſtudy of the Common Law (deſigning to ſend him ſhortly over to the Inns of Court in *England*,) but to this his Son was very averſe, it no ways ſuiting with his natural Temper and Complexion; yet dutifully would have ſubmitted, if his Father could not be brought to alter his mind in that matter: But ſoon after he died, and the paternal Eſtate deſcended to this his eldeſt Son, being of a conſiderable value; but this young Heir was ſo far from being tranſported by ſuch an acceſſion of Fortune, that it did not in the leaſt ſhake him from his deſign; for he finding it ſomewhat incumbred with Law Suits, and Siſters Portions, and fearing thoſe might prove an hinderance to the courſe of his Studies (which he ſtill reſolved to purſue) he choſe rather to commit himſelf to the Providence of God anew, and ſo very frankly gave his Inheritance to his Brother, and his ſeveral Siſters for their Portions; only reſerving ſo much of it as might enable him to buy ſome Books, and afford him a competent maintenance in the College. This act of his perhaps by ſome may be cenſured for indiſcretion; yet ſo much may be allowed him in his vindication, that it ſhews how 1598.

how little he valued Earthly things, in compariſon of true Wiſdom and Learning: And beſides, to let you ſee that he very well underſtood what he did in this matter, There is to be ſeen an exact Terrier of his own hand writing, of all the Eſtate and Leaſes left him by his Father: And that it might not be thought he did any thing raſhly, and with precipitation, he drew up an exact ſtate of all the Suits and Incumbrances that lay upon it, with directions what to do in them, which he committed to his Uncle (as Guardian for his Brother and Siſters) to be managed for their advantage, which he ſo well performed, that moſt of his Siſters (being ſeven in all) were afterwards very well married, and ſome of them to Perſons that proved eminently conſiderable both in Church and State.

And now being ſetled in the Colledge, and freed of his worldly cares, and left to his own choice, he devotes himſelf entirely to the purſuit of all literature both Humane and Divine; for the ſervice of God's Church, and the good of Mankind, (which he chiefly aimed at next the Salvation of his own Soul:) and in theſe noble ſubjects he conſtantly exerciſed himſelf; and did ſo much increaſe in all ſorts of knowledge, that his Fame (thô he ſought it not) went abroad, and he ſoon became an Example of Piety, Modeſty and Learning: But that which adminiſtred greateſt cauſe of admiration, was, That ſo much fruit ſhould be found upon a Plant but newly ſet, and ſcarcely ripe for bloſſoms; ſo that in this ſhort ſpace (from the thirteenth year of his age to the twentieth) he gave moſt ample proofs of his learning and abilities in all publick Exerciſes which he performed.

About the eighteenth or nineteenth year of his age, he being but Batchelor of Arts, was thought the fitteſt perſon to enter the liſts of diſputation with a daring and learned Jeſuite, one *Henry Fitz-Symonds*, then priſoner in the Caſtle of *Dublin*, who ſent out a challenge *Defying the greateſt Champion, and beſt Learned to diſpute with him about thoſe points* in controverſie between the Roman, and Reformed Churches: Our *Uſher* accepts the challenge, and accordingly they met; the *Jeſuite* made ſlight of him at firſt, as but a boy, and thinking it an eaſie task to baffle him, the Prieſt admits a publick Diſputation, (the ſubject of which was *Bellarmine*'s Controverſies) and becauſe the ſeveral matters in debate could not be diſpatched at one or two meetings, they appointed to meet once a week to argue the chief Points in Controverſie: But it ſeems that after one or two Conferences the *Jeſuite* had enough of it; for though he deſpiſed him at firſt, yet he did not care to have any more to do with him; for, after the ſecond Conference, this boaſting *Goliah* declined the Combate with this ſtripling; and not without cauſe, for he had felt the quickneſs of his Wit, the ſtrength

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of his Arguments, and skill in Disputation; so that this *Jesuite* quickly left the Field, as will appear by this modest Letter which Mr. *Usher* then writ to him.

I Was not purposed (Mr. Fitz-Symonds*) to write unto you, before you had first written to me, concerning some chief points of your Religion, (as at our last meeting you promised) but seeing you have deferred the same (for reasons best known to your self) I thought it not amiss to enquire further of your mind, concerning the continuation of the Conference began betwixt us. And to this I am the rather moved, because I am credibly informed of certain reports, which I could hardly be perswaded, should proceed from him, who in my presence pretended so great love and affection unto me. If I am a boy (as it hath pleased you very contemptuously to name me) I give thanks to the Lord, that my carriage toward you hath been such, as could minister unto you no just occasion to despise my Youth; your Spear belike is in your own conceit a Weavers Beam, and your abilities such, that you desire to encounter with the stoutest Champion in the Host of* Israel*, and therefore (like the* Philistine*) you contemn me as being a boy; yet this I would fain have you know, that I neither came then, nor now do come unto you in any confidence of any Learning that is in me, (in which respect, notwithstanding, I thank God I am what I am) but I come in the Name of the Lord of Hosts (whose Companies you have reproached, being certainly perswaded, that even out of the mouths of Babes and Sucklings he was able to shew forth his own Praises; for the further manifestation whereof, I do again earnestly request you, that (setting aside all vain comparisons of Persons) we may go plainly forward, in examining the matters that rest in controversie between us; otherwise I hope you will not be displeased, if as for your part you have begun; so I also for my own part may be bold, for the clearing of my self, and the truth which I profess, freely to make known, what hath already passed concerning this matter: Thus intreating you in a few lines, to make known unto me your purpose in this behalf, I end, praying the Lord, that both this, and all other enterprises that we take in hand, may be so ordered, as may most make for the advancement of his own Glory, and the Kingdom of his Son, Jesus Christ.*

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James Usher.

No answer to this Letter, nor any further conference can I find: but this, the *Jesuite* confessed after he got out, *viz. Prodiit quidam octodenarius, præcocis sapientiæ juvenis, de abstrusissimis rebus Theologicis, cum adhuc Philosophica studia vix emensus, nec ex Ephebis egressus, &c.* In *English* to this effect, "There came to me once a youth of about "18 years of age, of a ripe Wit, when scarce, as you would "think,

Vide ejus Præfat. ad Britanno-Machiam, &c.

how little he valued Earthly things, in compariſon of true Wiſdom and Learning: And beſides, to let you ſee that he very well underſtood what he did in this matter, There is to be ſeen an exact Terrier of his own hand writing, of all the Eſtate and Leaſes left him by his Father: And that it might not be thought he did any thing raſhly, and with precipitation, he drew up an exact ſtate of all the Suits and Incumbrances that lay upon it, with directions what to do in them, which he committed to his Uncle (as Guardian for his Brother and Siſters) to be managed for their advantage, which he ſo well performed, that moſt of his Siſters (being ſeven in all) were afterwards very well married, and ſome of them to Perſons that proved eminently conſiderable both in Church and State.

And now being ſetled in the Colledge, and freed of his worldly cares, and left to his own choice, he devotes himſelf entirely to the purſuit of all literature both Humane and Divine; for the ſervice of God's Church, and the good of Mankind, (which he chiefly aimed at next the Salvation of his own Soul:) and in theſe noble ſubjects he conſtantly exerciſed himſelf; and did ſo much increaſe in all ſorts of knowledge, that his Fame (thô he ſought it not) went abroad, and he ſoon became an Example of Piety, Modeſty and Learning: But that which adminiſtred greateſt cauſe of admiration, was, That ſo much fruit ſhould be found upon a Plant but newly ſet, and ſcarcely ripe for bloſſoms; ſo that in this ſhort ſpace (from the thirteenth year of his age to the twentieth) he gave moſt ample proofs of his learning and abilities in all publick Exerciſes which he performed.

About the eighteenth or nineteenth year of his age, he being but Batchelor of Arts, was thought the fitteſt perſon to enter the liſts of diſputation with a daring and learned Jeſuite, one *Henry Fitz-Symonds*, then priſoner in the Caſtle of *Dublin*, who ſent out a challenge *Defying the greateſt Champion, and beſt Learned to diſpute with him about thoſe points* in controverſie between the Roman, and Reformed Churches: Our *Uſher* accepts the challenge, and accordingly they met; the *Jeſuite* made ſlight of him at firſt, as but a boy, and thinking it an eaſie task to baffle him, the Prieſt admits a publick Diſputation, (the ſubject of which was *Bellarmine*'s Controverſies) and becauſe the ſeveral matters in debate could not be diſpatched at one or two meetings, they appointed to meet once a week to argue the chief Points in Controverſie: But it ſeems that after one or two Conferences the *Jeſuite* had enough of it; for though he deſpiſed him at firſt, yet he did not care to have any more to do with him; for, after the ſecond Conference, this boaſting *Goliah* declined the Combate with this ſtripling; and not without cauſe, for he had felt the quickneſs of his Wit, the ſtrength

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" think, gon through his courſe of *Philoſophy*, or got out of his " Childhood, yet ready to diſpute on the moſt abſtruſe points of Divinity: But afterwards the ſame *Jeſuite*, living to underſtand him better, calls him *Acatholicorum doctiſſimus*; a tender expreſſion from a *Jeſuite*; he does not ſay of Hereticks, but of the Not Catholicks moſt Learned.

Anno Dom. 1600.] Being now twenty years old, and having lived in the Colledge ſeven years from his firſt admiſſion, he took the degree of Maſter of Arts; and the ſame year he was choſen Catechiſt Reader in the Colledge; in which office and imployment he treated of the pure Principles of the Chriſtian Religion, in Faith and Practice, as profeſſed and maintained by the Reformed Churches, in oppoſition to the Errors and Innovations, which had mixed themſelves with Primitive Chriſtianity; and ſifting the Wheat from the Tares, He did ſo learnedly and plainly diſcharge that Exerciſe to the ſatisfaction of his then Auditors, that he was much importuned to appear, and Preach in publick, which was (as himſelf then thought) very much above his years to enter on ſo weighty a charge. But not being able to withſtand the importunity of his Friends, and the commands of Superiors, he yielded, though with ſome reluctance; ſo that being thought fit for the Miniſtry in the twenty firſt year of his age, he was accordingly Ordained Deacon and Prieſt, by his Uncle *Henry Uſher*, then Arch-Biſhop of *Armagh*, with the aſſiſtance of others of the Clergy, *Anno* 1601, which though uncanonical, yet his own extraordinary merit, and the neceſſity which the Church then had of ſuch a Labourer, rendred a diſpenſation in that caſe very tolerable, if not neceſſary. And being not long after appointed to Preach conſtantly before the State, at *Chriſt-Church* in *Dublin*, on Sundays in the afternoon, he made it his buſineſs to treat of the chief points in controverſie between the Romiſh Church, and Ours: In which Diſcourſes he was ſo clear, powerful, and convincing, that he thereby ſetled many that were wavering, and converted divers from that Superſtitious perſwaſion to the Church of *England*. And now this young, but grave Divine applies himſelf to the ſtudy of gaining Souls, as the main end, and deſign of his Miniſtry, and this he continued through the whole courſe of his life, and was exceeding ſucceſsful in it. The firſt Text he preached on Publickly before the State, preſently after his Ordination, was *Rev.* 3. 1. *Thou haſt a name that thou liveſt, and art dead*; which fell out to be the day of the Battle of *Kinſale*, and was eſpecially ſet apart to pray for the good ſucceſs of that Engagement, which God was pleaſed to anſwer with a noble Victory.

And it muſt be here remembred, That in the year 1601, after that the *Iriſh* Papiſts, many of them in, and about *Dublin*, and

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ſome other parts of the Kingdom, had ſeemingly ſubmitted to the Laws, and came frequently to our Churches; yet there were ſtill very many of the *Iriſh* that kept their diſtance from the *Engliſh*, and ſtuck to their old Principles, and earneſtly ſolicited for a Toleration (or at leaſt a Connivance) to uſe their own way of Worſhip; which this zealous Divine believed to be Superſtitious, and Idolatrous. And fearing leſt a Connivance might be granted to them, and ſo a lukewarm indifferency to Religion might ſeize on the Proteſtants themſelves. This pious young man was deeply touched with the ſenſe of the evil of ſuch an Indulgence, and dangerous Conſequence of allowing liberty to that ſort of People, to exerciſe a Religion ſo contrary to the truth; and fearing that the introducing of that Religion tended to the diſturbance of the Government in Church and State; on which occaſion this newly Ordained Servant of God then Preached a very remarkable Sermon before the ſame Audience on a great Solemnity, and did not diſſemble, but freely gave his Opinion in reference to a Toleration: And this he did, from that of *Ezekiel*'s Viſion, concerning the deſtruction of *Jeruſalem* and that Nation, *Ezek.* 4. 6. *And thou ſhalt bear the iniquity of the Houſe of Judah forty days: I have appointed thee each day for a year.* He made then this his conjecture in reference to *Ireland* (*viz.*) From this year I reckon forty years, and then thoſe whom you now imbrace ſhall be your ruine, and you ſhall bear their iniquity. This then uttered by him in his Sermon, ſeemed only to be the preſent thoughts of a young man, who was no friend to Popery; but afterwards when it came to paſs at the expiration of forty years (that is from 1601. to 1641.) when the *Iriſh* Rebellion broke out, and that they had murthered and ſlain ſo many thouſands of Proteſtants, and haraſſed the whole Nation by a bloody War, then thoſe, who lived to ſee that day, began to think he was a young Prophet.

Neither muſt it be forgotten, that after the *Engliſh* Forces had beaten, and driven out the *Spaniards*, who then came to the aſſiſtance of the *Iriſh* at *Kinſale*, that Army reſolved to do ſome worthy act, that might be a laſting memorial of the gallantry of Military men; and that due reſpect which they had for true Religion and Learning. To promote which, they raiſed among themſelves the Sum of 1800 *l.* to buy Books to furniſh the Library of the Univerſity of *Dublin*. And when the Sum was raiſed, it was reſolved by the Benefactors, That Dr. *Challoner*, and Mr. *James Uſher* ſhould have the ſaid 1800 *l.* paid into their hands to procure ſuch Books, as they ſhould judge moſt neceſſary for the Library, and moſt uſeful, for advancement of Learning, which they accordingly undertook; and coming into *England* for that purpoſe; where, as alſo from beyond Sea they pro- 1603.

cured the beſt Books in all kinds, which were then to be had: So that they moſt faithfully diſcharged that great truſt, to the Donors and the whole Colledges great ſatisfaction. And it is ſomewhat remarkable, that at this time, when the ſaid Perſons were at *London* about laying out this money in Books, they then met Sir *Thomas Bodley* there, buying Books for his new erected Library at *Oxford*, ſo that there began a correſpondence between them upon this occaſion, helping each other to procure the choiceſt and beſt Books on ſeveral ſubjects that could be gotten; ſo that the famous *Bodleyan* Library at *Oxford*, and that of *Dublin*, began together.

About this time the Chancellorſhip of St. *Patrick*, *Dublin*, was conferred on him by Dr. *Loftus*, then Arch-Biſhop of *Dublin*, which was the firſt Eccleſiaſtical Preferment that he had, and which he retained without taking any other Benefice, until he was thence promoted to the Biſhoprick of *Meath*. Here he lived ſingle for ſome years, and kept Hoſpitality proportionable to his Incomes; nor cared he for any overplus at the years end, (for indeed he was never a hoarder of money) but for Books, and Learning he had a kind of laudable covetouſneſs, and never thought a good Book (either Manuſcript or Printed) too dear. And in this place Mr. *Cambden* found him, *Anno* 1607. when he was putting out the laſt Edition of his *Britannia*, where ſpeaking of *Dublin* he concludes thus, *Moſt of which I acknowledge to owe to the diligence and labour of* James Uſher, *Chancellor of the Church of St.* Patricks, *who in various learning and judgment far exceeds his years.* And though he had here no particular obligation to preach (unleſs ſometimes in his courſe before the State,) yet he would not omit it in the place from whence he received the profits, *viz. Finglaſs*, not far from *Dublin*, which he endowed with a Vicaridge, and preached there every Lord's Day, unleſs hindered by very extraordinary occaſions.

1607. In the year 1607. being the ſeven and twentieth of his age, he took the degree of Batchelor of Divinity, and ſoon after he was choſen Divinity Profeſſor in the Univerſity of *Dublin*; wherein he continued thirteen years, reading weekly throughout the whole year; his Lectures were Polemical, upon the chief Controverſies in Religion, eſpecially thoſe Points and Doctrines maintained by the Romiſh Church, confuting their Errors, and anſwering their Arguments by Scripture, Antiquity, and ſound Reaſon, which was the method he ſtill uſed in that Exerciſe, as alſo in his Preaching, and Writings, when he had to do with Controverſies of that Nature, then moſt proper to be treated on; not only becauſe incumbent upon him by virtue of his place, as Profeſſor, but alſo in reſpect of Popery, then prevailing in that Kingdom:

Kingdom: But as for thoſe many learned and elaborate Lectures he then read, written with his own hand, and worthy to be Printed, we cannot tell what is become of them; thoſe and many other of his Pieces, full of excellent Learning, being diſperſed, or loſt by the many ſudden removals of his Papers, or detained by ſuch to whom they were lent; and as 'tis pity any of the Works of this great man ſhould be loſt, ſo I wiſh that thoſe Perſons, who have any of them in their hands, would reſtore them to compleat theſe Remains, ſince they cannot be ſo uſeful in private Studies, as they would be if publiſhed to the World.

About this time there was a great diſpute about the *Herenagh Terman*, or *Corban* Lands, which anciently the *Chorepiſcopi* received; which as well concerned the Biſhops of *England*, as *Ireland*. He wrote a learned Treatiſe of it, ſo approved, that it was ſent to Arch-Biſhop *Bancroft*, and by him preſented to King *James*; the ſubſtance of which was afterwards Tranſlated by Sir *Henry Spelman* into *Latin*, and publiſhed in the firſt part of his Gloſſary, as himſelf acknowledgeth, giving him there this Character, *Literarum inſignis Pharus*: Which Treatiſe is ſtill in Manuſcript in the Arch-Biſhop's Library at *Lambeth*. 1609.

This year alſo he came over into *England*, to buy Books, and to converſe with learned men, and was now firſt taken notice of at Court, preaching before the Houſhold, which was a great honour in thoſe days. And now whilſt here, he made it his buſineſs to inquire into the moſt hidden and private paths of Antiquity, for which purpoſe he inquired after, and conſulted the beſt Manuſcripts of both Univerſities, and in all Libraries both publick, and private: and came acquainted with the moſt learned men here, ſuch as Mr. *Cambden*, Sir *Robert Cotton*, Sir *John Bourchier*, (after Earl of *Bath*) Mr. *Selden*, Mr. *Brigs*, Aſtronomy Profeſſor in the Univerſity of *Oxford*, Mr. *Lydiate*, Dr. *Davenant* (after Lord Biſhop of *Salisbury*,) Dr. *Ward* of *Cambridge*, and divers others, with moſt of whom he kept a conſtant Friendſhip and Correſpondence to their Deaths. After this he conſtantly came over into *England* once in three years, ſpending one Month of the Summer at *Oxford*, another at *Cambridge*, the reſt of the time at *London*, ſpending his time chiefly in the *Cottonian* Library, the Noble and Learned Maſter of which affording him a free acceſs, not only to that, but his own Converſation.

This being the thirtieth year of his age, he was unanimouſly choſen by the Fellows of *Dublin* Colledge to the Provoſtſhip of that Houſe, but he refuſed it; fearing it might prove a hinderance to his ſtudies, no other reaſon can be given for his refuſal: For at that time he was deeply engaged in the Fathers, Councils, and 1610.

Church Hiſtory, comparing Things with Things, Times with Times, gathering and laying up in ſtore, Materials for the repairing of the decayed Temple of Knowledge, and endeavouring to ſeparate the purer Mettal from the Droſs, with which Time, Ignorance, and the Arts of ill deſigning men had in latter Ages corrupted, and ſophiſticated it: For ſome years before he began to make large Notes, and Obſervations upon the Writings of the Fathers, and other Theological Authors, beginning with thoſe of the firſt Century, and ſo going on with the reſt as they occurred in order of time, paſſing his judgment on their Works, and divers Paſſages in them, which were genuine, which ſpurious or forged, or elſe aſcribed to wrong Authors: So that in the ſpace of about eighteen or nineteen years (in which he made it his chief ſtudy) he had read over all the *Greek* and *Latin* Fathers; as alſo moſt of the conſiderable School-men, and Divines, from the firſt to the thirteenth Century: So he was now well able to judge, whether the paſſages quoted by our adverſaries were truly cited, or not, or were wreſted to a wrong ſenſe: And this he did, not out of bare Curioſity, but to confute the Arrogance of thoſe men, who will ſtill appeal (though with ill ſucceſs) to Antiquity, and the Writings of the Fathers: But theſe learned Collections of his being a large Volume, and deſigned by him as the foundation of a more large and elaborate Work, which might have been of great uſe to the Church, were never finiſhed, but remain ſtill in Manuſcript, though he fully intended (had God afforded him life) to have fallen upon this as the only conſiderable work he had left to do, and which perhaps he had performed many years before his death, had it not been for that unhappy *Iriſh* Rebellion, which bereft him not only of that, but of all his other Books for ſome time (except thoſe he brought over with him, or furniſhed himſelf with here;) ſo that, when at laſt this Manuſcript (together with the reſt of his Library) was brought over from *Droghedah*, they found him engaged in that long and laborious Work of his *Annals*; and when that was done, he had (as an *Appendix* thereunto) his *Chronologia Sacra*, to perfect, though he never lived to make an end of it; ſo that it is no wonder, if he wanted opportunity, and leiſure to finiſh this great Task. But that he intended to give his laſt hand to this Work, will appear from this paſſage in his Epiſtle to the Reader, before his anſwer to the *Jeſuite's* Challenge, in theſe words: *The exact diſcuſsion, as well of the Authors, Times, as of the Cenſures of their Works, I refer to my* * Theological Bibliotheque; *if God hereafter ſhall lend me life and leiſure, to make up that Work, for the uſe of thoſe that mean to give themſelves to that Noble Study of the Doctrine and Rites of the Ancient Church.* And how much he deſired it might be

* *Which was the Title he intended to give theſe Collections.*

be done, may farther appear; that being askt upon his Death-bed, What his Will was concerning thoſe *Collections*? He anſwered to this effect, That he deſired they might be committed to his dear friend Dr. *Langbaine*, Provoſt of *Queens* Colledge, the only man, on whoſe Learning, as well as Friendſhip he could rely, to caſt them into ſuch a Form, as might render them fit for the Preſs. According to which bequeſt they were put into the hands of that learned Dr. who in order thereunto, had them tranſcribed, and then ſet himſelf to fill up the breaches in the Original (the quotations in the Margine being much defaced with Rats:) about which laborious Task, that learned and good man ſtudying in the publick Library at *Oxford*, in a very ſevere Seaſon, got ſuch an extreme cold, as quickly (to the great grief of all good men) brought him to his end, *Feb. An.* 1657. So that though that excellent Perſon Dr. *Fell*, (now Lord Biſhop of *Oxford*) who has deſerved ſo well of Learning, has endeavoured to get thoſe *Lacunæ* filled up, yet theſe *Collections* ſtill remain unfit to be publiſhed; though the tranſcript from the Original, with the Marginal quotations, and additions are now in the *Bodleyan* Library, as a laſting Monument of the Lord Primate's Learning, and Induſtry; and may be likewiſe uſeful to thoſe learned Perſons, for whom they were deſigned, and who will take the pains to conſult them. But the Original of the Authors hand writing is, or was lately in the poſſeſſion of the Reverend and Learned Dr. *Edward Stillingfleet*, Dean of St. *Pauls*. *Anno* 1612.

He was now in the 32^d. year of his age, in which he took the Degree of Dr. of Divinity, in that *Univerſity* wherein he was bred, and to which he was admitted by Dr. *Hampton*, then Arch-Biſhop of *Armagh*, and *Vice-Chancellor*, after he had performed the uſual Exerciſes, part of which was to read two Solemn Lectures on ſome places of Scripture: which he then did *on* Dan. 9. 24. *Of the Seventy Weeks. And on* Rev. 20. 4. *Explaining thoſe Texts ſo miſ-applied by the* Millenaries *both in Elder and Latter times.* *Anno* 1613.

The next year, being at *London*, he publiſhed his firſt Treatiſe *De Eccleſiarum Chriſtianarum Succeſsione & Statu*: being much magnified by *Caſaubon* and *Scultetus*, in their *Greek* and *Latin* Verſes before it, was ſolemnly preſented by Arch-Biſhop *Abbot* to King *James*, as the eminent Firſt-fruits of that Colledge of *Dublin*. It is imperfect, for about 300 years, from *Gregory* XI. to *Leo* X. *i. e.* from 1371. to 1513. and from thence to this laſt Century, which he intended to have added, had God afforded him longer life, though he had loſt very conſiderable aſſiſtances towards that deſign, as you will find hereafter, in the Series of this Relation. This he wrote to anſwer that great Objection of the Papiſts, when

when they ask us, Where our *Religion* was before *Luther*? And therefore the deſign of this Book was to prove from Authors of unqueſtionable Credit and Antiquity, that Chriſt has always had a Viſible Church of true Chriſtians, who had not been tainted with the Errours and Corruptions of the *Romiſh* Church: and that even in the midſt of the darkeſt and moſt ignorant times: and that theſe *Iſlands* owe not their firſt Chriſtianity to *Rome*.

About this time alſo he altered his condition, changing a ſingle for a married life, marrying *Phœbe*, only Daughter of *Luke Challoner*, Doctor of Divinity, (of the Ancient Family of the *Challoners* in *Yorkſhire*) who had been a great Aſſiſter and Benefactor to the late Erected Colledge at *Dublin*, having been appointed Overſeer of the Building, and Treaſurer for the money raiſed to that purpoſe: He was a Learned, and Pious man, and had ſuch a friendſhip for Dr. *Uſher*, that he courted his Alliance, and intended, had he lived, to have given him this his only Daughter, with a conſiderable Eſtate in Land and Money; but dying before he could ſee it concluded, he charged her upon his Deathbed, that if Dr. *Uſher* would marry her, ſhe ſhould think of no other perſon for a Husband, which command of her dying Father ſhe punctually obeyed, and was married to him ſoon after, and was his Wife for about forty years; and was always treated by him with great kindneſs, and conjugal affection until her death, which preceded his about one year, and a half. He had by her one only Child, the Lady *Tyrrel* yet living. Thus he lived for ſeveral years in great reputation, purſuing his Studies, and following his Calling; and whilſt he ſat at home, endeavouring the advancement of Vertue and Learning, his fame flew abroad almoſt all over *Europe*; and divers learned men, not only in *England*, but foreign Countries, made their applications to him by Letters, as well to expreſs the honour and reſpect they had for him, as alſo for ſatisfaction in ſeveral doubtful points, either in humane Learning, or Divinity; as the Reader may ſee in this enſuing Collection.

Anno 1615. There was now a Parliament at *Dublin*, and ſo a Convocation of the Clergy, when the Articles of *Ireland* were compoſed and publiſhed, and he being a Member of the Synod, was appointed to draw them up; which Articles being ſigned by Arch-Biſhop *Jones*, then Lord *Chancellor* of *Ireland*, and *Speaker* of the Houſe of the Biſhops in *Convocation*, as alſo by the Prolocutor of the Houſe of the Clergy in their names: And ſigned by the then Lord Deputy *Chicheſter*, by order from King *James*, in his name. As I ſhall not take upon me to defend theſe Articles in all points therein laid down, or that they were better than thoſe of the Church of

of *England*. So on the other side, I cannot be of the opinion of that Author, who would needs have the passing of these Articles to be *An absolute Plot of the* Sabbatarians *and* Calvinians *in* England, *to make themselves so strong a Party in* Ireland, *as to obtain what they pleased in this Convocation*; unless he will suppose that the Bishops and Clergy of that Church, could be so inveagled by I know not what Inchantments, as to pass those things for Articles of their Belief, which they had never so much as studied nor understood the true meaning of: And that the then Lord Deputy and King *James*, were likewise drawn in to be of the Plot, to Sign and Confirm those Articles, which they knew to be Heterodox to the Doctrine, and Articles of the Church of *England*. *Dr.* Heylin's *Respondet Petrus.*

But though Dr. *Usher* was thus remarkable for Piety and Learning, yet he could not escape the common Fate of extraordinary men, *viz.* Envy and Detraction; for there were some in *Ireland*, (though of no great repute for Learning or Worth) who would needs have him to be a *Puritan* (as then they called those whom they looked upon as disaffected to the discipline of the Church, as by Law establisht:) And to lay a block in the way of his future Preferment, they had got some to traduce him, as such, to the King, who had no great kindness for those men, as he had little reason. But the Dr. hearing of it, and having occasion about this time to come for *England*: (as he always had done once in three or four years) The Lord Deputy and Council were so sensible of this scandal, that for his Vindication they writ by him this Recommendatory Letter to His Majesties Privy-Council here. *Anno* 1619.

May it please Your Lordships,

THe extraordinary merit of this Bearer, Mr. Doctor Usher, *prevaileth with us, to offer him that favour (which we deny to many that move us) to be recommended to Your Lordships; and we do it the rather, because we are desirous to set him right in His Majesties Opinion, who it seemeth hath been informed, that he is somewhat Transported with Singularities, and unaptness to be Conformable to the Rules and Orders of the Church. We are so far from suspecting him in that kind, that we may boldly recommend him to Your Lordships, as a man Orthodox, and worthy to govern in the Church, when occasion shall be presented. And His Majesty may be pleased to advance him; he being one that hath preached before the State here for eighteen years: And has been His Majesties Professor of Divinity in the University thirteen years. And a man who has given himself over to his Profession: An excellent and painful Preacher, a modest man, abounding in goodness; and his Life and Doctrine so agreeable, as those who agree not with him, are yet constrained to love and admire him. And for such an one*

we

we beſeech Your Lordſhips to underſtand him: And accordingly to ſpeak to His Majeſty: And thus with the remembrance of our humble Duties we take leave.

From *Dublin* the laſt of *Sept.* 1619. Your Lordſhips moſt humbly at Command,

Ad. Loftus, Canc. *John King*, *Oliver St. John*,
Henry Docwra, *William Tuameuſis*,
William Methwold, *Dud. Norton*, *Fra. Anngiers.*

But that you may ſee this odious nick-name was put upon many Pious and Orthodox Divines that did not deſerve it, it will not be amiſs to give you this following Letter to Dr. *Uſher*, then in *England*, from a worthy Divine, then in *Ireland*.

Reverend Sir,

I Hope you are not ignorant of the hurt that is come to the Church by this name, Puritan, *and how his Majeſties good intent and meaning therein is much abuſed, and wronged; and eſpecially in this poor Country, where the Pope and Popery is ſo much affected. I being lately in the Country, had conference with a worthy, painful Preacher, who hath been an inſtrument of drawing many of the meer* Iriſh *there, from the blindneſs of Popery to imbrace the Goſpel, with much comfort to themſelves, and heart-breaking to the Prieſts, who perceiving they cannot now prevail with their jugling Tricks, have forged a new device: They have now ſtirred up ſome crafty Papiſts, who very boldly rail both at Miniſters, and People, ſaying, They ſeek to ſow this damnable Hereſie of* Puritaniſm *among them; which word, though not underſtood, but only known to be moſt odious to his Majeſty, makes many afraid of joyning themſelves to the Goſpel, though in conference their Conſciences are convicted herein: So to prevent a greater miſchief that may follow, it were good to Petition his Majeſty to define a* Puritan, *whereby the mouths of thoſe ſcoffing Enemies would be ſtopt: And if his Majeſty be not at leiſure, that he would appoint ſome good men to do it for him; for the effecting thereof, you know better than I can direct, and therefore I commit you, and your Affairs to the bleſſing of the Almighty, praying for your good ſucceſs there, and ſafe return hither, reſting*

Dublin 24th *Oct.* 1620. Your aſſured Friend, to his power,

Emanuel Downing.

But to return whence we have digreſſed; this Character of the Lord Deputy, together with King *James*'s own converſation with, and tryal of Dr. *Uſher* (whom he ſent for on purpoſe to

that

that end) did ſo fully ſatisfie the King, that after he had diſcourſed with him in divers points both of Learning and Religion, he (who was well able to judge of both) was ſo extreamly well ſatisfied with him, that he ſaid he perceived, *That the knave* Puritan *was a bad; but the knave's* Puritan *an honeſt man.* And of which latter ſort he accounted Dr. *Uſher* to be, ſince the King had ſo good an opinion of him, that of his own accord he now Nominated him to the Biſhoprick of *Meath* in *Ireland*, being then void; 1620. with this expreſſion, *That Dr.* Uſher *was a Biſhop of his own making*; and ſo his *Conge d' Eſlire* being ſent over, he was elected by the Dean and Chapter there. And that you may perceive how much the report of his advancement rejoyced all ſorts of men, this following Letter from the then Lord Deputy of *Ireland* may teſtifie.

To Dr. *James Uſher*, Biſhop Elect of *Meath.*

My Lord,

I Thank God for your Preferment to the Biſhoprick of Meath; *His Majeſty therein hath done a gracious favour to his poor Church here: There is none here but are exceeding glad that you are called thereunto; even ſome Papiſts themſelves have largely teſtified their gladneſs of it. Your Grant is, and other neceſſary things ſhall be Sealed this Day, or to Morrow: I pray God bleſs you, and whatever you undertake, ſo I reſt*

Dublin 3 *Feb.* 1620. Your Lordſhip's moſt Affectionate Friend,

Ol. Grandiſone.

But before his going over, and while Biſhop Elect, a Parliament was Convened at *Weſtminſter*, and began *Feb.* 1ſt. 1620. and I find this paſſage among ſome of his *Memorandums* of that time, *viz. I was appointed by the Lower Houſe of Parliament, to preach at St.* Margarets, Weſtminſter, *Feb.* 7. *the Prebends claimed the priviledge of the Church, and their exemption from Epiſcopal Juriſdiction for many hundred years, and offered their own Service: Whereupon the Houſe being diſpleaſed, appointed the place to be at the Temple. I was choſen a ſecond time: And Secretary* Calvert, *by the appointment of the Houſe, ſpake to the King, that the choice of their Preacher might ſtand: The King ſaid,* It was very well done. *Feb.* 13th. *being* Shrove-Tueſday, *I dined at Court; and betwixt* 4 *and* 5 *I kiſs'd the King's hand, and had conference with him touching my Sermon. He ſaid,* I had charge of an unruly Flock, to look unto the next Sunday. *He asked me how I thought it could ſtand with true Divinity, that ſo many hundred ſhould be tyed (upon ſo ſhort warning) to receive the Communion upon a day, all could*

not be in Charity, after ſo late contentions in the Houſe: Many muſt needs come without Preparation, and eat their own Condemnation: That himſelf required all his whole Houſhold to receive the Communion, but not all the ſame day, unleſs at Eaſter, *when the whole Lent was a time of Preparation. He bad me to tell them, I hoped they were all prepared, but wiſhed they might be better: To exhort them to Unity, and Concord: To love God firſt, and then their Prince and Country: To look to the urgent neceſsities of the Times, and the miſerable ſtate of Chriſtendom with* Bis dat, qui citò dat. Feb. 10th. *The firſt Sunday in Lent I preached at St.* Margarets *to them: And* Feb. 27th. *the Houſe ſent Sir* James Perrot, *and Mr.* Drake, *to give me thanks, and to deſire me to print the Sermon, which was done accordingly; the Text being upon the firſt of the* Cor. 10. 17. *For we being many, are one Bread and one Body; for we are all partakers of that one Bread.* This Sermon was printed by the deſire of the Houſe, and with one more (preached before the King at *Wanſted, Jan.* 20. 1624. upon *Eph.* 4. 13. concerning the unity of the Catholick Faith) were all the Sermons I can find to have been publiſhed by his allowance.

But the Lord Biſhop Elect returning ſome time after into *Ireland*, was there Conſecrated by Dr. *Hampton*, then Lord Primate, aſſiſted with ſome other of the Biſhops; and being thus advanced to the Epiſcopal Degree, his Province and Imployment might be altered, but not his mind, nor humble temper of Spirit: Neither did he ceaſe to turn as many as he could from Darkneſs to Light; from Sin, and Satan to Chriſt; by his Preaching, Writing, and Exemplary Life; obſerving that which St. *Auguſtine* ſaid of St. *Ambroſe*, *Et eum quidem in populo verbum veritatis recte tractantem omni die Dominico audiebam, & Magis, Magiſque mihi confirmabat, &c.* That he handled the Word of God unto the People every Lord's Day.

St. *Auguſtine's* Confeſſion, lib. 6. cap. 3.

About this time ſome violent Papiſts of Quality happened to be cenſured in the Caſtle-Chamber at *Dublin*, for refuſing to take the Oaths of *Supremacy* and *Allegiance*: upon this occaſion the State ordered the Biſhop of *Meath*, on the day of the Sentence, to make a Speech to them, as well to inform their Conſciences of the Lawfulneſs of it, as of the great penalties they would undergo, if they perſiſted to refuſe it: Which he performed in a Learned Diſcourſe, and highly approved of by His Majeſty: Which was as follows.

A Speech delivered in the Castle-Chamber *at* Dublin, November 22th. 1622. *At the Censuring of certain Officers, concerning the Lawfulness of taking, and danger of refusing the Oath of Supremacy.*

'WHat the danger of the *Law* is, for refusing this *Oath*, hath 'been sufficiently opened by my Lords, the *Judges*; and 'the *quality* and *quantity* of that offence hath been aggravated to 'the full by those that have spoken after them. The part which 'is most proper for me to deal in, is the information of the *Con-* 'science, touching the truth and equity of the matters contained 'in the *Oath*: which I also have made choice the rather to insist 'upon, because both the form of the Oath it self requireth herein 'a full resolution of the Conscience; (as appeareth by those words 'in the very beginning thereof; *I do utterly testifie and declare in my* 'Conscience, &c.) and the persons that stand here to be censured 'for refusing the same, have alledged nothing in their own de- 'fence, but only the simple plea of *Ignorance*.

'That this point therefore may be cleared, and all needless 'scruples removed out of mens minds: two main branches there 'be of this *Oath*, which require special consideration. The one '*positive*, acknowledging the *Supremacy* of the Government of 'these Realms, in all Causes whatsoever, to rest in the King's 'Highness only. The other *Negative*, renouncing all Jurisdicti- 'ons and Authorities of any foreign Prince or Prelate within his 'Majesties Dominions.

'For the better understanding of the former, we are in the first 'place to call unto our remembrance that exhortation of St. *Peter*, (a) 1 *Pet.* 2. '(a) *Submit your selves unto every ordinance of man for the Lord's sake*: 13, 14. '*whether it be unto the King, as having the preheminence; or unto Gover-* 'nours, *as unto them that are sent by him, for the punishment of evil doers,* 'and *for the praise of them that do well.* By this we are taught to re- 'spect the King, not as *the only Governour* of his Dominions simply, '(for we see there be other *Governours* placed under him) but 'ὡς ὑπερέχοντα, as him that excelleth, and hath the preheminence over 'the rest; that is to say, (according to the tenure of the *Oath*) 'as him that is *the only Supreme Governor* of his Realms. Upon 'which ground we may safely build this conclusion; That what- 'soever power is incident unto the King by virtue of his place, 'must be acknowledged to be in him *Supreme*: there being no- 'thing so contrary to the nature of Soveraignty, as to have ano- 'ther superiour power to over-rule it.

Qui Rex eſt, Regem (maxime) non habeat.

'In the ſecond place we are to conſider, That God, for the better ſetling of piety and honeſty among men, and the repreſſing of prophaneneſs and other vices, hath eſtabliſhed two diſtinct powers upon Earth: The one of the *Keys*, committed to the Church; the other of the *Sword*, committed to the Civil Magiſtrate. That of the *Keys* is ordained to work upon the inner man, having immediate relation to the (*b*) *remitting* or *retaining* of ſins. That of the *Sword* is appointed to work upon the outward man, yielding protection to the obedient, and inflicting external puniſhment on the rebellious and diſobedient. By the former, the ſpiritual Officers of the Church of Chriſt are inabled to (*c*) *govern well*, to (*d*) *ſpeak* and *exhort* and *rebuke* with all *Authority*, to (*e*) *looſe* ſuch as are Penitent, to commit others unto the Lord's Priſon until their amendment, or to bind them over unto the Judgment of the Great Day, if they ſhall perſiſt in their wilfulneſs, and obſtinacy. By the other, Princes have an imperious power aſſigned by God unto them, for the defence of ſuch as do well, and executing (*f*) *revenge* and *wrath* upon ſuch as do evil; whether (*g*) by *death*, or *baniſhment*, or *confiſcation of goods*, or *impriſonment*, according to the quality of the offence.

(*b*) Joh. 20. 23.
(*c*) 1 Tim. 5. 17.
(*d*) Tit. 2. 15.
(*e*) Matth. 16. 19. & 18. 18.
(*f*) Rom. 13. 4.
(*g*) Ezra 7. 26.

'When St. *Peter*, that had the *Keys* committed unto him, made bold to draw the *Sword*; he was commanded to (*h*) put it up, as a weapon that he had no authority to meddle withal. And on the other ſide, when *Uzziah*, the King, would venture upon the execution of the Prieſt's Office, it was ſaid unto him; (*i*) *It pertaineth not unto thee, Uzziah, to burn incenſe unto the Lord, but to the Prieſts, the Sons of Aaron, that are Conſecrated to burn incenſe.* Let this therefore be our ſecond Concluſion: That the power of the *Sword*, and of the *Keys* are two diſtinct Ordinances of God; and that the Prince hath no more Authority to enter upon the execution of any part of the Prieſt's Function, than the Prieſt hath to intrude upon any part of the Office of the Prince.

(*h*) Mat. 26. 52.
(*i*) 2 Chron. 26. 18.

'In the third place we are to obſerve, That the power of the *Civil Sword* (the *ſupreme* managing whereof belongeth to the King alone) is not to be reſtrained unto *Temporal* Cauſes only; but is by Gods Ordinance to be extended likewiſe unto *all Spiritual or Eccleſiaſtical Things and Cauſes*: That as the ſpiritual Rulers of the Church do exerciſe their kind of Government, in bringing men unto obedience, not of the duties of the *firſt* Table alone, (which concerneth Piety and the Religious Service which man is bound to perform unto his Creator) but alſo of the *ſecond* (which reſpecteth moral honeſty, and the Offices that man doth owe unto man: (ſo the Civil Magiſtrate is to uſe his Authority alſo in redreſſing

'redreſſing the abuſes committed againſt the *firſt* Table, as well 'as againſt the *ſecond*; that is to ſay, as well in puniſhing of an *He-* 'retick, or an *Idolater*, or a *Blaſphemer*, as of a *Thief*, or a *Murtherer*, 'or a *Traytor*; and in providing by all good means, that ſuch as 'live under his Government (*k*) may lead a quiet and peaceable (*k*) 1 Tim. 2. 2. 'life in all *piety* and *honeſty*.

'And howſoever by this means we make both *Prince* and *Prieſt* 'to be, in their ſeveral places, *Cuſtodes utriuſque Tabulæ*, Keepers of 'both God's Tables; yet do we not hereby any way confound 'both of their Offices together. For though the *matter* wherein 'their Government is exerciſed may be the ſame; yet is the *form* 'and *manner* of governing therein always different: the one rea- 'ching to the *outward* man only, the other to the *inward*: the one 'binding or looſing the *Soul*, the other laying hold on the *Body*, 'and the things belonging thereunto: the one having ſpecial re- 'ference to the Judgment of the *World to come*, the other reſpect- 'ing the preſent retaining or loſing of ſome of the comforts of *this* 'life.

'That there is ſuch a * *Civil Government* as this in *Cauſes Spiri-* 'tual or *Eccleſiaſtical*, no man of judgment can deny. For muſt 'not *Hereſie* (for example) be acknowledged to be a cauſe meer- 'ly *Spiritual* or *Eccleſiaſtical*? And yet by what power is an *Here-* 'tick put to death? The Officers of the Church have no Authori- 'ty to take away the life of any man: it muſt be done therefore 'per brachium ſæculare; and conſequently it muſt be yielded with- 'out contradiction, that the temporal Magiſtrate doth exerciſe 'therein a part of his *Civil Government*, in puniſhing a Crime that is 'of its own nature *Spiritual* or *Eccleſiaſtical*.

*As on the other ſide, that a *Spiritual or Eccleſiaſtical government* is exerciſed in cauſes *Civil or Temporal*. For is not *Excommunication* a main part of Eccleſiaſtical government; and *Foreſt laws* a ſpecial branch of cauſes Temporal? yet we ſee in *Sententiâ latâ ſuper chartas*, anno 12. R. H. 3. that the Biſhops of England pronounce a ſolemn ſentence of *Excommunication* againſt the infringers of the liberties contained in *Chartâ de Foreſtâ*.

But here it will be ſaid, the words of the *Oath* being general, 'That the King is *the only Supreme Governor of this Realm, and of all* 'other his Highneſs's *Dominions and Countries*. How may it appear, 'that the power of the *Civil Sword* only is meant by that Govern- 'ment, and that the power of the *Keys* is not comprehended there- 'in? I anſwer: *Firſt*, That where a Civil Magiſtrate is affirmed 'to be *the Governor of his own Dominions and Countries*; by common 'intendment this muſt needs be underſtood of a *Civil Government*, 'and may in no reaſon be extended to that which is meerly of 'another kind. *Secondly*, I ſay, That where an ambiguity is con- 'ceived to be in any part of an *Oath*; it ought to be taken accor- 'ding to the underſtanding of him for whoſe ſatisfaction the *Oath* 'was miniſtred. Now in this caſe it hath been ſufficiently de- 'clared by publick Authority, That no other thing is meant by 'the *Government* here mentioned, but that of the *Civil Sword* 'only.

'For

'For in the Book of *Articles*, agreed upon by the Arch-Biſhops 'and Biſhops, and the whole Clergy in the Convocation holden 'at *London*, *Anno* 1562. thus we read. *Where we attribute to the 'Queen's Majeſty the chief Government, (by which Titles we underſtand 'the minds of ſome ſlanderous folks to be offended:) we give not to our 'Princes the miniſtring either of God's Word, or of the Sacraments (the 'which thing the Injunctions alſo lately ſet forth by* Elizabeth, *our Queen, 'do moſt plainly teſtifie:) but that only Prerogative which we ſee to have 'been given always to all Godly Princes in holy Scriptures by God himſelf; 'that is, That they ſhould rule all Eſtates and Degrees committed to their 'charge by God, whether they be Eccleſiaſtical or Temporal; and reſtrain 'with the Civil Sword, the ſtubborn and evil doers.*

'If it be here objected, that the Authority of the *Convocation* is 'not a ſufficient ground for the expoſition of that which was en-'acted in *Parliament*: I anſwer, That theſe *Articles* ſtand confir-'med, not only by the Royal aſſent of the Prince, (for the eſta-'bliſhing of whoſe *Supremacy* the Oath was framed) but alſo by 'a ſpecial Act of *Parliament*; which is to be found among the Sta-'tutes in the thirteenth year of Queen *Elizabeth*, chap. 12. See-'ing therefore the makers of the Law have full Authority to ex-'pound the Law; and they have ſufficiently manifeſted, That by 'the *ſupreme Government* given to the Prince, they underſtand that 'kind of Government only which is exerciſed *with the Civil Sword*: 'I conclude, that nothing can be more plain than this; That with-'out all ſcruple of Conſcience, the *King's Majeſty* may be ac-'knowledged in this ſenſe to be *the only Supreme Governor of all his 'Highneſs's Dominions and Countries, as well in all Spiritual or Eccleſiaſti-'cal things or cauſes, as Temporal.* And ſo have I cleared the *firſt* 'main branch of the *Oath*.

'I come now unto the *Second*; which is propounded *Negative-'ly*: That *no foreign Prince, Perſon, Prelate, State or Potentate, hath, 'or ought to have any Juriſdiction, Power, Superiority, Preheminence or Au-'thority Eccleſiaſtical or Spiritual within this Realm.* The foreigner 'that challengeth this *Eccleſiaſtical* or *Spiritual* Juriſdiction over us, 'is the *Biſhop of Rome*: And the Title whereby he claimeth this 'power over us, is the ſame whereby he claimeth it over the 'whole World; becauſe he is S. *Peter's* Succeſſor, forſooth. And 'indeed, if St. *Peter* himſelf had been now alive, I ſhould freely 'confeſs, that he ought to have ſpiritual Authority, and Superi-'ority within this Kingdom. But ſo would I ſay alſo, if St. *An-'drew*, St. *Bartholomew*, St. *Thomas*, or any of the other *Apoſtles* had 'been alive. For I know that their Commiſſion was very large;

(*l*) Mark 16.15. 'to (*l*) *go into all the World, and to preach the Goſpel unto every Creature.* So 'that in what part of the World ſoever they lived, they could not 'be ſaid to be out of their Charge; their *Apoſtleſhip* being a kind of

an

'an *Universal Bishoprick*. If therefore the Bishop of *Rome* can 'prove himself to be one of this rank, the Oath must be amen- 'ded, and we must acknowledge that he hath Ecclesiastical Au- 'thority within this Realm.

'True it is, that our Lawyers in their Year-Books, by the name 'of the *Apostle* do usually design the *Pope*. But if they had exa- 'mined his Title to that *Apostleship*, as they would try an ordinary 'man's Title to a piece of Land, they might easily have found 'a number of flaws and main defects therein. For, *first*, It would 'be enquired, whether the *Apostleship* was not ordained by our Sa- 'viour Christ, as a special Commission; which being personal 'only, was to determine with the death of the first *Apostles*. For 'howsoever at their first entry into the execution of this Commis- 'sion, we find that (*m*) *Matthias* was admitted to the *Apostleship* in (*m*) Act. 1. 25, 26. 'the room of *Judas*: yet afterwards, when *James*, the Brother of 'John, was slain by *Herod*, we do not read that any other was sub- 'stituted in his place. Nay, we know that the *Apostles* generally 'left no Successors in this kind: Neither did any of the Bishops '(he of *Rome* only excepted) that sate in those famous Churches, 'wherein the *Apostles* exercised their ministry, challenge an *Apo- 'stleship*, or an *Universal Bishoprick*, by virtue of that Succes- 'sion.

'It would, *secondly*, therefore be inquired, what sound Evi- 'dence they can produce, to shew that *one* of the company was to 'hold the *Apostleship*, as it were in *Fee*, for him and his Successors 'for ever; and that the other *eleven* should hold the same for term 'of life only. *Thirdly*, if this state of perpetuity was to be cast 'upon one; how came it to fall upon St. *Peter*, rather than upon 'St. *John*, who outlived all the rest of his fellows; and so as a *surviving feoffee* had the fairest right to retain the same in himself and 'his Successors for ever? *Fourthly*, if that state were wholly setled 'upon St. *Peter*; seeing the Romanists themselves acknowledge, 'that he was Bishop of *Antioch* before he was Bishop of *Rome*; we 'require them to shew, why so great an inheritance as this, should 'descend unto the *younger* Brother (as it were by *Burrough-English*) 'rather than to the *elder*, (according to the ordinary manner of 'descents;) Especially seeing *Rome* hath little else to alledge for 'this preferment, but only that St. *Peter* was crucified in it: which 'was a very slender reason to move the *Apostle* so to respect it. 'Seeing therefore the grounds of this great claim of the Bishop of 'Rome appear to be so vain and frivolous, I may safely conclude, 'That he *ought to have no Ecclesiastical or Spiritual Authority within this 'Realm*; which is the principal point contained in the second part 'of the *Oath*.

JAMES

JAMES REX.

RIght Reverend Father in God, and Right Truſty and Welbeloved Councellor, We greet you well. You have not deceived our expectation, nor the gracious opinion We ever conceived both of your abilities in Learning, and of your faithfulneſs to Us and our Service. Whereof, as we have received ſundry Teſtimonies both from Our precedent Deputies, as likewiſe from Our Right Truſty and Welbeloved Couſin and Councellor, the Viſcount Falkland, *Our preſent Deputy of that Realm; ſo have We now of late, in one particular, had a further evidence of your Duty and Affection, well expreſſed by your late carriage in Our Caſtle-Chamber there, at the cenſure of thoſe diſobedient Magiſtrates, who refuſed to take the Oath of Supremacy. Wherein your zeal to the maintenance of Our Juſt and Lawful Power, defended with ſo much Learning and Reaſon, deſerves Our Princely and Gracious thanks; which We do by this Our Letter unto you, and ſo bid you farewell. Given under Our Signet, at Our Court at* White-Hall, *the eleventh of* January, 1622. *In the twentieth year of Our Reign, of* Great Britain, France *and* Ireland.

To the Right Reverend Father in God, and Our Right Truſty and Welbeloved Councellor, the Biſhop of *Meath.*

This diſcourſe had ſo good an effect, that divers of the Offenders being ſatisfied, they might lawfully take thoſe Oaths, did thereby avoid the Sentence of *Præmunire*, then ready to be pronounced againſt them.

After the Biſhop had been in *Ireland* about two years, it pleaſed King *James* to imploy him to write the Antiquities of the *Britiſh* Church, and that he might have the better opportunity, and means for that end, he ſent over a Letter to the Lord Deputy, and Council of *Ireland*, commanding them to grant a Licence for his being abſent from his See: part of which Letter it may not be amiſs to give you here *Verbatim.*

JAMES REX.

RIght Truſty and Welbeloved Couſins, &c. We Greet you well. Whereas We have heretofore in Our Princely judgment made choice of the Right Reverend Father in God, Dr. James Uſher, *Lord Biſhop of* Meath, *to imploy him in Collecting the Antiquities of the* Britiſh

Britiſh Church, before, and ſince the Chriſtian Faith was received by the Engliſh *Nation. And whereas We are alſo given to underſtand, That the ſaid Biſhop hath already taken pains in divers things in that kind, which being publiſhed, might tend to the furtherance of Religion, and good Learning: Our pleaſure therefore is, That ſo ſoon as the ſaid Biſhop hath ſetled the neceſſary Affairs of his Biſhoprick there, he ſhould repair into* England, *and to one of the Univerſities here, to enable himſelf, by the helps to be had there, to proceed the better to the finiſhing of the ſaid Work, Requiring you hereby to cauſe our Licence to be paſſed unto him the ſaid Lord Biſhop of* Meath, *under Our Great Seal, orotherwiſe, as he ſhall deſire it; and unto you ſhall be thought fit for his repairing unto this Kingdom for Our Service, and for his continuance here, ſo long time as he ſhall have occaſion to ſtay about the perfecting of thoſe Works undertaken by him, by Our Commandment, and for the good of the Church,* &c.

Upon which Summons the Biſhop came over into *England*, and ſpent about a year here in conſulting the beſt Manuſcripts in both Univerſities, and private Libraries, in order to the perfecting that noble Work *De Primordiis Eccleſiarum Britannicarum*, though it was not publiſhed till above two years after, when we ſhall take occaſion to ſpeak thereof more at large.

After his coming over again, he was for ſome time engaged in anſwering the bold challenge of *Malone*, an *Iriſh* Jeſuite, of the Colledge of *Lovain*, which Treatiſe he finiſhed, and publiſhed this year in *Ireland*; which he ſo ſolidly, and learnedly performed, that thoſe that ſhall peruſe it may be abundantly ſatisfied, that thoſe very Judges, the Challenger appealed to, *viz.* the Fathers of the Primitive Church, did never hold, or believe Tranſubſtantiation, Auricular Confeſſion, Purgatory, or a *Limbus Patrum*, Prayer for the Dead, or to Saints; the Uſe of Images in Divine Worſhip; Abſolute Free-Will, with Merits annexed; with thoſe other points by him maintained. And though about three years after the publiſhing of this Treatiſe, when the Colledge of *Lovain* had been long ſtudying how to anſwer it, the ſaid *Malone* did at laſt publiſh a long and tedious reply, ſtuffed with Scurrillous, and Virulent Expreſſions againſt the Lord Primate, his Relations and Calling; and full of quotations, either falſly cited out of the Fa- *Anno* 1624.

thers, or elſe out of divers ſuppoſititious Authors; as alſo forged Miracles, and lying Legends, made uſe of meerly to blind the Eyes of ordinary Readers, who are not able to diſtinguiſh Gold from Droſs; all which together gave the Biſhop ſo great a diſguſt, that he diſdained to anſwer a fool according to his folly, and made no reply unto him, though ſome of his worthy friends would not let it paſs ſo: But the learned Dr. *Hoyl*, and Dr. *Sing*, and Mr. *Puttock* did take him to task, and ſo fully and clearly lay open the falſhood, and diſingenuity of thoſe his Arguments and Quotations from the Ancient Records, and Fathers of the Church, which had been cited by this Author, that he had very little reaſon to brag of his Victory.

After the Biſhop had publiſhed this Treatiſe, he returned again into *England*, to give his laſt hand to his ſaid Work *De Primordiis*; and being now buſied about it, the Arch-Biſhoprick of *Armagh* became vacant by the death of Dr. *Hampton*, the late Arch-Biſhop; not long after which, the King was pleaſed to nominate the Biſhop of *Meath* (though there were divers competitors) as the fitteſt Perſon for that great charge, and high dignity in the Church, in reſpect of his own great Merits and Services done unto it; and not long after he was Elected Arch-Biſhop by the Dean and Chapter there. After which, the next Teſtimony that he received of His Majeſties favour, was his Letter to a Perſon of Quality in *Ireland*, who had newly obtained the *Cuſtodium* of the Temporalties of that See, *Forbidding him to meddle with, or receive any of the Rents, or Profits of the ſame, but immediately to deliver what he had already received unto the Receivers of the preſent Arch-Biſhop, ſince he was here imployed in His Majeſties ſpecial Service*, &c. Not long after which favour, it pleaſed God to take King *James* (of Pious Memory) out of this World: Nor was his Son, and Succeſſor, our late Gracious Sovereign, leſs kind unto him than his Father had been; which he ſignified not long after his coming to the Crown, by a Letter under his Privy Signet to the Lord Deputy, and Treaſurer of the Realm of *Ireland*, That, *Whereas the preſent Arch-Biſhop of* Armagh *had for many years together, on ſeveral occaſions, performed many painful, and acceptable Services to his Dear Father deceaſed, and upon his ſpecial directions, That therefore he was pleaſed, as a gracious acceptation thereof, and in conſideration of his ſaid Services done, or to be done hereafter, to beſtow upon the ſaid Primate, out of his Princely bounty* 400 *pound*, Engliſh, *out of the Revenues of that Kingdom.*

But before the return of the ſaid Arch-Biſhop into *Ireland*, I ſhall here mention an accident that happened about this time; to let you ſee, that he neglected no opportunity of bringing men from the darkneſs of Popery, into the clearer light of the Reformed Religion. I ſhall give you his own relation of it; from a Note,

Note, (which though imperfect) I find of his own hand writing: *Viz. That in* November 1625. *he was invited by the Lord* Mordant, *and his Lady, to my Lord's House at* Drayton *in* Northampton-shire, *to confer with a Priest he then kept, by the name of* Beaumont, *upon the points in dispute between the Church of* Rome, *and Ours: And particularly, That the Religion maintained by Publick Authority in the Church of* England, *was no new Religion, but the same that was taught by our Saviour, and his Apostles; and ever continued in the Primitive Church during the purest times:* So far my Lord's Note. What was the issue of this Dispute, we must take from the report of my Lord and Lady, and other Persons of Quality there present; that this Conference held for some days, and at last ended, with that satisfaction to them both, and confusion of his Adversary, that as it confirmed the Lady in her Religion (whom her Lord, by the means of this Priest, endeavoured to pervert) so it made his Lordship so firm a Convert to the Protestant Religion, that he lived and died in it.

When the Lord Primate had dispatcht his Affairs in *England*, he 1626.
then returned to be Enthroned in *Ireland*, having before his going over received many Congratulatory Letters from the Lord Viscount *Falkland* (then Lord Deputy,) the Lord *Loftus*, then Lord Chancellor, the Lord Arch-Bishop of *Dublin*, and divers others of the most considerable of the Bishops, and Nobility of that Kingdom, expressing their high satisfaction for his promotion to the Primacy; many of which I have now by me, no way needful to be inserted here.

Being now returned into his native Country, and setled in this *Anno* 1626.
great charge, (having not only many Churches, but Dioceses under his care) he began carefully to inspect his own Diocess first, and the manners and abilities of those of the Clergy, by frequent personal Visitations; admonishing those he found faulty, and giving excellent advice, and directions to the rest, charging them to use the Liturgy of the Church in all Publick Administrations; and to Preach and Catechise diligently in their respective Cures; and to make the Holy Scripture the rule, as well as the subject of their Doctrine, and Sermons: Nor did he only endeavour to reform the Clergy, (among whom, in so large a Diocess, and where there was so small Encouragements, there could not but be many things amiss) but also the Proctors, Apparitors, and other Officers of his Ecclesiastical Courts, against whom there were many great complaints of abuses and exactions in his Predecessor's time, nor did he find that Popery and Prophaneness had increased in that Kingdom, by any thing more than the neglect of due Catechising, and Preaching; for want of which instruction, the poor People, that were outwardly Protestants, were very ignorant of the Principles of Religion; and the Papists continued

ſtill in a blind obedience to their Leaders; therefore he ſet himſelf with all his power to redreſs theſe neglects, as well by his own example, as by his Eccleſiaſtical Diſcipline; all which proving, at laſt, too weak for ſo inveterate a Diſeaſe, he obtained his Majeſty's Injunctions to ſtrengthen his Authority, as ſhall be hereafter mentioned.

The Winter after his coming over, there were ſome Propoſitions made, and offered to be aſſented unto by the Papiſts, for a more full Toleration of their Religion; *viz.* The maintaining 500 Horſe, and 5000 Foot, (wherein the Proteſtants muſt have born ſome ſhare alſo) for the conſideration of which, a great Aſſembly of the whole Nation, both Papiſts and Proteſtants was called by the then Lord Deputy *Falkland*. The meeting was in the Hall of the Caſtle of *Dublin*. The Biſhops, by the Lord Primate's invitation, met firſt at his Houſe, and both he, and they, then unanimouſly drew up, and ſubſcribed a Proteſtation againſt the Toleration of Popery, which was as follows.

The Judgment of divers of the Arch-Biſhops, and Biſhops of Ireland, *concerning Toleration of Religion.*

THE Religion of the Papiſts is Superſtitious, and Idolatrous; Their Faith and Doctrine, Erroneous and Heretical; Their Church in reſpect of both, Apoſtatical. To give them therefore a Toleration, or to conſent that they may freely exerciſe their Religion, and profeſs their Faith and Doctrine, is a grievous ſin, and that in two reſpects: For,

1. *It is to make our ſelves acceſſary, not only to their Superſtitions, Idolatries, and Hereſies, and in a word, to all the abominations of Popery; but alſo (which is a conſequent of the former) to the perdition of the ſeduced People, which periſh in the Deluge of the Catholick Apoſtacy.*

2. *To grant them Toleration, in reſpect of any money to be given, or contribution to be made by them, is to ſet Religion to ſale, and with it, the Souls of the People, whom Chriſt our Saviour hath Redeemed with his moſt precious blood: And as it is a great Sin, ſo alſo a matter of moſt dangerous conſequence: The conſideration whereof, we commend to the Wiſe and Judicious. Beſeeching the God of Truth, to make them, who are in Authority, Zealous of God's Glory, and of the advancement of true Religion: Zealous, Reſolute, and Courageous againſt all Popery, Superſtition and Idolatry,* Amen.

James, Armachanus.
Mal. Caſellen.
Anth. Medenſis.
Tho. Fernes, & Leghlin.
Ro. Dunenſis, &c.
George, Derens.
Richard, Cork, Cloyne, Roſſens.
Andr. Alachadenſ.
Tho. Kilmore, & Ardagh.
Theo. Dromore.
Michael, Waterford, & Lyſmore.
Fran. Lymerick.

This

This Proteſtation of the Biſhops, Dr. *Downham*, Lord Biſhop of *Derry*, at the next meeting of the Aſſembly, *April* 23d. 1627. publiſhed at *Chriſt-Church*, before the Lord Deputy and Council, in the midſt of his Sermon; wherein he ſpake much againſt mens ſubordinating Religion, and the keeping of a good Conſcience to outward and worldly reſpects, and to ſet their Souls to ſale for the gain of earthly matters, *&c.* The Lord Primate the next Lord's Day preached before the ſame Auditory; the Text was, 1 *John* 5. 15. *Love not the World, nor the things that are in the World*; when he made the like Application with the Biſhop, rebuking ſuch, who for worldly ends, like *Judas*, would ſell Chriſt for thirty pieces of Silver. The Judgment of the Biſhops prevailed ſo much with the Proteſtants, that the Propoſals were drove on very heavily: but yet upon ſerious conſideration, when it was found that the weak and diſtracted condition of the Kingdom, could not well ſubſiſt without ſome ſtanding Forces, it was reſolved by the Lord Deputy and Council, that the Lord Primate (then a Privy-Councellor) ſhould, in regard of his great eſteem with all Parties, declare in a Speech to the whole Aſſembly, the true ſtate of the Kingdom, and the neceſſity of a ſtanding Army for the defence thereof, againſt any foreign Invaſion, or inteſtine commotions, and conſequently that a competent ſupply was needful to be granted for that purpoſe, and that without any Conditions whatſoever, as well by the Roman Catholick, as Proteſtant Subjects, for which end the Lord Deputy having Summoned the Aſſembly to the Caſtle-Chamber at *Dublin*, the Lord Primate addreſſing himſelf to the Lord Deputy, made this enſuing Speech.

My Lord,

'THe reſolution of thoſe Gentlemen in denying to contri- *April* 30th. 1627.
'bute unto the ſupplying of the Army, ſent hither for their 'defence, doth put me in mind of the Philoſopher's obſervation, '*That ſuch as have a reſpect to a few things, are eaſily miſled*: The pre-'ſent preſſure which they ſuſtain by the impoſition of the Souldi-'ers, and the deſire they have to be eaſed of that burthen, doth 'ſo wholly poſſeſs their minds, that they have only an eye to the 'freeing of themſelves from that incumbrance, without looking 'at all to the deſolations, that are like to come upon them by a 'long and heavy War, which the having of an Army in readineſs, 'might be a means to have prevented; the lamentable effects of 'our laſt Wars in this Kingdom, do yet freſhly ſtick in our me-'mories: neither can we ſo ſoon forget the depopulation of our 'Land, when beſides the combuſtions of War, the extremity of

'Famine

'Famine grew so great, that the very Women in some places by 'the way side, have surprised the men that rode by, to feed them-'selves with the flesh of the Horse, or the Rider: And that now 'again here is a Storm towards, whereso'ever it will light, every 'wise man may easily foresee, which if we be not careful to meet 'with in time, our State may prove irrecoverable, when it will 'be too late to think of, Had I wist.

'The dangers that now threaten us, are partly from abroad, 'and partly from home; abroad, we are now at odds with two 'of the most potent Princes in Christendom; and to both which, 'in former times, the discontented persons in this Country have 'had recourse heretofore, proffering the Kingdom it self unto 'them, if they would undertake the Conquest of it: for it is not 'unknown unto them that look into the search of those things, 'that in the days of King *Henry* the Eighth, the Earl of *Desmond* 'made such an offer of this Kingdom to the *French* King, (the In-'strument whereof yet remains upon Record in the Court of *Pa-'ris*) and the Bishop of *Rome* afterwards transferred the Title of 'all our Kingdoms unto *Charles* the Fifth, which by new Grants 'was confirmed unto his Son *Philip*, in the time of Queen *Eliza-'beth*, with a resolution to setle this Crown upon the *Spanish* In-'fanta: Which donations of the Pope's, howsoever in themselves 'they are of no value, yet will they serve for a fair colour to a 'Potent Pretender, who is able to supply by the power of the 'Sword, whatsoever therein may be thought defective. Here-'unto may we add, that of late, in *Spain*, at the very same time, 'when the treaty of the Match was in hand, there was a Book 'published with great approbation there, by one of this Country 'birth, *Philip O Sullevan*, wherein the *Spaniard* is taught, That the 'ready way to establish his Monarchy (for that is the only thing 'he mainly aimeth at, and is plainly there confessed) is, first, to 'set upon *Ireland*, which being quickly obtained, the Conquest of '*Scotland*, next of *England*, then of the *Low Countries*, is foretold with 'great facility, will follow after.

'Neither have we more cause in this regard to be afraid of a 'foreign Invasion, than to be jealous of a Domestick Rebellion. 'Where, lest I be mistaken, as your Lordships have been lately, 'I must of necessity put a difference betwixt the Inhabitants of 'this Nation; some of them are descended of the race of the An-'cient *English*, or otherwise hold their Estates from the Crown, 'and have Possessions of their own to stick unto, who easily may 'be trusted against a foreign invader, although they differ from 'the State in matter of Religion: For proof of which fidelity in 'this kind, I need go no further than the late Wars in the time of 'the Earl of *Tyrone*, wherein they were assaulted with as power-

ful

'ful temptations to move them from their Loyalty, as possibly 'hereafter can be presented unto them: For, at that time, not 'only the King of *Spain* did confederate himself with the Rebels, 'and Landed his Forces here for their assistance, but the Bishop of '*Rome* also, with his Breves, and Bulls, solicited our Nobility, and 'Gentry, to revolt from their Obedience to the Queen, declaring 'that the *English* did fight against the Catholick Religion, and 'ought to be repugned as much as the Turks, imparting the same 'favours to such as should set upon them, that he doth unto such 'as fight against the Turks; and finally, promising unto them, 'that the God of Peace would tread down their Enemies under 'their Feet speedily. And yet for all the Pope's promises, and 'threatnings, which were also seconded by a Declaration of the 'Divines of *Salamanca* and *Valledolid*, not only the Lords and Gen-'telmen did constantly continue their Allegiance unto the Queen, 'but also were encouraged so to do by the Priests of the Pale, 'that were of the Popish profession: who were therefore vehe-'mently taxed by the Traytor *O Sullenan*, for exhorting them to 'follow the Queen's side; which he is pleased to term *Insanam, & 'venenosam Doctrinam, & tartareum Dogma*; a mad and venomous 'Doctrine, and a hellish Opinion. But besides these, there are a 'great number of *Irish*, who either bear a secret grudge against 'the *English*, planted amongst them, or having nothing at all to 'lose upon the first occasion, are apt to joyn with any foreign In-'vader; for we have not used that policy in our Plantations, that 'wise States have used in former times. They, when they setled 'new Colonies in any place, did commonly translate the Ancient 'Inhabitants to other dwellings. We have brought new Plan-'ters into the Land, and have left the old Inhabitants to shift for 'themselves; who being strong in Body, and daily increasing in 'number, and seeing themselves deprived of their means and 'maintenance, which they and their Ancestors have formerly in-'joyed; will undoubtedly be ready, when occasion is offer'd, to 'disturb our quiet; whether then we cast our eyes abroad, or 'look at home, we see our danger is very great.

'Neither may you, My Lords, and Gentlemen, that differ 'from us in point of Religion, imagine that the Community of 'profession will exempt you, more than us, from the danger of a 'common Enemy. Whatsoever you may expect from a fo-'reigner, you may conjecture by the answer which the Duke of '*Medina Sidonia* gave in this case in 88; That his Sword knew 'no difference between a Catholick and a Heretick, but that he 'came to make way for his Master: And what kindness you may 'look for from the Country-men that joyn with them, you may 'judge, as well by the carriage which they ordinarily use towards

'you

'you and yours, both in the Court, and in the Colledges abroad, 'as by the advice not long since presented by them unto the 'Council of *Spain*, wherein they would not have so much as the 'Irish Priests and Jesuits, that are descended of *English* blood, to 'be trusted, but would have you and yours to be accounted Ene-'mies to the designs of *Spain*. In the Declaration published 'about the beginning of the Insurrection of *James Fitz-Morice*, in 'the South, the Rebels professed, it was no part of their meaning 'to subvert *honorabile Anglorum Solium*; their quarrel was only a-'gainst the person of Queen *Elizabeth*, and her Government: But 'now the case is otherwise, the translating of the Throne of the 'English to the power of a Foreigner, is the thing that mainly is 'intended, and the re-establishing of the *Irish* in their Ancient 'possessions, which by the valour of our Ancestors were gained 'from them.

'This you may assure your self, *manet altâ mente repôstum*, and 'makes you more to be hated of them than any other of the *Eng-'lish* Nation whatsoever. The danger thereof being thus com-'mon to us all, it stands us upon to joyn our best helps for the 'avoiding of it; only the manner how this may be effected is in 'Question. It was wont to be said, *Iniquum petas, ut æquum feras*, 'and such, perhaps, might be the intent of the project the other 'day propounded unto you; but now I observe the distaste you 'have conceived against that hath so far possessed you, that 'hardly can you be drawn to listen to any equal motion. The 'exceptions taken against the Project, are partly general, made by 'all; partly special, that toucheth only some particulars: Of the 'former there are two, the quantity of the sum demanded, and 'the indefiniteness of the time, which is unlimited. For the pro-'portion required for the maintenance of 5000 Foot, and 500 'Horse, you alledge to be so great, and your means so small, 'that in undertaking that which you are no ways able to perform, 'you shall but delude his Majesty, and disappoint the Army of 'their expected pay. And although the sum required were far 'less, and for a time able to be born by you; yet are you fearful 'that the payment, being continued for some number of years, 'may afterwards be continued as a constant Revenue to his Ma-'jesties Exchequer, with which perpetual burden you are unwil-'ling to charge your Posterity.

'The exceptions of the second kind, are taken against the 'Grants annexed unto the former demands: the granting where-'of seemed rather to hinder than further the Service, as not so 'agreeing with the rules of Equity. For first, some have the full 'benefits of the Grants, and have their charge little augmented, 'as the Countries which pay Composition-rents, which by those

'Grants,

'Grants, during the time of the new payments are suspended. 'Secondly, others that have the charge of the payment imposed 'upon them to the full, are not partakers at all of the benefit of 'the Grants, as the *British* planted in the six Escheated Counties 'of *Ulster*. Thirdly, such as the most forward to further his Ma-'jesties Service; and to contribute with the most, are troubled in 'Conscience for yielding thereto upon the terms proposed, espe-'cially for that condition, whereby the execution of the Statute a-'gainst Recusants is offer'd to be forborn.

'Wherein, if some of my Brethren, the Bishops, have been 'thought to have shewed themselves more forward than wise, 'in preaching publickly against this kind of Toleration; I hope 'the great charge laid upon them by your selves in the Parlia-'ment, wherein that Statute was inacted, will plead their excuse. 'For there, the Lords Temporal, and all the Commons, do in 'God's name earnestly require and charge all Arch-Bishops and 'Bishops, and other Ordinaries, that they shall endeavour them-'selves, to the utmost of their knowledge, that the due and true 'execution of this Statute may be had throughout their Dioces-'ses; and charged, as they will answer it before God, for such 'Evils and Plagues as Almighty God might justly punish his Peo-'ple, for neglecting these good and wholesome Laws. So that 'if in this case they had holden their Tongues, they might have 'been censured little better than Atheists, and made themselves 'accessary to the drawing down of God's heavy vengeance upon 'the People.

'But if, for these and such like Causes, the former project will 'not be admitted, we must not therefore think our selves discharg-'ged from taking farther care to provide for our safeties. Other 'consultations must be had, and other courses thought upon, 'which need not be liable to the like exceptions. Where the 'burden is born in common, and the aid required to be given to 'the Prince by his Subjects that are of different judgments in Re-'ligion; it stands not with the ground of common reason, that 'such a Condition should be annexed unto the Gift, as must of 'necessity deter the one Party from giving at all, upon such terms 'as are repugnant to their Consciences. As therefore on the one 'side, if we desire that the *Recusants* should joyn with us in gran-'ting a common aid; we should not put in the Condition of exe-'cuting the Statute, which we are sure they would not yield un-'to; so on the other side, if they will have us to joyn with them 'in the like Contribution, they should not require the Condition 'of suspending the Statute to be added, which we in Conscience 'cannot yield unto. The way will be then freely to grant unto

'his Majeſty, what we give, without all manner of Condition 'that may ſeem unequal unto any ſide, and to refer unto his own 'Sacred Breaſt, how far he will be pleaſed to extend or abridge 'his favours: of whoſe Lenity, in forbearing the executing of 'the Statute, our Recuſants have found ſuch experience, that 'they cannot expect a greater liberty, by giving any thing 'that is demanded, than now already they do freely en-'joy.

'As for the fear, that this voluntary Contribution may in time 'be made a matter of neceſſity, and impoſed as a perpetual charge 'upon Poſterity, it may eaſily be holpen with ſuch a clauſe as 'we find added in the Grant of an aid made by the Pope's Coun-'cil, *Anno* 11 *Hen.* 3. out of the Eccleſiaſtical profits of this 'Land, *Quod non debet trahi in conſuetudinem*, of which kinds of 'Grants, many other Examples of later memory might be pro-'duced: And as for the proportion of the Sum, which you 'thought to be ſo great in the former Propoſition, it is my Lord's 'deſire, that you ſhould ſignifie unto him, what you think you 'are well able to bear, and what your ſelves will be content vo-'luntarily to proffer. To alledge, as you have done, that 'you are not able to bear ſo great a charge as was deman-'ded, may ſtand with ſome reaſon; but to plead an unability 'to give any thing at all, is neither agreeable to Reaſon or 'Duty.

'You ſay, you are ready to ſerve the King, as your Ance-'ſtors did heretofore, with your Bodies, and Lives, as if the 'ſupply of the King's wants with monies, were a thing un-'known to our Fore-fathers. But if you will ſearch the Pipe-'Rolls, you ſhall find the names of thoſe who contributed to 'King *Henry* the Third, for a matter that did leſs concern the 'Subjects of this Kingdom, than the help that is now deman-'ded, namely, for the marrying of his Siſter to the Empe-'rour. In the Records of the ſame King, kept in *England*, 'we find his Letters Patents directed hither into *Ireland*, for 'levying of Money to help to pay his Debts, unto *Lewis* the 'Son of the King of *France*. In the Rolls of *Gaſcony*, we find 'the like Letter directed by King *Edward* the Second, unto 'the Gentlemen, and Merchants of *Ireland*, of whoſe names 'there is a Liſt there ſet down, to give him aid in his Ex-'pedition into *Aquitaine*, and for defence of his Land (which 'is now the thing in queſtion.) We find an Ordinance likewiſe 'made in the time of *Edward* the Third, for the perſonal Taxing 'of them that lived in *England*, and held Lands and Tenements 'in *Ireland*.

'Nay,

'Nay, in this caſe you muſt give me leave, as a Divine, to tell 'you plainly, that to ſupply the King means, for the neceſſary 'defence of your Country, is not a thing left to your own diſcre- 'tion, either to do, or not to do, but a matter of Duty, which in 'Conſcience you ſtand bound to perform. The Apoſtle, *Rom.* 13. 'having affirmed, That we muſt *be ſubject to the higher powers, not 'only for wrath, but for Conſcience ſake*, adds this as a reaſon to con- 'firm it; For *for this cauſe you pay tribute alſo*, as if the denying ſuch 'payment, could not ſtand with a conſcionable ſubjection: there- 'upon he infers this concluſion, *Render therefore to all their due, Tri- 'bute to whom Tribute, Cuſtom to whom Cuſtom is due*; agreeable to 'that known Leſſon which he had learned of our Saviour, *Render* *Matth.* 22. 'unto Cæſar the things which are Cæſar's, and unto God the things which 21. 'are God's: where you may obſerve, as to with-hold from God 'the things which are God's, man is ſaid to be a *robber of God*; *Mal.* 3. 8. 'whereof he himſelf thus complaineth in the caſe of ſubſtracting 'of *Tythes* and *Oblations*: So to deny a ſupply to *Cæſar* of ſuch means 'as are neceſſary for the ſupport of his Kingdom, can be accoun- 'ted no leſs than a robbing of him of that which is his due; 'which I wiſh you ſeriouſly to ponder, and to think better of 'yielding ſomething to this preſent neceſſity, that we may not re- 'turn from you an undutiful anſwer, which may be juſtly diſplea- 'ſing to his Majeſty.

This Speech, though it had not its deſired effect, yet may ſufficiently declare the Lord Primate's abilities in matters of Government, when ever he would give his mind to them, and how well he underſtood the preſent ſtate of that Kingdom: And it had been well for *Ireland*, if his advice had been then hearken'd to, ſince thoſe ſtanding Forces then moved for being to have been all Proteſtants; would in all probability have prevented that Rebellion, that ſome years after broke out in that Kingdom; but a Copy of this Speech being deſired by the Lord Deputy, was tranſmitted to his Majeſty, who very well approved of it, as much conducing to his Service, and the publick ſafety.

It cannot now be expected in times ſo peaceable, and quiet, as theſe ſeem'd to be (and in which my Lord Primate proceeded in one conſtant courſe, with little alteration) that every year ſhould afford matter enough to be taken notice of in this account, therefore I ſhall only here give you in general the more remarkable tranſactions of his Life, from this time till his going over into *England*, not long before that unhappy War.

After his being Arch-Biſhop he laid out a great deal of money *Anno* 1627. in Books, laying aſide every year a conſiderable Sum for that end, and eſpecially for the procuring of Manuſcripts, as well from fo-

reign Parts, as near at hand, having about this time, by the means of Mr. *Thomas Davis*, then Merchant at *Aleppo*, procured one of the first *Samaritan* Pentateuchs that ever was brought into these Western Parts of *Europe*, (as Mr. *Selden*, and Dr. *Walton* acknowledge) as also the Old Testament in *Syriack*, much more perfect than had hitherto been seen in these Parts; together with other Manuscripts of value. This Pentateuch, with the rest, were borrowed of him by Dr. *Walton*, after Bishop of *Chester*, and by him made use of in the Polyglot Bible: All which Manuscripts being lately retrieved out of the hands of the said Bishop's Executors, are now in the *Bodleyan* Library at *Oxford*; a fit Repository for such Sacred Monuments.

See Mr. *Davis's* Letter from *Aleppo*, where the MSS. are specified. *Vid. Marm. Arundel. Edit. Lond. & Præfat. in Bibl. Polyglot.*

Anno 1629. About this time the Lord Viscount *Falkland*, being re-called from being Deputy of *Ireland*, was waited on by the Lord Primate to the Sea side, of whom taking his leave, and begging his Blessing, he set sail for *England*, having before contracted an intimate friendship with the Lord Primate, which lasted till his death; nor did the Lord Primate fail to express his friendship to him on all occasions after his departure, doing his utmost by Letters to several of the Lords of his Majesties Privy-Council here, for his Vindication from several false Accusations, which were then laid to his charge by some of the *Irish* Nation, before his Majesty; which Letters, together with the Vindication of the Council of *Ireland*, by their Letter to his Majesty, of his just and equal Government, did very much contribute to the clearing of his Innocence in those things, whereof he was then accused.

Anno 1630. This year the happy news of the birth of Prince *Charles*, his late Gracious Majesty, then Prince of *Wales*, being brought into *Ireland*, by an Express on purpose, the Lords Justices, and Council, order'd a Solemn Day of Thanksgiving for that great happiness, and the Lord Primate was invited (as I find by their Letter) to preach before them on that occasion, as he did accordingly.

Anno 1631. My Lord Primate published at *Dublin* his History of *Gotteschalcus*, and of the Predestinarian Controversie stirred by him, (being the first Latin Book that was ever printed in *Ireland*.) Wherein, after a short account of *Pelagianism*, which had then much spread it self in *Spain*, and *Britain*, he proceeds to the History of *Gotteschalcus*, (a Monk of the Abby of *Orbais*, who lived in the beginning of the IX Century:) and his Opinions, shewing out of *Flodoardus*, and other approved Writers of that Age, that the points then held by this learned Monk, and that were then laid to his charge by *Hincmar*, Arch-Bishop of *Rhemes*, and *Rabanus*, Arch-Bishop of *Mentz*; and which they got condemned in a Synod held in that City, as also in another at *Quierzy*, were, notwithstanding, defended and maintained by *Remigius* (or St. *Remy*) Arch-Bishop of *Lyons*, and the

the Church of that Dioceſs, as conſonant to the Scriptures, and Writings of the Fathers. And that indeed divers dangerous Opinions, and Conſequences were imputed to this learned Monk, which he was not guilty of. And after an account of the heads of a Treatiſe written by *J. Scotus Erigene*, in defence of Free-will, and the contrary Opinions to thoſe of *Gotteſchalce*, the Lord Primate then likewiſe gives the ſum of the Cenſure, which *Florus*, Deacon of *Lyons*, writ againſt the ſame, in the name of that Church: As alſo of ſeveral Writings of *Remigius*, Arch-Biſhop of *Lyons*, *Pudentius*, Biſhop of *Troyes*, and *Ratramus*, a Monk of *Corbey*, in defence of the ſaid *Gotteſchalce*'s Opinions, and againſt the extravagant Tenets of *Scotus*: Which Diſputes produced two other Synods at *Bonoil*, and *Neufle*, in *France*; wherein the Opinions held by *Gotteſchalce* were aſſerted, and the contrary, as maintained by *Scotus*, were condemned. Though thoſe Councils were ſtill oppoſed, and cenſured by *Hincmar* in a large Book, dedicated to the Emperour, *Charles the Bald*, the heads of which are there ſet down out of *Flodoard*: Which yet did not at all ſatisfie the contrary party; nor hinder *Remigius*, Arch-Biſhop of *Lyons*, and his Provincial Biſhops, from calling another Council at *Langres*, wherein the Canons of the *Valentinian* Council, were confirmed; and thoſe Propoſitions, maintained by *Scotus*, were again condemned: Which Canons were alſo referred to the judgment of the General Council of the XII Provinces aſſembled at *Thoul*; and being there debated, were not by it condemned, (as *Baronius*, and others will have it) but for quietneſs ſake were again referred to the judgment of the next General Aſſembly, that the Doctrines of the Church, and Fathers being produced, thoſe ſhould be agreed on, that ſhould then appear moſt Sound, and Orthodox.

And in the Concluſion, my Lord there ſhews the great conſtancy of this poor Monk, who, notwithſtanding his cruel whippings, and long impriſonment, to which he had been condemned, by the Council of *Mentz*, till his death, yet he would never Recant, but made two Confeſſions of his Faith, which are there ſet down, and by which it appears, That many things were laid to his charge, and condemned in thoſe Councils, which he never held. In this Treatiſe, as the Lord Primate has ſhewn himſelf excellently well skill'd in the Church Hiſtory of thoſe dark and ignorant Ages; ſo he there concludes, that men ſhould not Dogmatize in theſe Points. And indeed there ever have been, and ſtill will be different Opinions, concerning theſe great and abſtruſe queſtions of Predeſtination, and Free-will, which yet may be tolerated, and conſiſt in any Church, if the maintainers of either the one ſide, or other, will uſe that Charity as they ought, and forbear publickly to condemn, rail at, or write againſt each other.

About

Anno 1631. About this time the *Romiſh* Faction growing there very prevalent, by reaſon of ſome former connivance by the State, as alſo for want of due inſtruction, as hath been already ſaid, and likewiſe that divers abuſes had crept into the Church, not only among the inferior Clergy, but the Biſhops themſelves; all which had been repreſented by the Lords Committees for *Iriſh* Affairs, to his Majeſty, who thereupon thought fit to ſend over his Letters into *Ireland*, to all the Arch-Biſhops of that Kingdom, as well to put them in mind of their duty, as to ſtrengthen their Authority; which were as follows.

CHARLES REX.

MOſt Reverend Father in God, right Truſty, and entirely Beloved, We Greet you well. Among ſuch diſorders as the Lords of Our Privy-Council, Deputed by Us to a particular care of Our Realm of Ireland, *and the Affairs thereof, have obſerved, and repreſented to Us in that Government, as well Eccleſiaſtical as Civil; We have taken in ſpecial conſideration the growth and increaſe of the* Romiſh *Faction there, and cannot but from thence collect, That the Clergy of that Church are not ſo careful as they ought to be, either of God's Service, or the honour of themſelves, and their Profeſſion, in removing all pretences of Scandal in their lives and converſation; wherefore as We have by all means endeavoured to provide for them a competency of maintenance, ſo We ſhall expect hereafter on their part a reciprocal diligence; both by their Teaching and Example, to win that Ignorant and Superſtitious People to joyn with them, in the true Worſhip of God. And for that purpoſe We have thought fit by theſe Our Letters, not only to excite your care of theſe things, according to your Duty, and dignity of your Place, in that Church, but further to Authorize you in Our Name to give by your Letters to the ſeveral Biſhops in your Province, a ſpecial charge, requiring them to give notice to their Clergy under them in their Dioceſſes reſpectively, That all of them be careful to do their Duty, by Preaching and Catechiſing in the Pariſhes committed to their charge: And that they live anſwerable to the Doctrine which they Preach to the People. And further We Will, that in Our Name you write to every Biſhop within your Province, That none of them preſume to hold with their Biſhopricks any Benefice, or other Eccleſiaſtical dignity whatſoever in their own hands, or to their own uſe, ſave only ſuch as We have given leave, under Our Broad Seal of that Our Kingdom, to hold in* Commendam: *And of this We require you to be very careful, becauſe there is a complaint brought to the ſaid Lords Committees for* Iriſh *Affairs, That ſome Biſhops there, when Livings fall void in their Gift, do either not diſpoſe them ſo ſoon as they ought, but keep the profits in their own hands, to the hinderance of God's Service, and great offence of good People; or elſe they give them to young and mean men, which only bear the Name, reſerving the greateſt part of the Benefice to themſelves, by which means*

means that Church must needs be very ill, and weakly served; of which abuses, and the like, (if any shall be practised) We require you to take special care for present redress of them, and shall expect from you such account of your endeavours herein, as may discharge you, not to Us only, but to God, whose honour and service it concerns. Given under Our Signet at Our Palace at Westminster, *the twelfth of* April, *in the Sixth year of Our Reign.*

By which Letter it is manifest, how highly his Majesty was offended at the increase of the Popish party in that Kingdom, and therefore would have all diligence used to prevent it, as also other abuses reformed, which had (it seems) crept in, by degrees, amongst the Protestant Clergy there. But how little his Majesty liked the *Romish* Religion, the Lord Primate was before very well satisfied by this *Memorandum*, which I have of his own hand writing, in a Book of his, *viz. The King once at* White-Hall, *in the presence of* George, *Duke of* Buckingham, *of his own accord said to me, That he never loved Popery in all his life, But that he never detested it before his going into* Spain.

But to return to the matter in hand, the Lord Primate, in pursuance of his Majestie's Command, (which so fully agreed with his own desires) set himself diligently to put in execution what had been committed to his care, as well for the good of the Church, as his Majestie's Service: He therefore endeavoured to reform, first, those disorders which had been complained of in his own Province, and which had been in good measure rectified already, (as has been already mentioned) and in the next place, he made it his business to reclaim those deluded People, who had been bred up in that Religion from their infancy; for which end he began to converse more frequently, and familiarly, with the Gentry, and Nobility of that perswasion; as also with divers of the Inferior sort that dwelt near him, inviting them often to his House, and discoursing with them, with great mildness, of the chief Tenets of their Religion; by which gentle usage he was strangely successful, convincing many of them of their Errors, and bringing them to the knowledge of the Truth. And he also advised the Bishops, and Clergy of his Province, to deal with the Popish Recusants in their several Dioceses, and Cures, after the same manner; that if possible they might make them understand their Errors, and the danger in which they were: which way, in a Country where there are no Penal Laws to restrain the publick Profession of that Religion, was the best, if not the only means, which could be used. Nor was his care confined only to the conversion of the ignorant *Irish* Papists; but he also endeavoured the reduction of the *Scotch* and *English* Sectaries to the bosom of the Church, as

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it was by Law eſtabliſhed, conferring and arguing with divers of them, as well Miniſters as Lay-men, and ſhewing them the weakneſs of thoſe Scruples and Objections they had, againſt their joyning with the publick Service of the Church, and ſubmitting to its Government and Diſcipline; and indeed the Lord Primate was now ſo taken up in Conferences with all ſorts of Perſons, or in anſwering Letters from Learned men abroad, or elſe ſuch as applied themſelves to him for his judgment in difficult points in Divinity, or reſolutions in Caſes of Conſcience; that whoever ſhall conſider this, as alſo his many Civil, and Eccleſiaſtical Functions, together with the conſtant courſe of his Studies, muſt acknowledge, that none but one of his large capacity, and who made a conſtant good uſe of his time, could ever be ſufficient for ſo many, and ſo different imployments.

About the end of this year, I find, the Arch-Biſhop was in *England*, by his publiſhing and printing, at *London*, a ſmall Treatiſe of the Religion Anciently profeſſed by the *Iriſh*, (which comprehends alſo the Northern *Scots*) and *Britains*, which he writ in *Engliſh* to ſatisfie the Gentry, and better ſort of People, that the Religion profeſſed by the Ancient Biſhops, Prieſts, Monks, and other Chriſtians of theſe Kingdoms, was the very ſame in the moſt material Points with that which is now maintained by publick Authority, againſt thoſe novel and foreign Doctrines introduced by the Biſhop of *Rome* in latter times.

The next year, *Anno* 1632. the Lord Primate, after his return into *Ireland*, publiſhed his *Veterum Epiſtolarum Hybernicarum Sylloge*, containing a choice Collection of Letters, out of ſeveral Ancient Manuſcripts, and other Authors, partly from, and partly to Ancient *Iriſh* Biſhops and Monks, Commencing about the year of our Lord 592. to the year 1180. concerning the Affairs of the *Iriſh* Church in thoſe times; which abundantly ſhew the great eſteem the Learning and Piety of the Biſhops and Clergy of that Church had then both at *Rome*, *France*, *England*, and elſewhere: Containing, likewiſe, divers choice matters, relating to the great Controverſies of thoſe times, concerning the keeping of *Eaſter*; as alſo divers things relating to the Eccleſiaſtical Diſcipline, and Juriſdiction of the Church of that Kingdom, very worthy the taking notice of.

And I ſuppoſe about this time, if not before, he contracted a more intimate acquaintance with the Reverend Dr. *Laud*, Lord Biſhop of *London*, who had for ſome time managed the moſt conſiderable Affairs both in Church and State: And I find by divers of his Letters to the Lord Primate, as well whilſt he was Biſhop of *London*, as after he was advanced to the See of *Canterbury*, that there was ſcarce any thing of moment concluded on, or any conſiderable

ſiderable Preferment beſtowed by his Majeſty in the Church of *Ireland*, without his advice, and approbation, which you may ſee by ſome Letters in this enſuing Collection, which we have ſelected from divers others of leſſer moment, as fitteſt for publick view; but the L. Primate always made uſe of his intereſt with the ſaid Arch-Biſhop, and other great men at Court, not for his own private advantage, but for the common good of the Church, by oppoſing, and hindering divers Grants and Patents to ſome great men, and Courtiers, who had under-hand obtained the ſame; and particularly, he cauſed a Patent, made to a Perſon of Quality, of the *Scotch* Nation, in *Ireland*, of ſeveral Tythes, to be called in, and vacuated, his Majeſty being deceived in his Grant, who would not have done any thing prejudicial to the Church, had he been rightly informed of the nature of the thing; and the Lord Primate was ſo much concerned for a competent maintenance for the Clergy in that Kingdom, that he had ſome years before this obtained a Grant of a Patent from his Majeſty, to be paſſed in his own name, though for the uſe of the Church, of ſuch impropriations belonging to the Crown, as were then Leaſed out, as ſoon as they ſhould fall; which, though it did not ſucceed, being too much neglected by thoſe who were concerned more immediately, yet it ſufficiently ſhews my Lord's pious intentions in this matter.

About this time there was a Letter ſent over, from his late Majeſty, to the Lord Viſcount *Wentworth*, then Lord Deputy, and the Council of *Ireland*, for determining the precedency of the Arch-Biſhop of *Armagh*, and Arch-Biſhop of *Dublin*, in reſpect of their Sees, the latter making ſome pretence unto it; therefore, in regard of a Parliament, intended by his Majeſty ſhortly to meet, it was thought fit, for order's ſake, that controverſie ſhould be decided before their meeting: In order to which, he was commanded by the Lord Deputy, to reduce into writing what he knew upon that ſubject: But he not deſiring to engage in ſo invidious an argument, and which ſo nearly concerned himſelf, and which he did not deſire to have ſtirred, did what he could to decline it; but being ſtill further urged, and commanded to do it, he did at laſt, though unwillingly, write a ſhort, and learned diſcourſe, full of excellent remarks, wherein he proved the Antiquity and Primacy of his See to have preceded that of *Dublin* divers Ages, which diſcourſe being ſent over into *England*, the precedency was determined by his Majeſty on his ſide, as afterwards by another Letter from his Majeſty and Council here; he had alſo, without his ſeeking, the precedency given him of the Lord Chancellor, which (he *Anno* 1634.

being above ſuch trifles) were not at all able to elate him.

At the opening of the following Parliament, he preached before the Lord Deputy, Lords and Commons, at St. *Patrick's*, *Dublin*, his Text was, *Geneſ.* 49. 10. *The Scepter ſhall not depart from Judah, nor a Law-giver from between his feet, till Shiloh come, and to him ſhall the gathering of the People be.* And in the Convocation which was now Aſſembled, the Lord Primate, at the inſtrance of the Lord Deputy, and Lord Arch-Biſhop of *Canterbury*, thought fit to propoſe, That to expreſs the agreement of the Church of *Ireland* with that of *England*, both in Doctrine and Diſcipline, the Thirty Nine Articles ſhould be received by the Church of *Ireland*, which Propoſal was thereupon conſented to by both Houſes of Convocation, and the ſaid Articles were declared to be the Confeſſion of Faith of the Church of *Ireland*, but without abrogating or excluding the former Articles, made 1615, either by that Convocation, or Parliament, as two ſeveral Writers of thoſe times, *viz.* a Church, and Civil Hiſtorian, have without ground reported them to be: And though the * latter was at laſt brought to confeſs his Error of their being Repealed by Autority of Parliament; yet he ſtill inſiſted, That the reception of the Articles of the Church of *England*, though it be not an expreſs, yet is a tacite annulling of the former, inſtancing in the Old Covenant, which St. *Paul* proves to be abrogated by the giving of a New; which were a good Argument, if the Articles of the Church of *England* were as inconſiſtent with thoſe of *Ireland*, as thoſe two Covenants are with each other, but if they differ no more than the *Nicene* does from the Apoſtles Creed, (which, though it contains more, yet does not Annul the former) then without doubt the receiving of the Articles of the Church of *England* was no abrogation of thoſe of *Ireland*. But ſince it is not my deſign to write Controverſies, I ſhall not enter farther into this Argument, but ſhall leave the Reader to conſider, whether the inſtances brought by the Hiſtorian, to prove the Articles of theſe two Churches to be inconſiſtent, are convincing, or not, and ſhall ſay no more on this ungrateful ſubject, but that it is highly improbable, that the Lord Primate ſhould be ſo outwitted by the Lord Deputy, or his Chaplains, (as the * Hiſtorian makes him to have been in this affair) but that he very well underſtood the Articles of both Churches, and did then know, that they were ſo far from being inconſiſtent, or contradictory to each other, that he thought the *Iriſh* Articles did only contain the Doctrine of the Church of *England* more fully, or elſe he would never have been ſo eaſily perſwaded to an Act which would amount to a Repeal of thoſe Articles, which, as hath been already ſaid, he himſelf made, and drew up: And for

* *Vide Reſpondet Petrus, Sect. IX.*

Ibid. Sect. XII.

* In the Life of Arch Biſhop *Laud.*

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a farther proof that this was the ſenſe, not only of himſelf, but of moſt of the reſt of the Biſhops at that time; they always at all Ordinations took the ſubſcription of the Party Ordained to both Articles; the Articles of *England*, not being received inſtead, but with thoſe of *Ireland*, (as Dr. *Bernard* hath informed us;) which courſe was continued by the Lord Primate, and moſt part of the Biſhops, till the confuſion of that Church by the *Iriſh* Rebellion: And if, at this day, the ſubſcription to the Thirty Nine Articles be now only required of the Clergy of that Kingdom, I ſuppoſe it is purely out of prudential conſiderations, that any divine, or other perſon of that Church, may ſtill, either by preaching, or writing, maintain any point of Doctrine contained in thoſe Articles, without being either Heterodox, or Irregular.

It was likewiſe reported, and has been ſince written by ſome, (with the like truth) that the Lord Primate ſhould have ſome diſpute with Dr. *Bramhall*, then Biſhop of *London-Derry*, concerning theſe Articles: Whereas the conteſt between the Lord Primate, and that Biſhop, was not about the Articles, but the Book of Canons, which were then to be eſtabliſhed for the Church of *Ireland*; and which the Biſhop of *Derry* would have to be paſſed in the very ſame form, and words, with thoſe in *England*; which the Lord Primate, with divers other of the Biſhops, oppoſed, as ſomewhat prejudicial to the Liberties of the Church of *Ireland*; and they ſo far prevailed herein, that it was at laſt concluded, That the Church of *Ireland* ſhould not be tyed to that Book, but that ſuch Canons ſhould be ſelected out of the ſame, and ſuch others added thereunto, as the preſent Convocation ſhould judge fit, for the Government of that Church; which was accordingly performed, as any man may ſee, that will take the pains to compare the two Books of the *Engliſh*, and *Iriſh* Canons together: And what the Arch-Biſhop of *Canterbury*'s judgment was, on this affair, you may ſee in a Letter of his to the Lord Primate, publiſhed in this Collection.

About the end of this year, the Lord Primate publiſhed his long expected work, entitled, *Britannicarum Eccleſiarum Antiquitates*: In which alſo is inſerted a Hiſtory of *Pelagius*, and his Hereſie; which Work I ſuppoſe my Lord kept ſo long unpubliſhed, becauſe he ſtill found freſh matter to add to it; as you may ſee by the many Additions, and Emendations at the latter end of it; and as it was long in coming out, ſo it did fully anſwer expectation, when it came abroad into the World, being the moſt exact account that ever yet was given of the *Britiſh* Church, beginning with the earlieſt notices we can find in Ancient Authors of any credit, concerning the firſt planting of Chriſtianity in theſe Iſlands, with- 1639.

in twenty years after our Saviour's Crucifixion, and bringing it down (with the Succeſſion of Biſhops, as far as they could be retreived) not only in our *Britain*, but in *Ireland* alſo, as far as towards the end of the VII Century; collected out of the beſt Authors, either Printed or Manuſcript; and is ſo great a Treaſure of this kind of Learning, that all that have writ ſince, with any ſucceſs, on this ſubject, muſt own themſelves beholding to him for his elaborate Collections.

Anno 1640. The Lord Primate having now ſate Arch-Biſhop ſixteen years, with great ſatisfaction, and benefit to the Church, about the beginning of this year, came into *England*, with his Wife and Family, intending to ſtay here a year or two, about his private Affairs, and then to return again: But it pleaſed God to diſappoint him in thoſe reſolutions, for he never ſaw his native Country again; not long after his coming to *London*, (when he had kiſſed his Majeſty's hand, and been received by him with his wonted favour) he went to *Oxford*, as well to be abſent from thoſe heats and differences, which then happened in that ſhort Parliament, as alſo with greater freedom to purſue his Studies in the Libraries there, where he was accommodated with Lodgings in *Chriſt-Church*, by Dr. *Morice*, Canon of that Houſe, and *Hebrew* Profeſſor; and whilſt he was there, he converſed with the moſt Learned Perſons in that famous Univerſity, who uſed him with all due reſpect, whilſt he continued with them; ſo after he had reſided there ſome time, he returned again to *London*, where, after the ſitting of that long, and unhappy Parliament, he made it his buſineſs, as well by preaching, as writing, to exhort them to Loyalty, and Obedience to their Prince; endeavouring, to the utmoſt of his power, to heal up thoſe breaches, and reconcile thoſe differences, that were ready to break out, both in Church and State; though it did not meet with that ſucceſs he always deſired.

Anno 1641. This year there was publiſhed at *Oxford* (among divers other Treatiſes of Biſhop *Andrews*, Mr. *Hooker*, and other Learned men, concerning Church Government) the Lord Primate's Original of Biſhops, and Metropolitans, wherein he proves from Scripture, as alſo the moſt Ancient Writings, and Monuments of the Church, that they owe their original to no leſs Authority than that of the Apoſtles, and that they are the *Stars in the right hand of Chriſt*, *Apoc.* 2. So that there was never any Chriſtian Church founded in the Primitive Times without Biſhops, which diſcourſe was not then (nor, I ſuppoſe, ever will be) anſwered, by thoſe of a contrary judgment.

That unhappy diſpute between his Majeſty and the two Houſes, concerning his paſſing the Bill for the Earl of *Strafford*'s Attainder, now ariſing, and he much perplexed and divided between

tween the clamour of a diſcontented People and an unſatisfied Conſcience, thought fit to adviſe with ſome of his Biſhops, what they thought he ought to do in point of Conſcience (as he had before conſulted his Judges in matter of Law,) among which his Majeſty thought fit to make choice of the Lord Primate for one, though without his ſeeking, or knowledge; but ſince ſome men, either out of ſpleen, or becauſe they would not retract what they had once written from vulgar report, have thought fit to publiſh, as if the Lord Primate ſhould adviſe the King to ſign the Bill for the ſaid Earl's Attainder, it will not be amiſs to give you here that relation which Dr. *Bernard* had under his own hand; and has printed in the Funeral Sermon by him publiſhed; which is as followeth.

'That *Sunday* morning wherein the King conſulted with the 'four Biſhops, (of *London*, *Durham*, *Lincoln* and *Carliſle*) the Arch-'Biſhop of *Armagh* was not preſent, being then preaching (as he 'then accuſtomed every *Sunday* to do) in the Church of *Covent-'Garden*; where a Meſſage coming unto him from his Majeſty, 'he deſcended from the Pulpit, and told him that brought it, he 'was then (as he ſaw) imployed about God's buſineſs; which 'as ſoon as he had done, he would attend upon the King, to un-'derſtand his pleaſure: But the King ſpending the whole After-'noon in the ſerious debate of the Lord *Strafford*'s Caſe, with the 'Lords of his Council, and the Judges of the Land, he could not 'before Evening be admitted to his Majeſty's preſence.

'There the Queſtion was again agitated, Whether the King 'in juſtice, might paſs the Bill of Attainder againſt the Earl of '*Strafford*, (for that he might ſhew mercy to him was no queſtion 'at all;) no man doubting but that the King, without any Scru-'ple of Conſcience, might have granted him a Pardon, if other 'reaſons of State (in which the Biſhops were made neither Judges, 'nor Adviſers) did not hinder him. The whole reſult therefore 'of the determination of the Biſhops, was to this effect; That 'therein the matter of Fact, and matter of Law, were to be di-'ſtinguiſhed: That of the matter of Fact, he himſelf might make 'a judgment, having been preſent at all proceedings againſt the 'ſaid Earl; where, if upon the hearing of the Allegations on ei-'ther ſide, he did not conceive him guilty of the Crimes where-'with he was charged, he could not in juſtice condemn him: But 'for the matter in Law, what was Treaſon, and what was not, 'he was to reſt in the opinion of the Judges; whoſe Office it was 'to declare the Law, and who were Sworn therein to carry them-'ſelves indifferently betwixt Him, and his Subjects: Which gave 'his Majeſty occaſion to complain of the dealing of the Judges

'with

'with him not long before: That having earneſtly preſſed them 'to declare in particular, what point of the Lord of *Strafford*'s 'Charge they judged to be Treaſonable, (foraſmuch as upon the 'hearing of the proofs produced, he might in his Conſcience, per- 'haps, find him guiltleſs of that Fact) he could not by any means 'draw them to nominate any in particular, but that upon the 'whole matter, Treaſon might juſtly be charged upon him. And 'in this ſecond meeting, it was obſerved, That the Biſhop of *Lon-* 'don ſpake nothing at all, but the Biſhop of *Lincoln* not only ſpake, 'but put a Writing alſo into the King's hand, wherein, what was 'contained, the reſt of his Brethren knew not.

From all which we may obſerve my Lord Primate's modeſty, who would not ſet down his own particular judgment in this matter, but only that it agreed with that of his Brethren, but alſo his charity, and fidelity, who would not (though to acquit himſelf) betray his truſt, and accuſe the only perſon of that company, who was ſuppoſed to have moved the King to the doing of it: Nor is the reaſon thoſe men have ſuppoſed, why my Lord Primate ſhould perſwade the King to do this, leſs falſe, and improbable, *viz.* Revenge, becauſe the Earl of *Strafford*, whilſt Lord Lieutenant of *Ireland*, had outwitted him, and made him the Inſtrument (before he was aware) of abrogating the Articles of *Ireland*, above mentioned; the falſeneſs of which Calumny may ſufficiently appear from what hath been already ſaid upon this ſubject, for the Lord Primate did willingly, and upon due conſideration, without any ſurpriſe, propoſe the Admiſſion of thoſe Articles of the Church of *England*, nor was he ever convinced (neither did my Lord *Strafford* ever inſiſt upon it) that the admiſſion of theſe Articles, was an abrogation of the former; and if the Lord Primate had any private grudge againſt the Earl upon this Score, he carried it very ſlyly, inſomuch that the Earl himſelf, nor any of his friends were ever ſenſible of it; for whilſt the Earl continued in *Ireland*, there was never any diſpute, or unkindneſs between them, but they parted good friends, as will appear by ſome Letters, which you will find in this Collection. The Earl writ to him after this buſineſs, and not long before his going for *England*, full of kindneſs and reſpect: So likewiſe after the Earl's Commitment to the *Black-Rod*, as alſo when he was a Priſoner in the Tower; the Lord Primate frequently viſited him, and the Earl was pleaſed to conſult with him in divers matters relating to his defence at his Tryal. And certainly had the Earl believed that the Lord Primate bore any malice towards him, much more had adviſed the King to put him to death, (which could not have been well concealed from him) though we may ſuppoſe the Earl had

had ſo much Chriſtian charity as to forgive ſo great an injury, yet it is not very likely, that he ſhould exerciſe ſuch a piece of mortification, as to chuſe him, whom he believed to be the promoter of his death, to prepare him for it; and to be the man to whom he addreſſed his Speech upon the Scaffold, and whoſe aſſiſtance he deſired in that his laſt extremity. But I ſhall ſpeak no farther of this matter, till I can in order of time tell you what the Lord Primate himſelf ſaid unto me concerning it, when he lay (as he thought) on his Death-bed, and not likely to live an hour; and alſo what his Majeſty declared, when he heard the report of his death.

Not many Months after the Execution of this great, and unfortunate Earl, there came over the unhappy news of the breaking out of the horrid *Iriſh* Rebellion, in which, as his Majeſty's (with the *Engliſh*, and Proteſtant) intereſt in that Kingdom, received an unexpreſſible blow, ſo likewiſe the Lord Primate bore too great a ſhare in that common affliction; for in a very few days the Rebels had plundered his Houſes in the Countrey, ſeized on his Rents, quite ruined, or deſtroyed his Tenements, killed, or drove away his numerous Flocks, and Herds of Cattle, to a very great value; and in a word, had not left him any thing in that Kingdom, which eſcaped their fury, but his Library, and ſome Furniture in his Houſe in *Droghedah*, which were ſecured by the ſtrength of that place, notwithſtanding a long and dangerous Siege by thoſe Rebels; which Library was ſome years after conveyed over to *Cheſter*, and from thence to *London*: This muſt needs reduce him to a very low condition, happening not long after *Michaelmas*, when he expected a return of his Rents, ſo that he was forced, for his preſent ſupply, to ſell, or pawn all the Plate and Jewels he had; this, though a very great Tryal, yet made not any change in his Natural Temper, and Heavenly Diſpoſition, ſtill ſubmitting to God's Providence, with Chriſtian Patience, and Magnanimity, having long before learned to uſe the things of this World, as if he uſed them not; and in whatſoever condition he was, therewith to be content: Yet theſe afflictions were ſufficient to move compaſſion, even in the breaſts of Foreigners, for ſome Months after his loſſes, the City, and Univerſity of *Leyden* offered to chuſe him their *Honorarie* Profeſſor, with a more ample ſtipend, than had been formerly annexed to that place: And Dr. *Bernard*, in the above cited Sermon, likewiſe tells us, that Cardinal *Richlieu* did about the ſame time, make him an Invitation to come into *France*, with a promiſe of a very noble Penſion, and freedom of his Religion there; and that this is not unlikely (though I never heard my Lord Primate ſpeak of it) may be proved from the great honour that Cardinal had for him, which

which he expreſſed by a Letter full of kindneſs and reſpect, accompanied with a Gold Medal of conſiderable value, having his own *Effigies* ſtamped upon it, which is ſtill preſerved; theſe were ſent him upon his publiſhing his Work, *De Primordiis Eccleſiarum Britannicarum*, which Preſent was alſo returned by the Lord Primate, by a Letter of thanks, with a handſome preſent of *Iriſh* Grey-hounds, and other rarities which that Countrey afforded.

But it pleaſed his late Majeſty to provide for him much better in *England*, by conferring on him the Biſhoprick of *Carliſle* (lately void by the death of Dr. *Potter*) to be held in *Commendam*; this, though very much abated by the *Scotch* and *Engliſh* Armies Quartering upon it, as alſo by the unhappy Wars which not long after followed; yet he made ſhift to ſubſiſt upon it, with ſome other helps, until that Rebellious Houſe of Commons ſeized upon all Biſhops Lands; and though, in conſideration of his great loſſes in *Ireland*, as alſo of his own Merits, and to make him ſome ſatisfaction for what they took away, they Voted him a Penſion of four hundred pounds *per Annum*, yet I cannot hear that he ever received it above once, or twice at moſt; for the Independant Faction getting uppermoſt, ſoon put an end to that payment.

Anno 1642. His Majeſty having now left *London*, by reaſon of the Tumults there, and the undutifulneſs of the Houſe of Commons towards him, the Lord Primate being more deeply afflicted for theſe breaches, than for all his own private ſufferings: Having now no more ſatisfaction in abiding longer at *London*, he reſolved to remove thence for *Oxford*, not long before his Majeſty's coming thither: and here, though the Lord Primate's outward condition was much leſſened, to what it was before, yet his greatneſs being founded upon a more ſolid bottom than riches, and outward ſplendor, he was received with the ſame, or rather greater kindneſs, and reſpect than before. The Reverend Dr. *Prideaux*, Biſhop of *Worceſter*, (his good friend) lent him his Houſe adjoyning to *Exeter* Colledge, which he accepted of, as being near his buſineſs at the publick Library, where he now purſued his ſtudies, preparing divers Treatiſes for the publick view, ſome of which he alſo printed there, as ſhall be hereafter mentioned; nor did he leſs endeavour to be ſerviceable to mens Souls, than to the common-wealth of Learning, preaching commonly at one Church, or other, every *Sunday*, and for great part of the time, in the forenoons, ſometimes at St. *Olives*, and ſometimes at *Alhallows*, where he had conſtantly a great Audience, both of Scholars and others; where notwithſtanding the Learnedneſs of moſt of his Hearers, he rather choſe a plain ſubſtantial way of Preaching, for the promoting

ting of Piety and Vertue, than ſtudied Eloquence, or a vain oſtentation of Learning; ſo that he quite put out of countenance that windy, affected ſort of Oratory, which was then much in uſe, called *floride* preaching, or ſtrong lines. And I remember, I then heard, that there was a perſon in the *Univerſity*, very much famed for that kind of preaching, who, after he had ſometimes heard the Lord Primate's Sermons, and obſerving how plain, and yet moving they were, and being ſufficiently ſatisfied that it was not for want of Wit, or Learning, that he did not do otherwiſe, he was ſoon convinced that this was not the moſt ready way of gaining Souls, and therefore quitting his affected *Style*, and ſtudied *Periods*, took up a more plain and profitable way of preaching, ſo that coming afterwards to viſit the Lord Primate, he gave him many thanks, and told him, he had now learned of him how to preach, and that ſince he had followed his example, he had found more ſatisfaction in his own Conſcience, and comfort in his Miniſtry, than ever he had before. And I remember one Sermon above the reſt, which he preached in *Exeter* Colledge Chappel, about that time; the Text, *Prov.* 18. 1. *Through deſire a man having ſeparated himſelf, ſeeketh and intermedleth with all Wiſdom*; in which Sermon he ſo lively, and pathetically ſet forth the excellency of true Wiſdom, as well Humane, as Divine, and that deſire which every ingenious, and vertuous Soul ought to have for it, that it wrought ſo effectually upon the hearts of many of the younger Students, that it rendered them more ſerious, and made them ply their Studies much harder than before.

The firſt *Sunday* after his Majeſty's return to *Oxford*, from the fights of *Edge-hill* and *Brainford*, the Lord Primate was called to preach before him, as he did likewiſe on divers other more ſolemn occaſions, both in this, and the following year.

About this time, likewiſe, the Lord Primate came acquainted 1643.
with the moſt Learned, and Pious Dr. *Hammond*, with whom he contracted ſo intimate a friendſhip, that it continued to his dying day; and though ſome perſons (I ſuppoſe rather out of miſinformation than malice) have reported, That the Lord Primate ſhould give a ſcandalous, unbeſeeming Character of the Doctor; he was ever ſo far from it, that he never mentioned him without due kindneſs, and reſpect, as you will find by ſome Letters in this Collection, wherein you may ſee the Lord Primate much concerned for an aſperſion, of the like nature with this, imputed to him, but caſt upon him indeed by a foreign Writer; a learned, *Blondellus.*
though violent and obſtinate aſſerter of his own Anti-Epiſcopal Opinions, contrary to thoſe of the Doctor's.

This Summer the Lord Primate was nominated (though againſt his deſire) to be one of the Aſſembly of Divines at *Weſt-*

minſter, as were alſo Dr. *Brownrig*, Biſhop of *Exeter*, Dr. *Weſtfield*, Biſhop of *Briſtol*, and divers others of the Orthodox Clergy, but the Lord Primate neither approved of the Authority that named him, nor yet of the buſineſs they met about; ſo that he never troubled himſelf to go thither; but when that mock Aſſembly found he ſcorned to come among them, they complained of him to the Houſe of *Commons*, who ſoon voted him out again; which yet the Arch-Biſhop took more kindly, than their chuſing him into it: And now when this prevalent Faction, ſitting at *Weſtminſter*, found that the Arch-Biſhop was not for their turn, but to the contrary, had in divers Sermons at *Oxford*, preached againſt their Rebellious Proceedings, they were ſo inraged at him, that the *Committee* they had appointed for *Delinquents* Eſtates, (as they Nick-named thoſe who now faithfully ſerved their *Prince*) made an Order for the ſeizing of a Study of Books of a conſiderable value, which he had either brought over with him, or bought here, and were left behind in *Chelſy* Colledge, which were ſeized accordingly, and had been ſold by them, had not Dr. *Featly*, who was then in ſome favour with them, by reaſon of his being one that ſate in that *Aſſembly*, (though otherwiſe Orthodox, and Loyal) made an intereſt with them, by the means of Mr. *Selden* (a Member of the *Houſe*, as alſo of the *Aſſembly*) to obtain thoſe Books for his own uſe, either as a gift, or by laying down ſome money for them; and ſo got them into his hands, and ſecured them for my Lord Primat's uſe, at leaſt as many of them as were not imbezled, or ſtollen away whilſt they were in their cuſtody, as amongſt other things divers Papers and Collections of his own Writing, with all his Letters, either to, or from his learned friends (which he had left behind him there) were then plundered, and for which loſs, this enſuing Collection does fare the worſe.

About this time my Lord Primate publiſhed a ſmall, but learned Treatiſe, Entitled, *A Geographical, and Hiſtorical diſquiſition, touching the leſſer* Aſia, *properly ſo called*, Viz. *The* Lydian Aſia, *ſo often mentioned in the* New Teſtament, *and by Eccleſiaſtical, and other Writers, by the names of the* Proconſular Aſia, *or* Aſian Dioceſs. Where having ſhewn his admirable skill in the *Geography* of the Ancients, and alſo in the *Imperial Laws*, in order to the right underſtanding the Eccleſiaſtical, and Civil *Hiſtories* of thoſe Times, out of which he hath fixed and ſetled the ſeveral Provinces of the leſſer *Aſia*, as *Myſia*, *Caria*, and *Lydia*, (under which latter were comprehended the adjoyning Countries of *Ionia*, and *Æolis*.) He then proves, That the *Aſia* mentioned in the *New Teſtament*, and the ſeven Churches of *Aſia* particularly, are contained within the limits of *Lydia*, and that each of theſe ſeven Cities was a *Metropolis*, and that according to this diviſion of the Civil Government, they were

were made choice of to be the Seats of the most eminent Churches of all *Asia*.

2. That the *Roman Provinces* were not always the same, but according as reason of State required, and for greater ease, and security of the Government, often varied, and admitted alterations, the division of the *Empire* being different in the Times of *Augustus*, from what it was under *Constantine*, under whom the *Proconsular Asia* was confined to the *Lydian Asia* only, the former great extent of its Jurisdiction being then very much abridged, and a distinction made between the *Proconsular Asia*, which was under the Jurisdiction of the *Proconsul*, and the *Asian Dioceſs*, governed by the *Vicarius*, or *Comes Asiæ*, or *Dioceseos Asianæ*: As it was also subject in the Times of the succeeding *Emperors*, to variety of Changes, and that in this disposition, made by *Constantine*, it was ordered, That there should be but one *Metropolis* in each distinct Province, whereas before there had been several: Though this did not hold always in the Reigns of some of his Successors, who permitted sometimes two *Metropolitans* in one Province, to satisfie the ambitious humour of several Bishops, who contended for that Title, upon the account of the riches, and greatness of each of their respective Cities.

3. That in regard to this Establishment of *Constantine*, *Ephesus* (where the Deputies of the several Provinces of *Asia*, who Constituted, and made up the τὸ Κοινὸν, or Common-Council, had their Assemblies, and which had formerly been lookt upon as the chief City) became the sole *Metropolis* of this new *Proconsular Asia*; the Proconsul of which was exempted from the Authority, and Jurisdiction of the *Præfectus Prætorio*. And accordingly, in the Ecclesiastical Government, for the greater honour of this Renowned See, the Bishop of *Ephesus* was not only held the *Metropolitan* of the *Proconsular Asia*, (but as my Lord most judiciously proves) the Primate, or *Enarchus* of all the Provinces, that were comprehended within the compass of the whole *Asian Dioceſs*, of which *Dioceſs* he discourses at large; and that he acted suitably to this *Patriarchal* Jurisdiction, which was in effect conferred upon him.

Lastly, That there was a great harmony between the Civil and Ecclesiastical Government; and consequently, that the Bishops of every Province were subject, subordinate to the *Metropolitan* Bishop, (the same then with our Arch-Bishop;) as the Magistrates, that Ruled in the other subordinate Cities, were to the President, or chief Governor of that Province.

The Arch-Bishop in these years, whilst he was now at *Oxford*, published in *Greek*, and *Latine*, the Epistles of the holy Martyrs, *Ignatius*, and as much of the Epistle of St. *Barnabas*, as the great 1643. 1644.

fire at *Oxford* (which burnt the Copy) had ſpared; together with a premunition of the entire deſign. The old *Latin* Verſion of *Ignatius*, his Lordſhip publiſht out of two Manuſcripts found in *England*, noting in red Letters the interpolation of the former *Greek* Impreſſions. This work was much illuſtrated by his Collation of ſeveral *Greek* Copies of the Letters and Martyrdom of *Ignatius*, and *Polycarp*; as alſo with a moſt learned diſſertation concerning thoſe *Epiſtles*; as alſo touching the Canons, and Conſtitutions aſcribed to the *Apoſtles*, and to St. *Clement*, Biſhop of *Rome*.

About ſeven years after which, his Lordſhip alſo ſet forth at *London* his *Appendix Ignatiana*; wherein, beſides other Tracts, there are added the ſeven genuine Epiſtles of *Ignatius* (commended by *Euſebius*, *Cæſare*, and other Fathers) according to the *Amſterdam* Edition, publiſht by the learned Dr. *Iſ. Voſſius*, from the *Greek* Manuſcript in the *Medicean* Library, which the Lord Primate had ſome years before given him notice of, and alſo obtained the Great Duke's leave to Copy it. The ſignal uſe of theſe Epiſtles, ſo eminently aſſerting that perpetual order, of which his Grace was ſo great an Ornament, well deſerved all that time which himſelf, Dr. *Hammond*, and the learned Lord Biſhop of *Cheſter* have ſo uſefully imployed therein.

This year my Lord Primate publiſht his *Syntagma de Editione LXX. Interpretum*: in which he aſſerts (though with great modeſty,) this particular Opinion. That *Greek* Verſion of the five Books of *Moſes*, under *Ptolomeus Philadelphus*, utterly periſhing at the Conflagration of his Library, *Doſitheus* the Jew made another *Greek* Tranſlation of the Pentateuch, and the reſt of the Old Teſtament, about 177. years before the Birth of Chriſt, *viz.* in the time of *Ptolomey Philometor*; Collecting ſo much from a Note at the end of the *Greek*, *Eſther*; which latter Verſion his Lordſhip conjectures the *Greek* Fathers, and all the Eaſtern Churches cited, and made uſe of, inſtead of the true *Philadelphian*. Then he learnedly, and fully diſcourſes concerning the ſeveral Editions of this latter Verſion found in the Library of *Cleopatra*, the laſt *Egyptian* Queen. As alſo touching the Κοινὴ, or vulgar, and that more correct one of *Origen*, thoſe of *Euſebius*, *Lucian*, and *Heſychius*: and laſtly, of the modern ones, as the *Complutine*, *Venetian*, and *Roman*. Hereunto alſo is added a Specimen of *Eſther* in *Greek*, according to two Ancient Manuſcripts in the *Arundelian* Library, as alſo after the *Alexandrian* Copy in the King's Library.

This *Syntagma* was followed the next year before his death, by his Lordſhips diſſertation *De Cainane altero*, or the ſecond *Cainan*, mentioned in the *LXX.* and by St. *Luke*. And that was again followed with a Letter to *Ludovicus Capellus*, wherein the Lord

Primate

Primate very judiciously moderates, in the Controversie between that learned Professor, and *Ar. Bootius*, concerning the present *Hebrew Bibles*: Superadding his own conjectures, That *Dositheus*, the false *Messias*, was the corrupter of the *Samaritan Pentateuch*, as we now have it: And that especially by his Lordships great care, and expence.

But to let you see how he further now imployed his time at *Oxford*, for his Majesties Service; I shall give you here his Answers to several *Queries*, made to him from some at *London*, or other Parliament Quarters, concerning the Lawfulness of taking up *Arms* against the *King* in that unhappy *War*, then newly begun. The *Queries* we have not, but you may easily judge what their sense was by the following *Answers* here inserted.

To the First.

NO man is bound to leave his Vocation, *and turn* Souldier, *unless Summoned and Commanded by his Majesty, or those that have Commission from him for the gathering of the People to War.* Moses *(and so successively the Supreme Governor) had the power of the* Trumpet *for that purpose* (Nu. 10. 2. 9.) *and accordingly the Duty and* Oath *of* Allegiance, *binds every Subject to come in to the defence of his* Sovereign, *against what Power soever. The danger of Poverty, and ruine of Estate, must give way to publick respects: Nor must it be provided against, but in a just way; in the prosecution of which, Life and Goods, and every thing else must be committed to the Providence of God.*

To the Second.

FOr the discerning of the justness of the Cause, *We must not look only at the Ends pretended (which though never so fair and specious, do not justifie a bad* Cause, *or unlawful Means,) nor at the Wickedness or Evil carriage of Instruments, imployed in the prosecution; which doth not conclude the* Cause *to be bad and unjust: But we must look at the means used for such Ends; and then consider the Ends, whether intended by those that do pretend them. By these we shall see the* Cause *of the adverse Party to the King is unjust.*

For First, *The means they use, is* War *maintained against their* Sovereign; *the* End *pretended, is the defence of Religion, Laws, Liberties: But* War *made by Subjects, though really intending such an End, is Unjust.*

I. *It has no Warrant in Scripture, but is disallowed,* Prov. 30. 31. No rising up against a King. 1 Sam. 8. 18. *No remedy left them against the Oppressions of their* King, *but crying to the Lord. The* Prophets

phets *alſo, which bitterly reproved the Idolatrous, and unjuſt* Kings *of* Iſrael *and* Judah, *never called upon the* Elders *of the People, by Arms to ſecure the Worſhip of God, or the juſt Government of the Kingdom. In the* 13*th. to the* Romans, *and the* 1 Ep. 2 Cap. *of* Peter, *the ſame Doctrine of Paſſive Obedience is taught, and accordingly was the Doctrine and Practice of the Primitive Chriſtians.*

II. *Arms taken up by Subjects, do invade the Power and Rights of the* Sovereign; *For it takes from him the Sword, which he is ſaid to bear,* Rom. 13. 4. *and ſo doth every* Supreme Magiſtrate: *The Supreme Power being ſignified by bearing the Sword, as the beſt Interpreters do affirm: And as our* Laws, *and the* Oath *of* Supremacy *do acknowlege our* King *the only Supreme Governor, and to be veſted with the Power of Arms. Now what ſaith the Scripture?* He that takes the Sword, ſhall periſh by the Sword; *that is, He that takes and uſes it without Warrant, without, and againſt his conſent that bears the Sword, that is Supreme.*

Alſo War *undertaken by Subjects, invades the Rights of the Sovereign, his Revenue, Cuſtoms, &c. will not give to* Cæſar, *what is* Cæſar's. *But the Scripture is very expreſs in preſerving Rights and Power entire, even to the worſt Princes;* Give unto Cæſar that which is Cæſar's, *ſaid our Saviour, when* Cæſar *was bad enough: And* St. Paul *bids us* Render them their Due, Tribute, Cuſtoms, Honour, *when the* Emperours *were at the worſt: And our Laws determine Inſurrection, or Levying of* War, *to be* Treaſon, *not againſt a Religious, and juſt Prince only, but indefinitely againſt any.*

Secondly, *Their Pretences are taken away, if we conſider, That the continuance of the Eſtabliſhed* Religion, *and Government, together with a juſt Reformation of all Abuſes, and Grievances has been offered, promiſed, proteſted for by his Majeſty: But the Religion and Government of Church and State, as by Law Eſtabliſhed, will not content the adverſe Party, however they pretend to fight for* Religion *and Laws: I mean thoſe of the Party, which are the main contrivers of the Enterpriſe, and thoſe alſo, upon whoſe number the main ſtrength of the Faction reſts, being of ſuch Sects, for the moſt part, as are by the Law to abjure the Land, becauſe not to be held within the bounds of any ſetled Government. There are (no queſtion) many which follow them, and do really intend the advancement of Religion, going after them, as many did after* Abſalom, *in the ſimplicity of their hearts, expecting a ſpeedier courſe of Juſtice, and redreſs of Grievances, which they ſuffered by ſome evil* Officers *under* David, 2 *Sam.* 15. 4. 11. *But for the other, to whom we owe this* War, *and who will rule, and diſpoſe all, if they do prevail; their end intended, and driven at, is, the aboliſhing of the Publick* Service *and* Liturgy, *which is Eſtabliſhed by Law, the utter taking away of* Epiſcopal *Government, which has always been: And for their greater ſecurity, they will have the Power, which by Law is his* Majeſty's;

jesty's; and because these are not granted, Arms are taken up by Subjects to the invading of his Majesty's Rights and Power; and for the maintaining of them, the Right and Liberty of Subjects are destroyed.

To the Third.

HEnce will appear what is to be Answered to the Third Query, That there is Precept and Example for Passive Obedience, but none for taking Arms to divert apparent Innovations. The Example commonly abused to this purpose, is that of the Israelites, preparing to go out to War against their Brethren, the Reubenites, and Gadites, for raising an Altar, Jos. 22. 13. But it is altogether impertinent, for those Arms are taken up, and that War prepared by those that had the Supreme Power.

To the Fourth.

THe right being discovered, it would tend much to the ending of this War, and the restoring of our peace, if the King's Subjects would rise as one Man to maintain the Right: Every particular Man is bound to do it upon the Summons of his Sovereign, commanding his assistance. The danger, and loss of Estate, in discharge of Duty, is but an outward Consideration, and to be left to the Providence of God, as was said in the first Resolution.

To the other part of this fourth Query. Answer, That necessary maintenance is due to him that lawfully bears Arms, For who goeth a Warfare any time (as the Apostle saith) at his own charges? And if the Army cannot be maintained but by free Quarter, it is Lawful to receive maintenance that way, though at the cost of others; whose private interests must give way to the publick. Indeed the abuse of free Quarter may make a Souldier guilty of the Sins here mentioned, but then it is by his own wilful Transgression.

To the Fifth.

HE must, in the prosecution of his Military Duty, so behave himself as to observe John Baptist's rule, Do violence to no man, that is, unjust violence; for he forbids not to use force against them of the adverse Party, who are in Arms ready to offer force. For sparing Friends, and Kindred, he must be guided by Christian prudence, so to do it as thereby not to endanger any present design, or at large, to hinder the publick Service. As for the King's Person, it cannot be every where, so that he must not limit his Duty, and Service, to the immediate defence of it; but know, That to serve any where in the defence of his Majesty's just Cause, is to defend Him.

To

To the Sixth.

IT is Lawful to fight in the Company of notorious wicked men, and of a different Faith, looking at the Cauſe, *whatever inordinate ends they have: The Primitive Chriſtians fought in the Company of* Heathens, *and* Idolaters, *under their* Heathen Emperors; *and did by prayer obtain relief for the whole Army, when it was in diſtreſs: Which did alſo ſhew, That God approved that their Service, it being the duty they owed to their Lawful* Emperors. *From the performance of which duty to a* Sovereign, *the many evil Examples, and occaſions of Sin, which the* Military *life abounds with, cannot excuſe that Subject, that is juſtly Commanded to it: But the Conſcionable* Souldier *muſt commend himſelf to the Grace and Protection of the Almighty, who is able to keep him from the dangers, as of the Body, ſo of the Soul too: Remember the Examples of the good and faithful* Centurion *that came to our Saviour,* Luke 7. *And of the Godly* Centurion, Cornelius, *who is approved of God,* Acts 10.

To the Seventh.

FOR obeying Extrajudicial Precepts of his Majeſty: If they be ſuch as command a Man to be Active *in doing that which is unjuſt, by the known Laws of the Land; he yields trueſt Obedience, that denies to fulfil ſuch a Command: Only this muſt not be generally pronounced as a Rule in time of* War, *where neceſſity will be in many things a ſtronger Law, than that which is fixed for a peaceable Government. But if they be ſuch Commands as make me only* Paſſive, *by requiring ſome of my Eſtate, upon a Loan, or Tax; I may not haſtily ſquare with my* Sovereign *by denyal and ſtanding out: For any Man, as he may recede from his right, and that which is his own, ſo ought he not to conteſt with his* Sovereign *upon matters of no very great Moment. As for the* Infringing *of the Liberties of the Subject, ſuch* Taxes, *or* Loans, *or any other Extrajudicial Commands of the* King, *muſt be* General, *extending to all, or moſt Subjects, and Cuſtomary, being often impoſed, before they can be judged ſo immediately to infringe the Subject's* Liberty, *as to make a Subject think he is bound to deny.*

To the Laſt.

TO yield to Martialiſts, *quartered upon him, if they be the King's, he is bound in duty; if of the Rebels, he is directed by prudence to yield unto it, when they can by force command it.*

About

About this time he alſo preached before the King on a Faſt day; the Text, 2 *Chron.* 7. 14. *If my people, which are called by my name, ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways: Then will I hear from Heaven, and will forgive their Sin, and will heal their Land.* In this Sermon, among other things ſuitable to the occaſion, he had this remarkable paſſage, *viz. The caſting of our Eyes upon other mens ſins more than upon our own, makes us to eſteem the things we ſuffer, to be the injuries of men, and not the puniſhments of God: When the outward ſenſes fail, we take it to be a ſign of approaching death; and ſo when we are given over, to have Eyes, and ſee not, Ears, and hear not, it is an argument of decaying Souls: For as no Prayers or Faſtings in the World can ſanctifie a Rebellion, nor tempt God to own an unjuſt party, ſo neither will a good cauſe alone juſtifie us, any more than a true Religion without practice; we muſt firſt do our duties, otherwiſe, neither the one, nor the other will do us any good*; with many other things againſt that looſeneſs, and debauch'dneſs of manners, which he had obſerved in too many, who believed that the being of the right ſide, would atone for all other faults. Thus he neither ſpared, or flattered any, when his duty required him to ſpeak the truth, and to reprove thoſe ſins that were moſt ſcandalous at that time, and place: He would alſo tell them in converſation, that ſuch actions would fruſtrate all our hopes of ſucceſs; for how could they expect, that God ſhould bleſs their *Arms*, whilſt they were fighting againſt him? Nor was he leſs ſevere againſt the actions of the then Rebellious Houſes againſt his Majeſty, and declared againſt the *War* they made, as wicked, and of fatal Conſequence, and which caſt an irreparable ſcandal upon the Reformed Religion; ſo that they thereby rendered themſelves liable to the Cenſures of the Church, that might juſtly have been pronounced againſt them. And during the *Treaty* of Peace at *Uxbridge*, he preached likewiſe before the *King*, on a Faſt day, upon *Jam.* 3. 18. *The fruits of Righteouſneſs is ſown in Peace of them that make Peace*: Wherein he ſhewed from *verſ.* 16. the great evils which come of *Contention, Strife*, and *War*, and from whence they proceed, and the great happineſs, and bleſſings of *Peace*; and wiſhed that thoſe then up in *Arms* in a Rebellious manner againſt their *Prince*, would ſeriouſly conſider this, and ſpeedily accept of thoſe gracious Conceſſions that His Majeſty then offer'd; though all to no purpoſe, for the *Treaty* quickly after broke off, the Rebels being too ſtout to yield to any equal Terms, and ſo that unhappy War (for a ſhort time ſuſpended) broke out again with greater violence, never ceaſing, till at laſt it ended, not only with the murder of the beſt of Kings, but alſo with the loſs, and deſtruction of thoſe very Rights, and Priviledges, for which theſe men pretended to ſhed ſo much blood.

1645. And now it being given out, that *Oxford* would ſoon be beſieged, and that the *King* would ſpeedily quit that place, the Lord Primate was adviſed by his friends (if it were poſſible to be avoided) not to run that hazard, and therefore having been before invited by his Son-in-law, Sir *Timothy Tyrrel*, (who had married his only Daughter) to come to them to *Caerdiffe* in *Wales*, (where the ſaid Sir *Timothy* was then Governor, and General of the Ordnance, under the Lord *Gerard*, Lieutenant General of his Majeſty's Forces in South *Wales*) which invitation the Lord Primate reſolved to accept, and ſo having taken leave of His Majeſty, he, with his approbation, took the opportunity of waiting upon his Highneſs the Prince of *Wales* (our late Gracious Sovereign) as far as *Briſtol*, and from thence he went to *Caerdiffe*, where his Son and Daughter welcomed him, with all that Joy and Affection which ſo good a Father, after ſo long an abſence, could expect: Here he ſtaid almoſt a year free from the dangers of *War*, this being a ſtrong Garriſon, and well manned, which invited many perſons of good Quality to come thither for ſafety, ſo that the Lord Primate had a good opportunity to purſue his Studies, having brought many Cheſts of Books along with him, and he now made a great progreſs in the firſt part of his *Annals*: Whilſt he was at *Caerdiffe*, his Majeſty, after the fatal Battle at *Naſeby*, came into *Wales*, to my Lord Marqueſs of *Worceſter's* at *Ragland*, and from thence to *Caerdiffe*, where he ſtaid ſome days: And the Lord Primate then enjoyed the ſatisfaction (though upon a ſad occaſion) of his Majeſty's excellent converſation in the ſame Houſe, who received him with his wonted kindneſs, and favour: Whilſt he was here, the Lord Primate preached before him in the Caſtle; and when his *Majeſty* went away, and that the Lord Primate had taken his leave of him, I heard him declare, that nothing came nearer to his heart than the imminent danger of the *King* and *Church*, with the effuſion of ſo much Chriſtian Blood. His Majeſty's neceſſities now not permitting him to leave many men in Garriſons, he was now forced to unfurniſh this, as well as others, of its Souldiers, and Ammunition; ſo that Sir *Timothy Tyrrel* was forced to quit that Government; by reaſon of which the Arch-Biſhop, being forced to remove, was in a great ſtrait whether to go, the ways from thence to *Oxford* being all cut off by the Enemy, ſo that he had ſome thoughts (being near the Sea) of going over into *France*, or *Holland*, to both which places he had been formerly invited, as hath been already mentioned: But whilſt he was in this perplexity, the Lady Dowager *Stradling* ſent him a kind invitation to come to her Caſtle of St. *Donates*, as ſoon as he pleaſed, which he accepted as a great favour.

But by that time he was ready to go (with his Daughter the Lady *Tyrrel*) the Country thereabouts was up in Arms, in a tumultuous manner, to the number of Ten Thousand (as was supposed) who chose themselves Officers, to form them into a Body, pretending for the *King*, but yet would not be governed by *English* Commanders, or suffer any *English* Garrisons in the Country; this gave the Lord Primate a fresh disturbance, the *Welch-men* lying upon the ways between that place, and St. *Donates*; but there were some at that time in *Caerdiffe*, who would needs undertake to convey the Lord Primate, and his company through by-ways, so that they might avoid this tumultuous Rabble; which, though it might be well advised by the then Governor of *Caerdiffe*, and was faithfully enough executed by them that undertook it, yet happened very ill for my Lord, and those that were with him, for going by some private ways near the Mountains, they fell into a straggling Party, that were scouting thereabouts, who soon led them to their main Body, where it was Crime enough that they were *English*; so that they immediately fell to plundering, and breaking open my Lord Primate's Chests of Books, and other things which he then had with him, ransacking all his Manuscripts, and Papers, many of them of his own hand writing; which were quickly dispersed among a thousand hands; and not content with this, they pulled the Lord Primate, and his Daughter, and other Ladies from their Horses; all which the Lord Primate bore with his wonted patience, and a seeming unconcernedness: But now some of their *Officers* coming in, (who were of the Gentry of the Country) seemed very much ashamed of this barbarous treatment, and by force, or fair means, caused their Horses, and other things which were taken from them to be restored; but as for the Books and Papers, they were got into too many hands to be then retrieved, nor were these Gentlemen satisfied with this, but some of them very civilly conducted him, through the rest of this tumultuous Rabble, to Sir *John Aubery*'s House, not far off, where he was civilly received, and lodged that Night: When he came thither, and had retired himself, I must confess, that I never saw him so much troubled in my life; and those that were with him before my self, said, That he seemed not more sensibly concerned for all his losses in *Ireland*, than for this; saying to his Daughter, and those that endeavoured to comfort him; *I know that it is God's hand, and I must endeavour to bear it patiently, though I have too much humane frailty, not to be extremely concerned, for I am touched in a very tender place, and He has thought fit to take from me at once, all that I have been gathering together, above these twenty years, and which I intended to publish for the advancement of* Learning, *and the good of the* Church: The next day divers of the neighbouring Gentry and

Clergy came to Viſit him, and to Condole this irreparable loſs; promiſing to do their utmoſt endeavours, that what Books or Papers were not burnt or torn, ſhould be reſtored; and ſo very civilly waited on him to St. *Donates*: And to let you ſee that theſe Gentlemen and Miniſters, did not only promiſe, but were alſo able to perform it, they ſo uſed their power with the people, that publiſhing in the Churches all over thoſe parts, That all that had any ſuch Books, or Papers, ſhould bring them to their Miniſters, or Landlords, which they accordingly did; ſo that in the ſpace of two or three Months there were brought in to him, by parcels, all his Books and Papers, ſo fully, that being put altogether, we found not many wanting; thoſe moſt remarkable, that I, or others can call to mind, were two Manuſcripts, concerning the *VValdenſes*, which he much valued, and which he had obtained toward the continuing of his *Eccleſiarum Chriſtianarum Succeſſione*: As alſo another Manuſcript, *Catalogue of the* Perſian Kings, *communicated by* Elikmannus; and one Volume of Manuſcripts, *Variæ Lectiones, of the New Teſtament*: And of Printed Books, only *Tully's* Works, and ſome others of leſs concernment.

Whilſt the Lord Primate was at St. *Donates*, till he could get his own Books and Papers again, he ſpent his time chiefly in looking over the Books and Manuſcripts in the Library in that *Caſtle*, and which had been collected by Sir *Edward Stradling*, a great Antiquary, and friend of Mr. *Cambden's*, and out of ſome of theſe Manuſcripts the L. Primate made many choice Collections of the *Britiſh*, or *Welch* Antiquity, which I have now in my Cuſtody. Within a little more than a Month after my Lord Primate's coming hither he was taken with a ſharp and dangerous illneſs, which began at firſt with the Strangury and ſuppreſſion of Urine, with extremity of torture, which at laſt cauſed a violent bleeding at the Noſe, for near forty hours together, without any conſiderable intermiſſion, no means applied could ſtop it, ſo that the *Phyſicians*, and all about him diſpaired of his life, till at laſt (when we apprehended he was expiring, it ſtanched of it ſelf) for he lay a good while in a trance; but God had ſome farther work for him to perform, and was pleaſed by degrees to reſtore him to his former health, and ſtrength; but it is worth the remembering, that whilſt he was in the midſt of his pain, as alſo his bleeding, he was ſtill patient, praiſing God, and reſigning up himſelf to his Will, and giving all thoſe about him, or that came to viſit him, excellent Heavenly advice to a Holy Life, and due preparation for death, e're its Agonies ſeized them, ſaying, *It is a dangerous thing to leave all undone, till our laſt ſickneſs; I fear a* Death-bed Repentance *will avail us little, if we have lived vainly, and viciouſly, and neglected our Converſion, till we can ſin no longer*: Thus he exhorted us all

all to fear God, and love and obey the Lord Jeſus Chriſt, and to live a Holy Life: *And then* (ſaid he) *you will find the comfort of it at your death: And your Change will be happy.* While he was thus bleeding, there came to viſit him one of the then *Houſe of Commons*, that was related by marriage to that Family: To whom he ſaid, *Sir, you ſee I am very weak, and cannot expect to live many hours, you are returning to the* Parliament, *I am going to God; my blood and life is almoſt ſpent: I charge you to tell them from me, That I know they are in the wrong, and have dealt very injuriouſly with the King, and I am not miſtaken in this matter.* After this, the Room being cleared of company, and only my ſelf left with him, he ſpake ſomewhat to me about his own private concerns, giving orders how he would have his Books and Papers diſpoſed of here, and elſewhere; and that thoſe Books which he had borrowed, ſhould be reſtored; and that if any friend would undertake to finiſh his *Annals*, he ſhould have the uſe of his Papers, and Collections; he thought Dr. *Langbaine* the fitteſt man for that purpoſe, as being very well vers'd in thoſe Studies, and ſo moſt able, (if willing) to undertake it: After ſome other diſcourſe, I then made bold to ask him, if he had adviſed the *King* to paſs the Bill againſt the Earl of *Strafford* (as it had been reported.) To which he replyed, *I know there is ſuch a thing moſt wrongfully laid to my charge, for I neither gave, nor approved of any ſuch advice, as that the King ſhould aſſent to the Bill againſt the Earl, but on the contrary, told his Majeſty, that if he was ſatisfied by what he had heard at his* Tryal, *that the* Earl *was not guilty of Treaſon, his Majeſty ought not in Conſcience to conſent to his Condemnation: And this the King knows well enough, and can clear me if he pleaſes.* Nor was my Lord Primate miſtaken in this; for when not long after it was told his Majeſty at *Oxford* that the Arch-Biſhop of *Armagh* was dead, he ſpake to Colonel *William Legge*, and Mr. *Kirk*, then of the Bed-Chamber, (as they were ſince to his late Majeſty) to this effect, *viz. That he was very ſorry for his death, together with high expreſſions of his Piety, and Merits: But one there preſent replyed, That he believed he might be ſo, were it not for his perſwading Your Majeſty to conſent to the Earl of* Strafford's *Execution: To which the* King *in a great paſſion, returned, That it was falſe; For, ſaid the* King, *after the Bill was paſt, the Arch-Biſhop came to me, ſaying, (with Tears in his Eyes) Oh Sir, What have You done? I fear that this Act may prove a great trouble to Your Conſcience; and pray God that Your Majeſty may never ſuffer by the Signing of this Bill, or words to that effect.* This is the ſubſtance of two Certificates, taken at divers times under the hands of theſe two Gentlemen of unqueſtionable credit; both which, ſince they agree in ſubſtance, I thought fit to contract into one Teſtimony, which I have inſerted here, having the *Originals* by me, to produce if occaſion be. And now, I hope, after what hath

hath been said to justifie my Lord Primate of this calumny, that no honest or Charitable person can believe it; but as for those who are so ill Natur'd, and Censorious, as to think, and speak ill of all men that do not fully comply with their Notions, and Opinions, it is no great matter what they either believe, or report.

Whilst the Lord Primate was in *Wales*, there was published at *London*, under his name, by Mr. *Downame*, a Book Intitled, *A Body of Divinity, or the Sum and Substance of the Christian Religion*, which being formerly lent by the Lord Primate, and transcribed by some who had borrowed it, but was not intended by him to be published, being only some Collections of his, out of several modern Authors, for his own private use, when he was a young man: And though he did, at the importunity of some friends, communicate it to them, yet it was not with a design to have it printed; but the Treatise at the end of this Book, Intitled, *Immanuel, or the Incarnation of the Son of God*,, is wholly my Lord Primate's, and is an excellent Discourse, being the substance of divers Sermons he had formerly preacht upon that subject. There came out likewise, not long after, under his name, a Catechism, Intitled, *The Principles of Christian Religion*, and was an Epitome of the former, and which he had extracted for his own private Family, without any intention to be made Publick; but seeing, contrary to his mind, it had by many impressions been divulged, and that in a very faulty manner, he was resolved at last to review it, as well for his own Vindication, as the common good; and so much he thought fit to tell the Reader in his Preface to the *Edition* which himself published in the year 1653.

1646. After the Lord Primate had fully recovered his strength at St. *Donates*, and been most kindly entertained, and tenderly used during his great weakness, by the *Lady* of that place, he began now to consider where next to remove, but the *King*'s Affairs growing every day more desperate, and *Oxford* like speedily to be taken; there was no returning thither; nor yet had he a mind to trust himself at *London*, the Faction there being very much exasperated against him, therefore he began to reassume his former thoughts of passing beyond the *Seas*, and upon this endeavoured to get a Vessel for his Transportation (having before obtained a Pass from the Earl of *Warwick*, then Admiral, for that purpose,) but when we had now procured him a Vessel, and that we were preparing to go to it, there came into the Road, before *Caerdiffe*, a Squadron of Ships, under the Command of one *Molton*, Vice-Admiral for the *Parliament*: Whereupon my Lord Primate sent me to him (being then on shoar at *Caerdiffe*) to know if he would suffer him to go by him; and I shewed him the Pass above mentioned, to which

which *Molton* returned a rude, and threatening anſwer, abſolutely refuſing it, and ſaying, If he could get him into his hands, he would carry him Priſoner to the *Parliament*; and threatned likewiſe to ſend me alſo to his Ship: By which you may ſee how highly inraged thoſe of that Faction were at this good Biſhop, for adhereing to the *King*.

He being thus diſappointed in this deſign, attempted it no farther: And not long after came to him a moſt kind invitation from that noble Lady, the Counteſs Dowager of *Peterborough*, to come and make his abode with her, and ſhe would engage that he ſhould not be moleſted, but have all accomodations ſuitable to his condition, and the great affection and eſteem ſhe had for him, as a return for thoſe benefits ſhe had formerly received from him, in converting her Lord, and ſecuring her ſelf from Popery, as has been already related: So, after ſome conſideration, he thought fit to accept this kind proffer; and after having obtained Paſſes for his Journey, he left St. *Donates*, after almoſt a years reſidence there.

But it muſt not be here forgotten, That before he left *Wales*, the great expences of his ſickneſs, and removals in the year paſt, had much reduced him, as to his Purſe, nor knew he where to get it ſupplyed; when it pleaſed God to put it into the hearts of divers worthy Perſons of that Countrey, to conſider that the Lord Primate had not only ſuffered much by the rudeneſs of the Rabble, (as hath been already related) but alſo by a long, and expenſive ſickneſs: So they ſent him, unknown to each other, divers conſiderable Sums; ſo that he had in a few weeks enough to ſupply all his preſent occaſions, and alſo to defray the expences of his Journey into *England*. This the good Biſhop accounted a ſpecial Providence, and was very thankful for it: And I thought good to take notice of it, that it may ſerve as a memorial of the high Generoſity and Charity of the Gentry of this Countrey at that time. So that conſidering all thoſe fore-mentioned occurrences, the Lord Primate might very well ſay with St. *Paul*, *In Journeyings often, in perils of Waters, in perils of Robbers, in perils among falſe Brethren, in Wearineſs, and Painfulneſs, in Afflictions, Neceſſities, in Tumults, in evil, and good Report*: Yet in all theſe Tryals he could ſtill ſay, *Though chaſtned, yet not killed, as ſorrowful, yet rejoicing, though poor, yet making many rich*, &c. So that in all theſe diſpenſations he fainted not, his Faith and Patience were ſtill Victorious. 2 *Cor.* 11.

So the Lord Primate arrived ſafe at the Counteſs of *Peterborough's* Houſe in *London*, in *June* following, where he was moſt kindly received by her; and from this time he commonly reſided with her, at ſome or other of her Houſes till his death; where now he met with a freſh diſturbance, there was an Order of *Parliament*,

liament, That whoſoever ſhould come from any of the *King*'s Garriſons to *London*, muſt ſignifie their names to the Committee at *Goldſmiths-Hall*, and there give notice of their being in Town, and where they lodged; accordingly, *June* 18th. he ſent me to *Goldſmiths-Hall*, to acquaint them, that the Arch-Biſhop of *Armagh* was in Town, and at the Counteſs of *Peterborough*'s Houſe; but they refuſed to take notice of his being in Town, without his perſonal appearance; ſo upon a Summons from the Committee of Examinations at *Weſtminſter*, he appeared before them (being adviſed by his friends ſo to do,) they ſtrictly examined him, where he had been ever ſince his departure from *London*, and whether he had any leave for his going from *London* to *Oxford*; he anſwered, he had a Paſs from a Committee of both Houſes; they demanded farther, whether Sir *Charles Coote*, or any other, ever deſired him to uſe his power with the *King*, for a *Toleration* of *Religion* in *Ireland*? He anſwered, That neither Sir *Charles Coote*, nor any other, ever moved any ſuch thing to him, but that as ſoon as he heard of the *Iriſh* Agent's coming to *Oxford*, he went to the *King*, and beſeeched his Majeſty not to do any thing with the *Iriſh*, in point of Religion, without his knowledge; which his Majeſty promiſed he would not; and when the point of *Toleration* came to be debated at the Council-Board, the King, with all the Lords there, abſolutely denyed it; and he profeſſed for his part, that he was ever againſt it, as a thing dangerous to the *Proteſtant Religion*: Having anſwered theſe Queries, the Chair-man of the *Committee* offered him the Negative *Oath*, (which had been made on purpoſe for all thoſe that had adhered to the *King*, or came from any of his Garriſons) but he deſired time to conſider of that, and ſo was diſmiſſed, and appeared no more; for Mr. *Selden*, and others of his friends in the *Houſe*, made uſe of their intereſt to put a ſtop to that trouble: Not long after this, he retired with the Counteſs of *Peterborough* to her Houſe at *Rygate* in *Surrey*, where he often preached either in her Chappel, or in the Pariſh Church of that place, and always whilſt he continued here, there frequently reſorted to him many of the beſt of the Gentry, and Clergy thereabouts, as well to enjoy his excellent Converſation, as for his Opinion and Advice in matters of Religion.

1647. About the beginning of this year, he was choſen by the Honourable Society of *Lincolns-Inn*, to be their Preacher, which, after ſome ſolicitations, he accepted, and the Treaſurer, and Benchers of that *Houſe* (whereof his good friend Mr. *Hales*, ſince L. Chief Juſtice, was one) ordered him handſome Lodgings, ready furniſhed, as alſo divers Rooms for his Library, which was about this time brought up from *Cheſter*, (being almoſt all the remains of his worldly ſubſtance, that had eſcaped the fury of the Rebels.) Here he

he was most kindly received, and treated with all respect and honour, constantly preaching all the *Term* time, for almost Eight years, till at last his Eye-sight, and Teeth, beginning to fail him, so that he could not be well heard in so large a Congregation, he was forced, about a year and half before his death, to quit that place, to the great trouble of that *Honourable Society*. About this time he published his *Diatriba de Romanæ Ecclesiæ Symbolo Apostolico vetere, & aliis fidei formulis*, wherein he gives a learned account of that which is commonly called, *The Apostles Creed*, and shews the various Copies which were used in the *Roman Church*; with other forms of Confessions of Faith, that were wont to be proposed to the *Catechumeni*, and younger sort of People, in the *Eastern*, and *Western* Churches; together with several other Monuments of Antiquity relating to the same. This he dedicated to his Learned Friend *Ger. Vossius*.

About the beginning of this year he published his Learned Dis- 1648.
sertation, concerning the *Solar Year*, anciently used among the *Macedonians*, *Syrians*, and Inhabitants of *Asia*, (properly so called) in which he explains many great difficulties in Chronology, and Ecclesiastical History; and has particularly fixed the time of the Martyrdom of St. *Polycarp*: He hath also here compared the *Grecian*, and *Macedonian* months, with the *Julian*, and with those also of other Nations, and having laid down the method, and entire disposition of the *Macedonian*, and *Asiatick* year, he thought fit to add certain Rules whereby to find out the *Cycles* of the *Sun*, and *Moon*, and *Easter* for ever; with several curious accounts of the Celestial Motions, according to the Ancient *Greek* Astronomers, *Meton*, *Calippus*, *Eudoxus*, and others; together with an *Ephemeris* at the end of it, being an entire *Greek* and *Roman Kalendar* for the whole year, with the Rising and Setting of the Stars in that Climate: In this small Treatise my Lord Primate has shewed himself admirably well skill'd in *Astronomical*, as well as *Chronological* Learning.

About this time, whilst his late Majesty was kept Prisoner at 1648.
Carisbrook Castle in the *Isle of Wight*, the Lord Primate was highly concerned at the disloyal actions of the two Houses, towards their Lawful Prince; to express which, he preached at *Lincolns-Inn*, on this Text, *Isa.* 8. 12, 13. *Say ye not a Confederacy to all them, to whom this people shall say a Confederacy, neither fear you their fear, nor be afraid: Sanctifie the Lord of Hosts himself, and let him be your fear, and let him be your dread*: Wherein he sufficiently expressed his dislike of those Covenants, and Confederacies, which they had now entred into, contrary to that Oath they had taken already, and that we should not fear man more than God, when we were to do our Duty to our Prince, or Country: Not long after which, the Presbyterians

finding the Independant party too ſtrong for them, had no way left to ſecure themſelves, but by recalling their Votes of Non-Addreſſes, and to Vote a *Treaty* with his Majeſty in the *Iſle of Wight*: And becauſe the differences concerning Church-Government were not the leaſt of thoſe that were to be ſetled, and concluded at this *Treaty*, and for which it was neceſſary for his Majeſty to conſult with ſome of his Biſhops, and Divines, the Lord Primate was ſent for by the King, among divers others, to attend him, for that purpoſe; when he came thither, he found one of the greateſt points then in debate, was about the Government of the Church: The *Parliament* Commiſſioners inſiſting peremptorily for the aboliſhing, and taking away Arch-Biſhops, Biſhops, &c. out of the Churches of *England*, and *Ireland*. His Majeſty thought he could not with a good Conſcience conſent to that demand, (*viz.*) totally to aboliſh, or take away Epiſcopal Government: but his Majeſty then declared, that he no otherwiſe aimed at the keeping up the preſent *Hierarchy* in the Church, than what was moſt agreeable to the Epiſcopal Government in the Primitive and pureſt Times: But his Majeſty (ſince the Parliament inſiſted ſo obſtinately on it) was at laſt forced to conſent to the * ſuſpenſion of *Epiſcopacy* for three years; but would by no means agree to take away Biſhops abſolutely. But now to ſtop the preſent career of the Presbyterian Diſcipline, the Lord Primate propoſed an expedient, which he called Epiſcopal and Presbyterial Government conjoyned, and which he, not long after he came thither, delivered into his Majeſty's hands, who having peruſed it, liked it well, ſaying, it was the only Expedient to reconcile the preſent differences; for his Majeſty, in his laſt Meſſage to the *Parliament*, had before condeſcended to the reducing of Epiſcopal Government, into a much narrower compaſs, *viz.* Not only to the *Apoſtolical* Inſtitution; but much farther than the Lord Primate propoſed or deſired, even to the taking away of *Arch-Biſhops*, *Deans*, *Chapters*, &c. Together with all that additional Power and Juriſdiction which his Majeſty's Predeceſſors had beſtowed upon that *Function*: Which Meſſage being read in the Houſe, was by them, notwithſtanding, voted unſatisfactory: So that the *Presbyterian* Party was ſo abſolutely bent to aboliſh the very Order of *Biſhops*, that no propoſals of his Majeſty's, though never ſo moderate, would content them; till at laſt (when they had wrangled ſo long, till they ſaw the King's perſon ſeized by the *Army*, and that the power was like to be taken out of their hands) they then grew wiſer, and would have agreed to his Propoſals, when it was too late; and ſo the *Presbyterian* Party ſaw themſelves, within a few days after, forcibly excluded, and turned out of doors, by that very *Army* which they themſelves had raiſed, and hired to fight againſt their *Prince*;

* See His Majeſty's Meſſage ſent by Capt. *Titus*, 1648. And *Whitlock*'s Mem. p. 337.

See his Majeſty's Meſſage by Major *Cromwal*. 21. *Nov.* 1648. See his Meſſage by Sir *Peter Killigrew* in *Whitlock*'s Mem. p. 339.

Prince; which, as it was [illegible]cause of his Majesty's destruction, so it proved their own ruine. But since some of the *Church* of *England* have been pleased to judge very hardly of this Proposal made by the Arch-Bishop, as if it too much debased the *Episcopal* Order, and levelled it with that of *Presbyters*. To vindicate the Lord Primate from which imputation, I desire them to consider these particulars; first, the time when this Expedient was proposed, viz. When his Majesty had already consented to the suspension of *Episcopal* Government for three years absolutely, as also for setling *Presbytery* in the room of it for that time, and for quite taking away *Arch-Bishops*, *Deans* and *Chapters*, &c. (as hath been already said,) whereas the Lord Primate's Expedient proposes none of these, but supposes the *Arch-Bishops*, or *Primates* ought to be continued, appointing them to be the moderators of the *Provincial Synods* of *Suffragans*, and *Pastors*: And though it is true, he mentions Bishops, as to be only Presidents of the *Diocesan Synod*, yet he no where denies them a Negative Voice in that Assembly; and though he mentions at the beginning of this Expedient, that the Bishops were wont in the Primitive times to do nothing of moment, without the advice of a *Synod* of their *Clergy*, (as he proves from divers quotations out of the *Fathers*, and Ancient *Councils*;) yet he does not assert this practice, as a thing of Divine, or unalterable right, but only as the custom, and practice of the Church in those Times, which being only prudential, may be altered one way, or other, according as the peace and order of the *Church*, or the exigency of Affairs may require; and though in *Sect.* 11. of this Expedient, he proposes the making of as many *Suffragans* in each *Diocess*, as there are *Rural Deanries* in the same, and who should assemble a *Synod* of all the *Rectors*, or *Ministers* of their Precinct; yet their power was only to be according to the *Statute* of the 26th. of *Henry* the Eighth, whereby they are expresly forbid to act in any matters, but by the Authority of, and in Subordination to their *Diocesan Bishop*; nor does the Lord Primate here extend their power farther, than to be moderators of this lesser *Synod*, where matters of Discipline, and Excommunication only were to be determined, still reserving the power of Ordination to the *Diocesan*, this being no where given from him in this Expedient; neither was this power of Excommunication left absolutely to this lesser *Synod*, without an Appeal to the *Diocesan Synod* of the *Suffragans*, and the rest of the Pastors wherein the Bishop was to preside: only I shall say thus much, That it was not the Lord Primate's design, or intention, in the least, to rob the *Bishops* of any of those just Rights, which are essentially necessary to their Order, and Constitution, and without abasing *Episcopacy* into *Presbytery*, or stripping the Church of its Lands, and Re-

venues, (both which the Lord Prim[illegible] always abhorred) for he was of his Majeſty's mind in his excellent Εἰκὼν Βασιλικὴ, *That Presbytery is never ſo conſiderable, or effectual, as when it is joyned to, and Crowned with Epiſcopacy.* And that the King himſelf was then convinced, that this was the beſt Expedient for the ſetling of the differences of the Church at that time. You may likewiſe ſee by what he writes in the ſame Chap. in theſe words, *viz. Not that I am againſt the managing of this Preſidency, and Authority in one man, by the joynt Counſel and Conſent of many Presbyters: I have offered to reſtore that, as a fit means to avoid thoſe Errors, Corruptions, and Partialities, which are incident to any one man.* And ſo likewiſe in the *Chapter* about the Reformation of the Times, he has this paſſage, *I was willing to grant, or reſtore to Presbytery, what with reaſon, or diſcretion it can pretend to, in a Conjuncture with Epiſcopacy; but for that wholly to invade the Power, and by the Sword to Arrogate, and quite Abrogate the Authority of that Ancient Order, I think neither juſt, as to Epiſcopacy, nor ſafe for Presbytery; nor yet any way convenient for this Church, or State.* And that the moſt Pious and Learned Dr. *Hammond*, was about the ſame time of the Lord Primate's judgment in this matter, may appear by this paſſage in the Preface to his Treatiſe of the *Power of the Keys: That a moderate Epiſcopacy, with a ſtanding aſſiſtant Presbytery, as it will certainly ſatisfie the deſires of thoſe whoſe pretentions are regular, and moderate, (craving nothing more, and in ſome things leſs than the Laws of the Land,) ſo that it will appear to be that, which all parties can beſt Tolerate; and which, next himſelf, both Presbyterian, Independant, and Eraſtian, will make no queſtion to chooſe and prefer before any of the other Pretenders.* And though it may be true, that divers of the more ſober of the *Presbyterian* party, have ſeemed to have approved of theſe terms of Reconciliation, yet it has been only ſince the ill ſucceſs their Diſcipline hath met with, both in *England* and *Scotland*, that has made them more moderate in their demands; for it is very well known, that when theſe Terms were firſt propoſed, the Ring-leaders of the Party utterly cryed them down, as a great Enemy to *Presbytery*: Since this Expedient would have yet left *Epiſcopacy* in a better condition than it is at this day in any of the *Lutheran* Churches; but they were not then, for *Diviſum Imperium* would have all, or nothing; and they had their deſires: So that it is no wonder if the Lord Primate in this endeavour of Reconciliation met with the common fate of *Arbitrators*, to pleaſe neither party: But thô the *Church* is now reſtored (beyond our expectation, as well as merits,) to all its juſt Rights, and Priviledges, without the leaſt diminution: Yet certainly no good Subject, or Son of the *Church*, either of the *Clergy*, or *Laity*, at that time when this Expedient was propoſed, but would have been very well contented to have yielded farther than this, to have preſerved his late Majeſty's life, and to have

P. 141. *Edit. Hagæ*, 1648.

Ib. pag. 138.

Pag. 166.

have prevented thoſe Schiſms, and Confuſions, which for ſo many years harraſſed theſe poor Nations, But if our King, and Church are both now reſtored, it is what then no man could fore-ſee, it is the Lord's doing, and is marvellous in our Eyes, but I have dwelt ſo long upon this ſubject, that I forgot to relate a paſſage, though not of ſo great moment as the Affair we laſt mentioned, yet as it happened in order of time before it, ſo was it too conſiderable to be paſſed over, *viz.* the Sermon which the Lord Primate now preached before the King at *Newport* in the *Iſle* of *Wight*, preſently after his coming thither, on the 19th. of *Novemb.* (being his Majeſty's *Birth-day*:) which becauſe it then was the occaſion of a great deal of diſcourſe, I ſhall give you the heads of it, being there preſent at that Sermon; which afterward was publiſhed (though very imperfectly) by ſome that took Notes; the Text was *Gen.* 49. 3. *Ruben thou art my firſt-born, my Might, and the beginning of my Strength; the excellency of Dignity, and the excellency of Power*: Theſe remarkable paſſages he had in this Sermon, among others, in Explication, *viz.* 'The *Regal* power which comes 'by Deſcent, is deſcribed by a double Excellency; *The Excellency of Dignity, and the Excellency of Power*: By Dignity we underſtand 'all outward Glory; by Power, all Dominion: And theſe are 'the two branches of Majeſty. The *Greeks* expreſs it in the abſtract: And ſo in reſpect of *Dignity*, The Supreme Magiſtrate 'is called *Glory*; and in reſpect of *Sovereignty*, he is called *Lord*: 'Both theſe are joyned in the Epiſtle of *Jude*, ver. 8. There are a 'wicked ſort there deſcribed, that *deſpiſe Dominion, and ſpeak evil of* 'Dignities; and make no Conſcience to Blaſpheme the Footſteps 'of the Lord's Anointed: And what is their Cenſure, *ver.* 13. *To* 'whom is reſerved the blackneſs of darkneſs for ever.

'We uſed to ſay, That thoſe that have God's Tokens upon 'them, are paſt hopes of life; here you may plainly ſee God's 'Tokens upon theſe men, they are reſerved to everlaſting Damnation. After he had ſhewen in many inſtances of the outward Splendor and Pomp, which peculiarly belong to Majeſty, and are lawful, and requiſite to maintain the Dignity of a Prince, *&c.* then he proceeded to ſhew the Eminency of Power belonging thereunto; 'For a King to have great State, and to have no Power, he were then but a poor, weak King: There is a ſubordination of Power in all Governments, which becauſe it cannot 'go in *Infinitum*, it muſt needs reſt ſome where, and that is in the 'King, *Let every Soul be ſubject to the higher power, whoſoever reſiſteth* Ro. 13. 1, 2. 'the power, reſiſteth the Ordinance of God. And the Apoſtle 1 Pet. 2. '13. *To the King as Supreme.* If any Profeſſors of Religion do Rebel againſt the King, this is a ſcandal to Religion; and this is the 'fault of the Profeſſors, and not of the Profeſſion, for the Church

of

'of *England* doth teach the contrary: But when men ſhall not 'only practiſe, but teach Rebellion, this amounts to a very high 'Crime indeed: The King (as St. *Peter* ſaith) hath the Excel-'lency of Power, as ſent by God. But what need I ſay any 'more, we all ſwear that the King is the Only Supreme Gover-'nor in his Dominions. A man would think, that that word '*Only*, might be ſpared, ſince nothing can be above a Supreme, but 'it is put there by way of Eminency.

'I read in *Joſephus*, That *Herod* having offended *Cleopatra*, ſhe 'beſought *Antony* to call him to account for it: But *Antony* refu-'ſed ſo to do, for then ſaid he, *He will be no King*. And after he had enlarged ſomewhat on theſe points, he added this: '*In the* '*word of a King there is power, ſaith the Preacher*: It was wont to 'be ſo; and by the word of God it ought to be ſo. I might en-'large upon this, but ſome Ears will not endure ſound Doctrine. 'The *King*, you ſee, muſt be acknowledged to be Supreme, and 'no Superior to the *King* on Earth: far be it from me to flatter 'any man, I thank God I fear no fleſh, but do deliver the Truth. 'This day is the *Birth-day* of our Sovereign Lord. *Birth-days* of 'Kings have been uſually Celebrated with great Solemnity in for-'mer times; it pleaſeth God, that this day begins the 49th. year 'of his Majeſty's life, and let me call it the year of *Jubilee* to his 'Majeſty. The *Jews* had a Cuſtom, that in the 49th. year of any 'mans life, he ſhould be at liberty, whatever his ſufferings were 'before. It muſt be the deſire and prayer of every Loyal heart, 'that the *King* may have a *Jubilee* indeed: This is that which Loy-'alty bids us do. I will not ſtand too much upon this particular; 'but this I will ſay, Oh! that we knew our happineſs, to have a '*King that is the Son of Nobles*; a King that is not a Child; a King 'that is at full Age to Govern by Wiſdom, and Prudence: And 'truly as God gives us this bleſſing, ſo he expects we ſhould ac-'knowledge it thankfully, *Eccleſ.* 10. 16. *Wo be to thee O Land*, '(ſaith the Preacher) *when the King is a Child*! To have him, 'when his experience hath riveted in him ſound judgment, and 'ability to Govern. The Lord threatned *Jeruſalem*, in *Iſa.* 3. 4. '*I will give Children to be their Princes, and Babes ſhall rule over them.* 'Thoſe that would have their own Wills, could (I warrant you) 'be content that the youngeſt ſhould Reign. To have a baſe 'man exalted, is one of the things that the Earth cannot bear: but ſome Body muſt have the *Government*, it doth not belong to 'all, you ſee here is one that alone hath a right to it. After which, he concluded to this effect, 'That all true Chriſtians are the Firſt-'born of God, *Heb.* 12. *The Congregation of the Firſt-born*; they are 'all Heirs of Heaven; in the ſame relation that Chriſt is by Na-'ture, we are by Grace, and Adoption, *&c.*

This

This Sermon, together with the *Arch-Biſhop*'s ſteady carriage in the point of *Epiſcopacy*, did ſo much enrage both the *Presbyterian*, and *Independant* Factions, that in their News Books, and Pamphlets at *London*, they reproach'd the Lord Primate for flattering the King, as alſo for his perſwading him not to aboliſh *Biſhops*; and that he had very much prejudiced the Treaty; and that none among all the King's Chaplains had been ſo miſchievous (meaning to Them) as He; which reproaches, whether the Lord Primate did deſerve, or not, I leave to the candid *Readers*, both of the ſaid Sermon, and Reconciliation above mentioned, to judge; I am ſure his Majeſty's Affairs were in as ill a condition to tempt any man to flatter him, as the temper of his Soul was then to ſuffer it: But the truth is, the Lord Primate did no more than aſſert his Majeſty's juſt Rights and Prerogative, then trampled upon; and it was no more than what he had both preached and written before in that Treatiſe, ſince publiſhed, *Of the Power of the Prince, and Obedience of the Subject*.

After the Lord Primate had taken his laſt leave of his *Majeſty*, and done him and the *Church* all the ſervice he was able at that time (though not with that ſucceſs he deſired) he returned to *Southampton*, in order to his going towards *London*, where he was kindly received by the chief of the Town, and withal intreated to preach there the next day, (being *Sunday*) but when he thought of complying with their deſires, the Governor of the *Garriſon* hearing of it, came to my Lord Primate, and told him, he had been informed, he intended to preach on the morrow; to which, when my Lord anſwered yes, 'twas true; he replyed, that it might be at that time of ill conſequence to the Place, and therefore wiſhed him to forbear, for they could not permit it; and ſo they ſuffered him not to preach there; for they were afraid of his plain dealing, and that he would have declared againſt that Villainy, they were then about to execute: For not long after my Lord's return to *London*, his Majeſty was brought up thither as a Priſonerby the *Army*, in order to that wicked piece of Pageantry, which they called his *Tryal*: And now too ſoon after came that fatal *Thirtieth* of *January*, (never to be mentioned, or thought on by all good men, without grief and deteſtation) on which was perpetrated the moſt Execrable Villainy (under the pretence of Juſtice) that ever was acted ſince the World began, *A King Murthered by his own Subjects, before his own Palace, in the face of the Sun*: For which the Lord Primate was ſo deeply ſenſible, and afflicted, that he kept that day as a private *Faſt* ſo long as he lived; and would always bewail the ſcandal and reproach it caſt, not only on our own Nation, but Religion it ſelf; ſaying, That thereby a great advantage was given to *Popery*, and that from thence forward the

Prieſts

Prieſts would with greater ſucceſs advance their deſigns againſt the *Church* of *England*, and Proteſtant Religion in general. Nor will it be impertinent here to relate a paſſage that happened to the Lord Primate, at the time of his Majeſty's murther: The Lady *Peterborough*'s Houſe (where my Lord then lived) being juſt over againſt *Charing-Croſs*, divers of the Counteſſe's Gentlemen, and Servants, got upon the Leads of the Houſe, from whence they could ſee plainly what was acting before *White-Hall*: as ſoon as his Majeſty came upon the Scaffold, ſome of the Houſe-hold came, and told my Lord Primate of it, and askt him if he would ſee the King once more before he was put to death: My Lord was at firſt unwilling, but was at laſt perſwaded to go up; as well out of his deſire to ſee his Majeſty once again; as alſo curioſity, ſince he could ſcarce believe what they told him, unleſs he ſaw it: When he came upon the Leads, the King was in his Speech; the Lord Primate ſtood ſtill, and ſaid nothing, but ſighed; and lifting up his Hands and Eyes (full of Tears) towards Heaven, ſeemed to pray earneſtly; but when his Majeſty had done ſpeaking, and had pulled off his Cloak and Doublet, and ſtood ſtripped in his Waſtcoat, and that the Villains in Vizards began to put up his hair, the good Biſhop no longer able to endure ſo diſmal a ſight, and being full of grief, and horror for that moſt wicked Fact now ready to be Executed, grew pale, and began to faint; ſo that if he had not been obſerved by his own Servant, and ſome others that ſtood near him (who thereupon ſupported him) he had ſwounded away. So they preſently carried him down, and laid him on his Bed, where he uſed thoſe powerful weapons which God has left his People in ſuch Afflictions, *viz.* *Prayers*, and *Tears*; Tears, that ſo horrid a ſin ſhould be committed, and Prayers, that God would give his Prince patience, and conſtancy to undergo theſe cruel Sufferings; and that he likewiſe would not (for the vindication of his own Honour and Providence) permit ſo great a wickedneſs to paſs unpuniſhed. This I received from my Lord Primate's * Grandſon, who heard it from the mouth of his Servant, who lived with him till his death.

* Mr. *James Tyrrel.*

After this ſad *Tragedy*, the Government (if it may be ſo called) was managed by a corrupt *Oligarchy*, until *Oliver Cromwell* turned them out, and ſet himſelf up for *Protector*, by the help of his Army, and Creatures, though with equal Tyranny, and Arbitrarineſs as the former; during moſt of which ſad Times the Lord Primate kept cloſe to his Study, and Charge at *Lincolns-Inn*, utterly diſowning thoſe Uſurpers, and their wicked actions, and ſtill comforting the Loyal Party (then ſufferers) that this Uſurpation would quickly expire, and that the King (whoſe right it was) would return unto his Throne, though he himſelf ſhould not

live

live to ſee it; and thus much he declared, not long before his death, to his ſaid Grand-ſon, and my ſelf (among others,) ſaying, That this uſurpation of *Cromwell*'s, was but like that of ſome of the *Grecian* Tyrants, which, *As it began by an Army, ſo it commonly ended with the death of the Uſurper.*

About the middle of this year he finiſhed the firſt part of his great and long expected work of the *Annals* of the *Old Teſtament*, from the beginning of the World to *Anno Mundi* 3828. as far as to the Reign of *Antiochus Epiphanes*, in which he has very exactly fixed the three great *Epocha's* of the Deluge, the going of the Children of *Iſrael* out of *Egypt*, and the return of the *Jews* from their Captivity in the firſt year of *Cyrus*; which is the only certain *Epocha*, or rule of conjoyning the Sacred with Prophane *Chronology*. In this Volume he gives a moſt exact account of the Reigns of the Kings of *Iſrael*, and *Judah*, with their *Synchroniſms*: As alſo the Succeſſion of the *Babyloniſh*, *Perſian*, and *Macedonian* Monarchs; with the concurrent *Olympiads*, and *Æra* of *Nabonuſſar*, and the moſt remarkable Eclypſes of the Sun; as they might any way ſerve to regulate the account of time, which he has collected out of all Authors, both Sacred, and Prophane, with ſingular Induſtry, Learning and Judgment. 1650.

About this time the Lord Primate had finiſhed, and publiſhed the ſecond part of his *Annals*; beginning with *Antiochus Epiphanes*, and continued to the deſtruction of *Jeruſalem*, by *Titus Veſpaſian*: In which Volume he has given an exact account of the *Macedonian Empire*, under the *Aſiatick*, and *Egyptian* Kings, reducing their Reigns to a more certain Calculation, than ever had been done before, and reſtoring ſeveral of them to their due Places, and Times, which had been omitted by other writers of *Chronological Hiſtory*; as alſo an account of the Affairs of the *Roman Empire*, eſpecially thoſe relating to the *Oriental* Parts thereof; together with a Hiſtory of the *New Teſtament*, from the Birth of St. *John* the *Baptiſt*, to *Anno Chriſti* 73. out of the Holy Scriptures, as alſo from the beſt *Greek* and *Roman* Authors that have written of thoſe Times. So that theſe two Volumes may well be accounted of as the moſt uſeful, as well as the Learned'ſt Works he ever wrote, and are a Repoſitory, or Common-place of all *Ancient Hiſtory*. 1654.

I cannot now omit to take Notice, That *Oliver Cromwell*, to make the World believe that he did not perſecute men for Religion, had for ſome time before this ſhewed favour to ſome of the *Orthodox Clergy*; as particularly to Dr. *Brownrig*, Biſhop of *Exeter*, whom he had ſent for, and treated with great outward reſpect; and as for Dr. *Bernard*, who had been the Lord Primate's Chaplain in *Ireland*, and was after Dean of *Kilmore*, *Cromwell* having ſa-

ved his life at the taking of *Droghedah*, had made him his *Almoner* here: So that it is the leſs wonder if he alſo ſent for the Lord Primate to come to him; who was at firſt unwilling to go, but upon 2d. thoughts, conſidering that his refuſal would but exaſperate him the more, againſt himſelf, and the reſt of the *Clergy* of the King's party, and that perhaps he might thereby prevail with him to do ſome Good, or at leaſt hinder him from acting ſome greater Evil, he went accordingly, and was received by *Cromwell* with great outward kindneſs, and civility; what the converſation was in particular, I cannot tell, but as I have heard, it was chiefly about advancing the *Proteſtant* Intereſt, as well at home as abroad, (to which *Cromwell* made great pretences,) but be it as it will, you may be ſure he was too great an *Enthuſiaſt* to take my Lord Primate's advice; and ſo after a great deal of Canting diſcourſe, he civily diſmiſt him: But whether now, or at any other time, *Oliver Cromwell* beſtowed any Gratuity, or Penſion upon him, I know not; nor do at all believe, notwithſtanding a late † *Engliſh* writer of his life, (I know not upon what grounds) has made bold to ſay ſo: only this much I remember, my Lord Primate ſaid, that *Oliver Cromwell* had promiſed to make him a Leaſe of ſome part of the Lands belonging to the *Arch-Biſhoprick of Armagh* for 21 years, which my Lord Primate thought it no harm to accept, conſidering it was but his own, and which he had been deprived of above half that time, eſpecially in conſideration of his *Daughter*, and many *Grand-Children*, for whom he had as yet been able to do nothing: And if the Church did happen to be reſtored before that time, it could loſe nothing by this Grant; and if not, he thought his Children might as well deſerve to reap the benefit of it, as others; but though Dr. *Bernard* in his Epiſtle to the *Reader*, before the life of the Lord Primate, was made by *Cromwell's* Secretary, (who then had the *Copy* in his power) to publiſh, as if this Grant had been really paſt; yet the Uſurper was craftier then ſo; and as he delayed the paſſing of it as long as the Lord Primate lived; ſo after his death he made a pretence, by imputing malignancy (which was indeed Loyalty) to the Lord Primate's Son-in-law, and Daughter, to free himſelf from that promiſe.

† Before the late Edition of the *Body of Divinity*.

This year, about the beginning of Winter, the moſt Learned Mr. *Selden* happening to dye, the Lord Primate was deſired by Mr. *Vaughan*, and Mr. *Hales*, and the reſt of his *Executors*, to preach his Funeral Sermon; which (though he had now left off preaching in great Congregations) yet he now granted, as well out of reſpect to thoſe two above mentioned, as alſo to the deceaſed, between whom, and himſelf there had been ſo long an acquaintance, ſo he preached at the *Temple-Church* (where he was buried)

giving

giving him all the *Elogies* which ſo great and Learned a man could deſerve, though to the leſſening of himſelf, having this paſſage (among others) in his Sermon, that he looked upon the perſon deceaſed as ſo great a Scholar, that himſelf was ſcarce worthy to carry his Books after him.

Cromwell being now highly enraged againſt the Loyal Party, 1655.
for their indefatigable (though unſucceſsful endeavours) for his Majeſty's Reſtauration to his Throne, after he had ſhewed himſelf very implacable and ſevere to the *Cavalier Gentry*, (as they then called them) began now to diſcharge part of his rage upon the *Orthodox Clergy*, forbidding them, under great penalties, to teach Schools, or to perform any part of their Miniſterial Function: whereupon ſome of the moſt conſiderable *Epiſcopal* Clergy, in, and about *London*, deſired my Lord Primate, that he would uſe his Intereſt with *Cromwell*, (ſince they heard he pretended a great reſpect for him) that as he granted Liberty of Conſcience, to almoſt all ſorts of Religions, ſo the *Epiſcopal* Divines might have the ſame freedom of ſerving God in their private Congregations, (ſince they were not permitted the publick Churches) according to the *Liturgy* of the Church of *England*; and that neither the Miniſters, nor thoſe that frequented that Service, might be any more hindered, or diſturbed by his *Souldiers*. So according to their deſires, he went, and uſed his utmoſt endeavours with *Cromwell*, for the taking off this reſtraint, which was at laſt promiſed, (though with ſome difficulty) that they ſhould not be moleſted, provided they medled not with any matters relating to his Government: But when the Lord Primate went to him a ſecond time, to get this promiſe Ratified, and put into Writing, he found him under his *Chyrurgeons* hands, who was dreſſing a great Boyl, which he had on his Breaſt; ſo *Cromwell* prayed the Lord Primate to ſit down a little, and that when he was dreſſed he would ſpeak with him; whilſt this was a doing, *Cromwell* ſaid to my Lord Primate, If this Core (pointing to the Boyl) were once out, I ſhould quickly be well; to whom the good Biſhop replyed, I doubt the Core lies deeper; there is a Core at the heart that muſt be taken out, or elſe it will not be well; Ah! replyed he, (ſeeming unconcerned) ſo there is indeed, and ſighed. But when the Lord Primate began to ſpeak to him concerning the buſineſs he came about, he anſwered him to this effect, That he had ſince better conſidered it, having adviſed with his *Council* about it, and that they thought it not ſafe for him to grant liberty of Conſcience to thoſe ſort of men, who are reſtleſs, and implacable Enemies to him, and his Government; and ſo he took his leave of him, though with good words, and outward civility: The Lord Primate ſeeing it was in vain to urge it any farther,

ſaid little more to him, but returned to his Lodgings very much troubled, and concerned that his endeavours had met with no better ſucceſs; when he was in his Chamber, he ſaid to ſome of his Relations, and my ſelf, that came to ſee him, *This falſe man hath broken his word with me, and refuſes to perform what he promiſed; well, he will have little cauſe to glory in his wickedneſs, for he will not continue long; the King will return; though I ſhall not live to ſee it, you may: The Government both in* Church *and* State *is in confuſion, the* Papiſts *are advancing their* Projects, *and making ſuch advantages as will hardly be prevented.*

Not long after this *viz.* about the midle of *February* following, he went from *London* to *Rygate*, taking his laſt leave of his Friends and Relations, who never had the happineſs to ſee him again: As ſoon as he came thither, he ſet himſelf to finiſh his *Chronologia Sacra*, which took up moſt of that little time he after lived; he was now very Aged, and though both his Body and mind were healthy, and vigorous for a man of his years; yet his Eye-ſight was extremely decayed by his conſtant ſtudying, ſo that he could ſcarce ſee to write, but at a Window, and that in the Sun-ſhine, which he conſtantly followed in clear days, from one Window to another; ſo that had he lived, he intended to have made uſe of an *Ammanuenſis*: He had now frequent thoughts of his diſſolution; and as he was wont every year to Note in his *Almanack*, over againſt the day of his *Birth*, the year of his *Age*, ſo I find this year 1655. this Note written with his own hand: Now Aged 75 years, *My Days are full*; and preſently after in Capital Letters, *RESIGNATION*: From which we may gather, that he now thought the days of his Pilgrimage to be fulfilled, and that he now wholly reſigned up himſelf to God's Will, and Pleaſure.

Not long before his death, going to *Rygate*, I preached a Sermon there, where this good Biſhop was preſent, after Church, he was pleaſed to confer with me in private (as 'twas uſual with him ſo to do) and he ſpake to this effect; *I thank you for your Sermon, I am going out of this World, and I now deſire, according to your Text,*
Col. 3. 12. To ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God, *and to be with him in Heaven; of which* (ſaid he) *we ought not to doubt, if we can evidence to our ſelves our Converſion, True Faith, and Charity, and live in the Exerciſe of thoſe Chriſtian Graces, and Vertues, with perſeverance; mortifying daily our inbred Corruptions, renouncing all Ungodlineſs, and worldly Luſts; and he that is arrived at this habitual frame, and holy courſe of life, is the bleſſed, and happy man, and may rejoyce in hope of a glorious* Eternity *in the Kingdom of Heaven, to receive that Inheritance given by God, to thoſe that are ſanctified.* So that all his diſcourſe was of Heavenly things, as if his better part had been

been there already, freed from the Body, and all Terrene affections; and he ſeemed as if he were ſeriouſly conſidering his Spiritual State, and making ready for his *departure*, which he now ſhortly expected. But ſince it had been uſual with him to inſiſt on things of this Nature, when we were together, and that he was at this time in health, I did not believe that his *Change* was ſo near, as he preſaged; yet he himſelf had other thoughts, and it proved he was not miſtaken; for on the 20th. of *March*, (the day he fell ſick) after he had been moſt part of it, as long as he had light at his Study, he went from thence to viſit a Gentlewoman then ſick in the Houſe, giving her moſt excellent preparatives for death, together with other holy advice, for almoſt an hour, and that in ſuch a Heavenly manner, as if, like *Moſes* upon *Mount Piſgah*, he had then a proſpect of the *Celeſtial Canaan*; that Night, after Supper, he firſt complained of his hip, judging it to be a touch of the *Sciatica*, which he had many years agone; next Morning early he complained of a great pain in his ſide; a *Phyſician* being ſent for, preſcribed what he thought convenient in that caſe, but it could not thereby be removed, but rather encreaſed more and more upon him, which he bore with great patience for 13 or 14 hours, but his ſtrength, and ſpirits decaying, he wholly applied himſelf to prayer, and therein had the aſſiſtance of the *Counteſſe's Chaplain*; upon ſome abatement of the torture, he adviſed thoſe about him to provide for death, in the time of health, that then they might have nothing elſe to do but to dye: Then taking his leave of the *Counteſs of Peterborough*, by whom he had been ſo long, and kindly entertained, and giving her many thanks for all her kindneſs to him, with excellent Spiritual Counſel, as a return for all her favours: Then he deſired to be left to his own private Devotions: After which, the laſt words he was heard to utter, (about One of the Clock in the Afternoon) praying for forgiveneſs of Sins, were theſe, *viz. O Lord forgive me, eſpecially my ſins of Omiſſion*: So preſently after this, (in ſure hopes of a glorious Immortality) he fell aſleep, to the great grief, and affliction of the ſaid *Counteſs*, who could never ſufficiently lament her own, and the *Churches* great loſs, by his too ſudden departure out of this life. Thus dyed this humble, and holy man, praying for his ſins of *Omiſſion*, who was never known to *omit* his duty, or ſcarce to have let any time ſlip, wherein he was not imployed in ſome good action, or other; and if ſuch a man thought he had ſo much to beg pardon for; what an account muſt thoſe have to make, who ſcarce beſtow any of their time as they ought to do? He had been when he died 55 years a Miniſter (and almoſt all that time a conſtant Preacher,) near 14 years a Profeſſor of Divinity in the Univeſity of *Dublin*, and ſeveral years *Vice-Chancellor* of the ſame, he

he ſat Biſhop of *Meath* near 4 years, and one and thirty year s Arch-Biſhop of *Armagh*, being from St. *Patrick*, the 100 Biſhop of that See.

As ſoon as his Relations received the ſad news of his death, they gave orders for his interment at *Rygate*, where he dyed, the Honourable *Counteſs*, with whom he had lived and dyed, intending to have him buried in her own Vault, in order to which, his Relations (being then not near) it was thought fit to preſerve the Corps by ſuch means as are proper in that caſe; ſo a *Chyrurgeon* being ſent for, the Body was opened, and a great deal of Coagulated blood found ſetled in his left ſide, which ſhewed that the *Phyſician* had miſtook his diſeaſe, not expecting a *Pleuriſie* in a man of above 75 years of Age. But now whilſt they were preparing ſpeedily to bury him, ſome or other put it into *Oliver Cromwell's* head, how much it would be for the Lord Primate's, as well as his own honour, to have him ſolemnly buried; which he approving of, and thinking it a good way to make himſelf Popular, becauſe he well knew what great reputation the deceaſed had among all Ranks and Degrees of men: Whereupon he preſently cauſed an Order to be drawn, and ſent to the Lord Primate's Son-in-law, and Daughter, ſtraitly forbidding them to bury his Body any where elſe, than at *Weſtminſter Abby*, for that his Highneſs (as he then called himſelf) intended a Publick Funeral for him: This Command his Relations durſt not diſobey, (as the Times then were) though it was much againſt their Wills, perceiving well enough the *Uſurper's* deſign, that (as it was intended, ſo) it would make more for his own honour, than that of the deceaſed Primate, and withal perceiving (what accordingly happened) that he would never defray half the expence of ſuch a ſolemn Funeral, which therefore would cauſe the greateſt part of the charge to fall upon them (though they were leaſt able to bear it,) and yet he would reap all the glory of it. I ſhould not have ſaid ſo much on this ſubject, had it not been to ſhew the World the intriguing ſubtilty of this *Uſurper*, even in this ſmall Affair; and that for the expence of about 200 *l.* out of the *Deodands* in his *Almoner's* hands, (which was nothing at all to him) he was able to put thoſe he accounted his Enemies, to treble that charge: However (ſince it could not be avoided) the Corps was kept unburied, till the 17th. of *April* following, when it was removed from *Rygate* towards *London*, being met, and attended by the Coaches of moſt of the Perſons of Quality then in Town, the *Clergy* in, and about *London*, waiting on the Hearſe from *Somerſet* Houſe to the *Abby Church*, where the Crowd was ſo great, that there was forced to be a Guard, to prevent the rudeneſs of the people: The Body being brought into the Quire, Dr. *Nicholas Bernard*,

Bernard, (then Preacher of *Grays-Inn*) preached his Sermon; his diſcourſe was on 1 *Sam.* 25. 1. *And Samuel died, and all Iſrael were gathered together, and lamented him, and buried him*: Of which I ſhall ſay nothing more, ſince it is in print, and is but, for the moſt part, an account of his life, which we now give you more at large. The Sermon ended, the Corps was conveyed to the Grave in St. *Eraſmus* Chappel, and there buried by the ſaid Dr. according to the *Liturgy* of the *Church* of *England*, his Grave being next to Sir *James Fullerton's*, once his School-Maſter; there waiting a glorious Reſurrection, with thoſe that dye in the faith of our Lord Jeſus: Many Tears were ſhed at his *Obſequies*, the *City* and *Country* being full of the ſingular Piety, Learning, and Worth of the deceaſed Primate; which, though it fall not to every man's Lot to equal, yet it is his duty to follow ſo good an example, as far as he is able, *Quamvis non paſſibus æquis*.

In the next place I ſhall give you a faithful account (without flattery) of his perſonal Qualifications, Opinions, and Learning. As for his outward form, he was indifferent tall, and well ſhaped, and went always upright to the laſt; his Hair naturally Brown, when young; his Complexion Sanguine; his Countenance expreſſed Gravity, and good Nature; his Carriage free; a preſence that commanded both Reſpect, and Reverence; and though many Pictures have been made of him, the Air of his face was ſo hard to hit, that I never ſaw but † one that was like him: He was of a ſtrong and healthy Conſtitution, ſo that he ſaid, That for the moſt part of his life, he very rarely felt any pain in his head, or ſtomach; in his youth he had been troubled with the *Sciatica*, and ſome years after that, with a long *Quartan Ague*, beſides the fit of the *Strangury* and *Bleeding* above mentioned, but he never had the *Gout*, or *Stone*: A little ſleep ſerved his turn; and even in his laſt years, though he went to Bed pretty late, yet in the Summer he would riſe by five, and in the Winter by ſix of the Clock in the Morning; his Appetite was always ſuited to his dyet, he would feed heartily on plain, wholſom Meat, without Sauce, and better pleaſed with a few Diſhes, than with great Varieties; nor did he love to taſt of what he was not uſed to Eat: He liked not tedious Meals, it was a wearineſs to him, to ſit long at *Table*; but what ever he Eat, or Drank, was never offenſive to his Stomach, or Brain, for he never exceeded at the greateſt Feaſt; and I have heard ſome *Phyſicians* impute the eaſieneſs of his Digeſtion to ſomething very particular, in the frame of his Body, for when the *Chyrurgeon* had opened him, he found a thick *Membrane* lined with Fat, which (as I ſuppoſe) was but a continuation of the *Omentum*, which extended it ſelf quite over his Stomach, and was faſtened above

† Drawn by Mr. *Lilly*, after Knighted.

above to the *Peritonæum*, ſomewhat below the *Diaphragma*, ; ſo that I have heard him ſay, he never felt his heart beat in the moſt Exerciſe ; and the *Chyrurgeon* ſaid, That had it not belonged to the Body of a Perſon of his Eminency, he would have taken it out, and preſerved it, as a rarity which he had never found, or heard of in any other Body beſides, and therefore the quickneſs of his Digeſtion conſidered, it was no wonder if he bred blood ſo faſt as he did, ſo that he uſed to have frequent Evacuations thereof, from the Veins on one ſide of his Tongue, but more uſually in ſome lower parts of his Body, to the ſtopage of which (for ſome time before his death) may very well be aſcribed that Diſtemper which was the cauſe of it.

As for his natural temper, and diſpoſition, he was of a free, and eaſie humour, not moroſe, proud, or imperious, but courteous and affable, and extremely obliging towards all he convers'd with ; and though he could be angry, and rebuke ſharply when he ought, (that is, when *Religion*, or *Vertue* were concerned,) yet he was not eaſily provoked to paſſion, rarely for ſmaller matters, ſuch as the neglects of Servants, or worldly diſappointments : He was of ſo ſweet a nature, that I never heard he did an injury, or ill Office to any man, or revenged any of thoſe that had been done to him, but could readily forgive them, as our bleſſed Lord and Maſter enjoyns : Nor envyed he any man's happineſs, or vilified any man's Perſon, or Parts ; nor was he apt to Cenſure, or Condemn any man upon bare reports, but obſerved that rule
Eccleſ. 11.7. of the Son of *Syrach*, *Blame not before thou haſt examined the Truth ; underſtand firſt, and then rebuke.*

His natural endowments were ſo various, and ſo great, as ſeldom are to be met with in one man, *viz.* a Fertile Invention, a Tenacious Memory, with a Solid and Well-weigh'd Judgment ; whereby he was always, from a young man, preſently furniſhed for any Exerciſe he was put upon, which lay within the compaſs of thoſe ſtudies he had applied himſelf to ; ſo that in ſhort, that Character given of St. *Auguſtin*, might be very well applied to him, *viz.* *Inſignis erat ſanctiſſimi præſulis manſuetudo, ac miranda animi lenitas, & quædam invincibilis clementia : Linguam habebat ab omni petulantia, & convitiis puram, Ingenii felicitas prorſus erat incomparabilis, ſive ſpectes ingenii acumen, vel obſcuriſſima facile penetrans, ſive capacis memoriæ fidem, ſive vim quandam Mentis indefatigabilem*, &c.

But that which is above all, he was endowed with that Wiſ-
Jam. 3. 17. dom from above, *Which is Pure, Peaceable, Gentle, eaſie to be Intreated ; full of Mercy, and good Fruits, without Partiality, and without Hypocriſie.* No man could charge him of Pride, Injuſtice, Covetouſneſs, or any other known Vice ; he did nothing miſ-becoming a prudent, or a good man ; and he was ſo Beneficent to the Poor,

that

that when he was in proſperity (beſides the large *Alms* with which he daily fed the attendants at his door) he gave a great deal away in money, keeping many of the *Iriſh* poor Children at School, and allowing ſeveral Stipends to neceſſitous Scholars at the *Univerſity*, not to mention other Objects which he ſtill found out, on whom to beſtow his Charity: And after the *Iriſh Rebellion*, when he himſelf was in a manner bereft of all, it is incredible to think how liberal he was to poor Miniſters, or their Widows, and others that had been undone by that wicked Inſurrection; and I ſcarce ever knew he refuſed an *Alms* to any perſon, whom he believed to be really in want, inſomuch that I have heard this paſſage from his Servant, who then waited on him, That once at *London*, (when he was out of the way) there was brought to my Lord a poor *Iriſh* Woman, pretending great neceſſity, but he being either ſomewhat diſpleaſed to be called off from his Study, (upon which he was then very intent,) or perhaps he might not have at that time much to ſpare, told her in ſhort, He was not able to relieve all that came to him upon that account, if he did, he ſhould ſoon have nothing left for himſelf; which this poor Woman was ſo far from taking ill, that ſhe went away praying for him, which he immediately reflecting, was much concerned at, for fear he ſhould have neglected his duty, when a fit *Object* of *Charity* was offered him; wherefore he preſently commanded ſome of my *Lady*'s Servants, to run after her, and if poſſible, overtake her and bring her back, but they could not light of her: So when his Servant returned home, he told him this accident with great concern, ordering him to go the next day to ſome places, where ſuch people uſed to reſort, to inquire out ſuch a Woman, (whom he deſcribed, as exactly as he could, to him) which orders his man obeyed, though without ſucceſs: At which his Lord was much troubled; and could ſhe have been found, no queſtion but ſhe would have been very well rewarded for her being ſent away empty the day before by him.

Yet notwithſtanding all theſe Vertues, none was more humble, and free from vain-glory, than this perſon, who was endowed with them; ſo that what high eſteem ſoever others might have of him, he never put any value on himſelf, but was little in his own thoughts, and would often bewail his own infirmities, and the want of thoſe Graces he thought he ſaw in others, and which he moſt earneſtly deſired: He was ſo great a lover of real *Piety*, that he thought no other accompliſhments worth ſpeaking of, without it; and he heartily loved, and reſpected all humble, devout Chriſtians, and would always ſay, they were *God's Jewels*, highly to be valued, and with theſe (though of the meaneſt condition) he would gladly diſcourſe, ſpeaking kindly to them, cauſing them to ſit down by

him, and if they were baſhful he would encourge them, to ſpeak their minds freely in any words, that might beſt expreſs their love to God, and the State of their Souls; and he was ſo skilful a *Phyſician* in Spiritual matters, that he could readily perceive every man's caſe, and neceſſities, and would apply ſuitable remedies thereunto; if wavering, to ſettle them; if doubting, to reſolve them; if ſad, to comfort them; if fallen into a fault, to reſtore them, adminiſtering means to prevent the like Temptations; nor did he neglect any opportunities by good advice, and admonitions, to reclaim thoſe that were corrupted with Errors, or Vices: So that in all his diſcourſes, as well publick, as private, he ſtill endeavoured to bring Religion into reputation, and to make ſin, and a wicked courſe of life odious, ſhameful, and deſtructive to the Souls and Bodies of men: And he would preſs this point with ſuch a concerned earneſtneſs; that one would have believed thoſe to whom he then applied himſelf, muſt needs reſolve not to love ſin any longer: And on the other ſide, he would ſo magnifie the happineſs, and excellencies of a Vertuous and Pious Life, that one would have thought that none could withſtand ſuch powerful perſwaſions.

And as this holy man was never better pleaſed than when he ſaw the grace of God manifeſted in any, ſo was he never grieved at any thing more, than at the great decay of ſound *Religion*, and Chriſtian *Piety*, which too much prevailed in thoſe days, together with the mighty encreaſe of both Spiritual, and Fleſhly Wickedneſs, as *Hereſies*, and *Schiſms*, and unchriſtian Animoſities; with Debauchery, and Prophaneneſs, (ſo contrary to the nature of true *Chriſtianity*,) which had ſo over-run, and infected this Nation, during thoſe times of Licentiouſneſs, and Confuſion: For theſe things he would frequently expreſs his grief, ſaying, Theſe were the ſad *Preſages* of greater miſeries, that will befal this *Church* and *Kingdom*, and make way for *Popery*, to which our own Diviſions, and wicked Lives, give the greateſt advantage; and that theſe at length would prove a Scourge to the Nation, if not cauſe the greateſt blow that had been ever given to the Reformed *Churches*. Theſe things he ſpake (not as pretending to *Prophecy*, but) from the then preſent evil Aſpect of thoſe Times.

And as this Religious man was always well imployed himſelf, ſo he was a conſtant reprover of Idleneſs in others; for he would have all men (of what Degree, or Quality ſoever) ſtill buſied in ſome honeſt imployment, that thereby *Temptations* might have the leſs power over them: And he would often expreſs his *Pity*, that any who had good Natural Parts, and Abilities, ſhould not imploy their *Talents*, to better purpoſes, than he ſaw too many did; ſaying, That ſuch were no better than *Drones*, who did nothing

thing but devour the fruits of other mens Labours, and would not be at any themſelves; and thought it a great ſhame for Perſons of *Quality* to be brought up (for the moſt part) only in Learning how to *Eat*, and *Drink*, and *Dreſs* themſelves; and to ſpend their Time, and Eſtates in luxurious *Treats*, unneceſſary *Viſits*, or (which is worſe) in down-right *Debauchery*; theſe he looked on as perſons that did not only wrong to their own Souls, but were a diſhonour to the *Nation*, and a ſcandal to the Truth of *Religion*; and would frequently affirm, that it was better to be an *Idiot*, than ſuch a witty (but wicked) man; better to be an honeſt *Clown*, than ſuch a faſhionable, but vicious *Gentleman*. Yet was he not ſo moroſe, or ſevere, as to diſallow what were harmleſs diverſions, for he knew how uſeful they were in their reſpective Seaſons, but he could not endure it ſhould become a *Trade*, and Buſineſs, as if men could find nothing elſe to do, but to run from one vain *Recreation* to another, till they had quite wearied themſelves with their eager purſuit, and ſo made themſelves unfit for the *Service* of God, or their own *Civil* concerns: And as for particular *Recreations*, he liked thoſe beſt that exerciſed the Body without too much force, or violence, as walking, or riding abroad; or ſuch as might relax, and unbend the Mind, and keep it from *Melancholy*, or too deep a thoughtfulneſs on Buſineſs: But as for *Gaming*, (eſpecially for *Mony*,) he by no means could allow of it, for ſeveral reaſons; but chiefly, for that it too often adminiſtred to *Paſſion*, as alſo to *Swearing*, *Curſing*, *Quarrelling*, *Cheating*, and not unſeldom to *Duelling*; all which aroſe from coveting that which was anothers; ſo that neither Winners nor Loſers were ſatisfied, nor rarely knew when to give over in time. As for his own *Recreations*, walking was his greateſt delight, and at ſpare times he loved pleaſant Converſation, and innocent *Mirth*, himſelf often telling *Stories*, or relating the wiſe, or witty ſayings of other men, or ſuch things that had occurred to his own obſervation; ſo that his company was always agreeable, and for the moſt part inſtructive; but ſtill he would conform himſelf to the *Genius*, and improvements of thoſe he convers'd with; for as with *Scholars* he would diſcourſe of matters of Learning, ſo could he condeſcend to thoſe of meaner capacities. But when any asked his *Opinion*, or *Advice*, in any points of Learning, he was highly Communicative, and free to impart what he knew, or thought would benefit others; and would firſt, with great modeſty, ſhew them what others ſaid upon that *Subject*; and would after, when farther preſſed, deliver his own thoughts thereupon: Yet he was prudently cautious in delivering his *Opinion*, when he was ſifted by deſigning captious men, whom he thought intended only to take advantage of what he ſhould declare to them: But he never declined giving his true thoughts,

when deſired by thoſe he thought Honeſt, Candid, and Pious, and that would not make uſe of his *Opinion* to evil purpoſes. But he could not endure that any ſhould ridicule either *Scripture*, or *Religion*, or drole upon any man's private *Faults*, or *Calamities*; and above all things he could not ſuffer *filthy*, or *obſcene Communication*, or *Swearing*; He knew it diſpleaſed God, and therefore it extremely offended him; and where he could not make the perſons deſiſt from it, he would preſently leave the place, and their company: And when he could not with decency, or good manners go away, and though he was always very uneaſie in ſuch Converſation, yet did he not always expreſs his abhorrence of it in words, nor reprove their perſons, when he conſidered it might do more hurt, than good, but would then hold his peace, waiting for an ppportunity to do it with gentleneſs, and by way of *Advice*, when the perſons concerned might happily be convinced, he did it purely for their good, and not in reproach to them: And I remember once, when there had happened ſome diſcourſe at *Table*, from Perſons of Quality, that did not pleaſe him; he ſaid nothing then, ſeeming not to hear them; but after Dinner, when I waited on him into his *Chamber*, he looked very Melancholy, which I taking notice of, and asking him if I might know the cauſe: *It is a ſad thing* (ſaid he) *to be forced to put one's foot under another's Table, and not only to have all ſorts of Company put upon him, but alſo to be obliged to hear their follies, and neither to be able to quit their company, nor to reprove their intemperate Speeches.*

If he perceived any (whom he accounted truly *Religious*) Sad, and Melancholy, he would often ask them why they were ſo, and if any thing really troubled them; if not, he would proceed thus, If you have entirely devoted your ſelves to the Service of God, what reaſon have you to be *Melancholy*? When, (if you will riouſly conſider) none have more cauſe to be cheerful, than thoſe who lead a Holy, and a Vertuous Life; by this your dejection, you may bring an *Evil Report* upon *Religion*; for people ſeeing you always ſad, will be apt to think 'tis That occaſions it; and that you ſerve a hard Maſter, whoſe Yoke is heavy, and Commands grievous; which vvill deter others, and ſcare them from the vvays of *Vertue*, and *Piety*, vvhich you ought by no means to do, for ſincere Chriſtians may, and ought to rejoyce, and to ſhevv themſelves cheerful; vvhereas the vicious and vvicked have the greateſt reaſon to be ſad: And as he adviſed others, ſo he himſelf vvas alvvays of an even, cheerful temper, ſeldom troubled, or diſcompoſed, unleſs he found ſuch occaſions as thoſe above mentioned; and indeed his converſation vvith *Heaven* gave him all the reaſon imaginable to be ſo; for beſides his private devotions Morning and Evening, he never omitted (vvhen

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he kept houſe) to have prayers there four times a day publickly, *viz.* in the Morning at ſix, in the Evening at eight, beſides the whole Service before Dinner and Supper in his *Chappel*, at which he was always preſent, as he alſo was, when it was conſtantly read at the Counteſs of *Peterborough's*, or other Families where he lived: From whence you may obſerve the reverend eſteem he had for our *Liturgy*; ſo that when ſome had traduced him, as if he had ſpoke ſlightingly of it, he took it very ill, as appears by what I find of his own hand in his private *Manual*, *January* 16th. 1655. Not long before his death, which I ſuppoſe he wrote on purpoſe, that thoſe who ſhould peruſe his Papers might take notice of it.

Of the Book of Common-Prayer I have always had a reverend, and a very high eſteem; and therefore that at any time I ſhould ſay it was an Idol, is a ſhameleſs, and a moſt abominable untruth.

J. A.

And he did ſo much approve of ſet Forms of Prayer in publick, that he always kept himſelf to one conſtant ſhort pathetical *Prayer* before his Sermons, with little alteration. And though this *Apoſtolical* Preacher, and Prelate, was as much able as any to inſtruct, and direct others in all matters of *Religion*, yet would he ſtill give a good Example, and offer himſelf to be a learner, and though he had preached in the Morning, yet would he rarely miſs his Attendance at the publick Service in the Afternoon, and was obſerved to be one of the moſt devout at Prayers, and the moſt attentive hearer of any in the Congregation; nor would he admit any drowſineſs to ſeize him, nor ſuffer any thing to divert him from the preſent buſineſs. And as he uſed plain preaching himſelf, ſo was he much pleaſed with a pious, practical diſcourſe from others, as if he had been to learn what he never knew before. He delighted to hear ſin rebuked, and laid open in all its colours, and *Chriſt*, and his *Kingdom* exalted; this was always a pleaſant Theme to him, and he would afterwards thank, and encourage the *Preacher*, when he had thus performed his duty, to do ſo ſtill.

Having given you ſome account of his private Converſation, we will now proceed to that of his more Publick. I have already given you an *Idea* of his way of *Preaching*, to which I ſhall only add, that in his delivery his very Voice, and Geſture were moving and perſwaſive, yet without any Tone, or Affectation; ſo that his preaching was with *Authority, and not with inticeing words of humane wiſdom, but in demonſtration of the Spirit, and with Power.* He had that fluency, and ready command of words, that for many years he never committed more to writing than the Heads of his

Sermons,

Sermons, truſting the reſt (after he had well conſidered what to ſay,) wholly to his memory, which though it might render his *Sermons* not ſo fit to be publiſhed, as wanting that poliſhing, and exactneſs of Style, which thoſe that write, and ſuperviſe their own Sermons are able to give them: Yet on the other ſide, his diſcourſes had that *Pathos*, and natural vigor, (the very ſinews of perſwaſion) which muſt needs be wanting in thoſe that are read; nor yet does abound (being always attended with ſome concern) in thoſe, who ſpeak their written Sermons without Book: And indeed, conſidering how conſtantly he preached, had he tyed himſelf up to that drudgery, he would ſcarce have had time for any other buſineſs: But this made him not deſirous of having any of his Sermons printed, ſince he was ſufficiently ſenſible of the great diſadvantage they muſt appear abroad withal, as well in reſpect of thoſe Errors, and Omiſſions, which thoſe that take Sermons in *Characters* muſt needs be liable to; as alſo becauſe they wanted his own Eye, and Correction to be added to them, both which are requiſite to make any diſcourſe ſo exact, and coherent as it ought to be: But to add ſomething farther of his way, and method in his popular Sermons; as he was an excellent *Textuary*, ſo it was his cuſtom to run through all the parallel places, that concerned the ſubject on which he treated; and paraphraſe, and illuſtrate them as they referred to each other, and their particular *Contexts*; he himſelf, as he paſt on, turning his *Bible* from place to place, and giving his Auditory time to do the like: Whereby as he render'd his preaching extreme eaſie to himſelf, ſo it became no leſs beneficial to his *Auditors*, acquainting them with the Holy *Scriptures*, and enabling them to recur to the proofs he cited, by which the memory was very much help'd, to recover the Series of what was diſcourſed upon from them: He never cared to tire his *Auditory* with the length of his Sermon, knowing well, that as the ſatisfaction in hearing decreaſes, ſo does the attention alſo, and people, inſtead of minding vvhat is ſaid, only liſten vvhen there is like to be an end. And to let you ſee hovv ſtrictly he endeavoured to keep himſelf to this Rule, (though ſometimes to the great regret of his hearers,) I ſhall give you this one inſtance; About a year before he died, vvhen he had left off preaching conſtantly, he vvas importuned (being then in *London*,) by the Counteſs of *Peterborough*, and ſome other Perſons of Quality, to give them a Sermon at St. *Martin's* Church, as vvell becauſe it vvas the Pariſh vvhere he then lived, as that it vvas a Church vvhere his voice vvould be beſt heard of any thereabouts: The Lord Primate complyed vvith their deſires, and preached a Sermon highly ſatisfactory to his Auditory; but after a pretty vvhile the Biſhop happening to look upon the Hour-Glaſs vvhich ſtood

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from the light, and through the weakneſs, and deficiency of his ſight miſtaking it to be out, when indeed it was not, he concluded, telling them, ſince the time was paſt, he would leave the reſt he had to ſay on that Subject to another opportunity (if God ſhould pleaſe to grant it him) of ſpeaking again to them in that place: But the Congregation finding out my Lord's miſtake, and that there was ſome of the hour yet to come; and not knowing whether they might ever have the like happineſs of hearing him again, made ſigns to the *Reader*, to let him know that the *Glaſs* being not run out, they earneſtly deſired he would make an end of all he intended to have ſpoken; which the *Reader* performing, the Biſhop received it very kindly; and reaſſuming his diſcourſe where he broke off, he concluded with an Exhortation full of Heavenly matter for almoſt half an hour; the whole *Auditory* being ſo much moved therewith, that none (unleſs perhaps ſome of the meaner ſort in the *Iles*) went out of the *Church*, until he had done his Sermon. I relate this to let you know what great power this good man had in the *Pulpit*; and I have heard many ſay, they were never weary of hearing him, for beſides the excellency of the matter he was upon; he had the faculty ſtill to keep up the warmth, and attention of his hearers, and to diſmiſs them withal with an Appetite.

And that you may ſee how great a *Maſter* he was in this Art of gaining Souls, it will not be amiſs to inſert here ſome of thoſe *Directions* he uſed to give thoſe who were newly enter'd into *Holy Orders*, ſince they may not be unprofitable to ſuch as mean ſeriouſly to undertake this Sacred Calling.

I. *Read, and Study the Scriptures carefully, wherein is the beſt Learning, and only infallible Truth; they can furniſh you with the beſt materials, for your* Sermons; *the only rules of Faith, and Practice; the moſt powerful motives to perſwade, and convince the* Conſcience; *and the ſtrongeſt arguments to confute all* Errors, Hereſies, *and* Schiſms: *Therefore be ſure, let all your* Sermons *be congruous to them; and to this End, it is expedient that you underſtand them as well in the* Originals, *as in the* Tranſlations.

II. *Take not haſtily up other mens* Opinions *without due Tryal, nor vent your own conceits, but compare them firſt with the Analogy of Faith, and rules of Holineſs, recorded in the* Scriptures, *which are the proper Teſts of all* Opinions, *and* Doctrines.

III. *Meddle with* Controverſies, *and doubtful points as little as may be in* your popular preaching, *leſt you puzzle your hearers, or engage them in wrangling* Diſputations, *and ſo hinder their Converſion, which is the main deſign of Preaching.*

IV. *Inſiſt*

IV. *Insist most on those points that tend to effect sound Belief, sincere love to God, repentance for Sin, and that may perswade to* Holiness *of* Life: *Press these things home to the Conscience of your Hearers, as of absolute necessity, leaving no gap for evasions, but bind them as close as may be to their duty; and as you ought to preach* Sound *and* Orthodox Doctrine, *so ought you to deliver God's Message as near as may be in God's Words, that is, in such as are plain, and intelligible, that the meanest of your* Auditors *may understand: To which end 'tis necessary to back all practical* Precepts, *and* Doctrines, *with apt proofs from the holy* Scriptures; *avoiding all* Exotic Phrases, Scholastick Terms, *unnecessary Quotations of* Authors, *and forced* Rhetorical Figures, *since it is not difficult to make easie things appear hard, but to render hard things easie is the hardest part of a good* Orator, *as well as* Preacher.

V. *Get your hearts sincerely affected with the things you perswade others to embrace, that so you may preach* Experimentally, *and your Hearers perceive that you are in good earnest, and press nothing upon them but what may tend to their advantage, and which your self would venture your own* Salvation *on.*

VI. *Study, and consider well, the Subjects you intend to* Preach *on, before you come into the* Pulpit, *and then words will readily offer themselves, yet think what you are about to say, before you speak, avoiding all uncouth, phantastical words, or phrases, or nauseous, undecent, or ridiculous expressions, which will quickly bring* Preaching *into contempt, and make your* Sermons, *and* Persons, *the subjects of* Sport, *and* Merriment.

VII. *Dissemble not the Truths of God in any case, nor comply with the lusts of men, or give any countenance to Sin by word, or deed.*

VIII. *But above all, you must never forget to order your own* Conversation, *as becomes the* Gospel, *that so you may teach by* Example, *as well as* Precept, *and that you may appear a good* Divine *every where, as well as in the* Pulpit, *for a Minister's* Life *and* Conversation *is more heeded than his* Doctrine.

IX. *Yet after all this take heed you be not puffed up with* Spiritual Pride *of you own* Vertues; *nor with a vain conceit of your* Parts, *or* Abilities, *nor yet be transported with the* Applause *of men, nor dejected, or discouraged with the* Scoffs, *or* Frowns *of the wicked and profane.*

To which I shall add one advice more, which I received from a person of great worth, and dignity in the Church, *who had it from the mouth of this great Master of perswasion; it was concerning* Reproof, *where men were*

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to be dealt with that lay under great Prejudices, *and* Vices, *either by Education, Interest, Passion, or ill Habits, (cases of much frequency) and therefore to render admonitions of greater force upon them, his direction was, To avoid giving the persons intended to be wrought upon, any* Alarm *before hand, that their* Faults, *or* Errors *were designed to be attacked; for then the persons concern'd, look upon the* Preacher *as an* Enemy, *and set themselves upon their guard: On such occasions he rather recommended the chusing of a* Text, *that stood only upon the borders of the difficult subject; and if it might be, seem'd more to favour it; that so the obnoxious hearers, may be rather surprized, and undermined, than stormed, and fought with: And so the* Preacher, *as St.* Paul *expresses it, being crafty, may take them with guile.*

He would also exhort those who were already engaged in this Holy Function, *and advised them, how they might well discharge their duty in the* Church *of God, answerable to their* Calling, *to this Effect: You are engaged in an excellent* Employment *in the* Church, *and intrusted with weighty matters, as* Stewards *of our great Master,* Christ, *the great* Bishop: *Under him, and by his Commission, you are to endeavour to reconcile men to God; to convert sinners, and to build them up in the holy Faith of the* Gospel, *that they may be saved, and that* Repentance, and Remission of sins be preached in his name, *This is of highest importance, and requires faithfulness, diligence, prudence, and watchfulness. The Souls of men are committed to our care, and guidance; and the Eyes of* God, Angels, *and* Men *are upon us, and great is the account we must make to our* Lord Jesus Christ, *who is the Supreme* Head *of his* Church, *and will at length reward, or punish his Servants in this Ministry of his* Gospel, *as he shall find them faithful, or negligent; therefore it behoves us to exercise our best Talents, labouring in the Lord's* Vineyard *with all diligence, that we may bring forth fruit, and that the fruit may remain. This is the work we are separated for, and ordained unto; we must not think to be idle, or careless in this* Office, *but must bend our Minds and Studies, and imploy all our Gifts and Abilities in this Service: We must* Preach *the word of Faith, that men may believe aright; and the* Doctrine, *and* Laws *of* Godliness, *that men may act as becomes* Christians *indeed; for without* Faith, *no man can please God; and without* Holiness, *no man can enter into the Kingdom of Heaven.*

And as this good Bishop took delight to advise others in the exercise of this great Duty, so likewise, he said, none of his *Labours* administred greater comfort to him in his Old Age, than that he had ever since he was called to the Ministry (which was very early) endeavoured to discharge that great Trust committed unto him, of preaching the *Gospel*, which he accounted so much his duty, that he made this the Motto of his *Episcopal* Seal, *Væ mihi si non Evangelizavero!* I mention not this, as if he thought all

thoſe of his ovvn *Order* vvere obliged to preach conſtantly themſelves, ſince he was ſenſible that God hath not beſtowed the ſame *Talents* on all men alike, but as St. *Paul* ſays, *Gave ſome Apoſtles, and ſome Paſtors, and Teachers*, though on ſome he hath beſtowed all theſe gifts, as on this great *Prelate*, yet it is not often: And beſides, God's Providence ſo ordained, that as he had qualified him in an extraordinary manner, for the preaching of the *Goſpel*, ſo likewiſe towards his latter end he ſhould be reduced to that condition, as in great part to live by it.

And here I cannot omit, that amongſt many of thoſe *Advices*, which he gave to thoſe who came to him for Spiritual Counſel; one was concerning Afflictions, as a neceſſary mark of being a Child of God, which ſome might have gathered out of certain unwary paſſages in Books, and which he himſelf had met with in his *Youth*, and which wrought upon him ſo much, that he earneſtly prayed God to deal with him that way, and he had his requeſt. And he told me, that from that time, he was not without various *Afflictions* through the whole courſe of his life; and therefore he adviſed, that no Chriſtian ſhould tempt God to ſhew ſuch a *Sign*, for a mark of his paternal love, but to wait, and be prepared for them, and patient under them, and to conſider the intention of them, ſo as to be the better for them, when they are inflicted: And by no means to judge of a man's Spiritual State, either by, or without *Afflictions*, for they are fallible Evidences in Spiritual matters; but that we ſhould look after a real ſincere Converſion, and internal Holineſs, which indeed is the only true Character, and Evidence of a ſtate of Salvation.

I have already given you ſome account of his carriage whilſt he exerciſed his Sacred *Function* in his own Country; to which I ſhall only add, That as his Diſcipline was not too ſevere, ſo was it not remiſs, being chiefly exerciſed upon ſuch as were remarkably Vicious, and Scandalous in their Lives, and Converſations, whether of the *Clergy*, or *Laity*; for as he loved, and eſteemed the ſober, diligent, and pious *Clergy-men*, and could not endure they ſhould be wronged, or contemned; ſo as for thoſe who were Vicious, Idle, and cared not for their *Flocks*, he would call them the worſt of men, being a ſcandal to the *Church*, and a blemiſh to their profeſſion; and therefore he was always very careful what perſons he Ordained to this high Calling, obſerving St. *Paul*'s injunction to *Timothy*, *Lay hands ſuddenly on no man*: And I never heard he Ordained more than one perſon, who was not ſufficiently qualified in reſpect of Learning, and this was in ſo extraordinary a caſe, that I think it will not be amiſs to give you a ſhort account of it, there was a certain *Engliſh Mechanick*, living in the Lord Primate's *Dioceſs*, who conſtantly frequented the publick Service of the

the Church; and attained to a competent knowledge in the Scriptures, and gave himself to read what Books of Practical Divinity he could get, and was reputed among his Neighbours and Protestants thereabouts, a very honest and Pious Man; this Person applyed himself to the Lord Primate, and told him, That he had an earnest desire to be admitted to the Ministry, but the Bishop refused him, advising him to go home, and follow his Calling, and pray to God to remove this Temptation; yet after some time, he returns again, renewing his request, Saying, He could not be at rest in his Mind, but that his desires toward that Calling encreased more and more; whereupon the Lord Primate discoursed him, and found upon Examination, that he gave a very good account of his Faith and knowledge, in all the main points of Religion. Then the Bishop questioned him farther, if he could speak *Irish*, for if not, his Preaching would be of little use in a Country where the greatest part of the People were *Irish*, that understood no *English*. The Man replyed that indeed he could not speak *Irish*, but if his Lordship thought fit he would endeavour to learn it, which he bid him do, and as soon as he had attained the Language to come again, which he did about a Twelvemonth after, telling my Lord that he could now express himself tolerably well in *Irish*, and therefore desired Ordination: whereupon the Lord Primate finding upon Examination that he spake Truth, Ordained him accordingly, being satisfied that such an ordinary Man, was able to do more good than if he had *Latin* without any *Irish* at all, nor was the Bishop deceived in his expectation, for this Man as soon as he had a Cure, imployed his Talent diligently and faithfully, and proved very successful in Converting many of the *Irish* Papists to our Church, and continued labouring in that Work, until the Rebellion and Massacre, wherein he hardly escaped with Life.

And as this good Bishop did still protect and encourage those of his own Coat, so did he likewise all poor Men, whom he found oppressed or wronged by those above them. And for an instance of this I will give you part of a Letter, which he Writ to a Person of Quality in *Ireland*, in behalf of a poor Man, which was his Tenant, whom he found much wronged and oppressed by him. *viz.*

I Am much aſhamed to receive ſuch Petitions againſt you. Have you never read, that the unrighteous, and he that doth wrong, ſhall not inherit the Kingdom of God? Think there is a God who heareth the Cry of the Poor, and may bring a rot upon your Flocks, and Curſe every thing you put your hand to. And if you think not of him, becauſe you ſee him not (although he ſees you through and through) yet believe your own Eyes, and conſider that he hath appointed his Deputies upon Earth, the higher Powers, which will not ſuffer the Poor to be oppreſſed by you or thoſe that are greater than you; for ſhame therefore give content to this Petitioner, that you hear not of this in a place, where your Face muſt bluſh, and your Ears tingle at the hearing of it.

J. A.

Now having given as brief a Character as I could, of this excellent Prelate, not only as a private Man, but alſo a Miniſter and Biſhop of Gods Church, and as a moſt Loyal Subject to his Lawful Sovereign Prince, expreſſed upon all occaſions, I ſhould proceed in the laſt place, to give ſome account of his Judgment and Opinions in points of Religion and Learning, for the firſt I ſhall ſay in general, That he always adhered to, and maintained the fundamental Catholick Truths, obſerving that Golden Rule, concerning Traditions.----*Quod ubique, quod ab omnibus, quod ſemper Creditum eſt*, &c. and never approved of any Religion, under what pretence ſoever obtruded or introduced, contrary to the Scriptures and Primitive Truths, received and profeſſed in the Church of Chriſt in all Ages; and upon this account could never comply with, nor approve of the new Doctrines and Worſhip obtruded and practiſed in the Church of *Rome*, as now it is, but always proteſted againſt their Innovations and humane Inventions, as doth moſt evidently appear, in his Writings, bearing Teſtimony againſt their Corruptions, Falſe and Erroneous principles. And as for the great Scholars and Leading Men of the *Romiſh* Church, the Lord Primate uſually ſaid, That it is no Marvel; if they had a veil caſt over their Eyes, as St. *Paul* ſaid of the Jews, in the reading of the Scriptures; for beſides the ſeveral judgments of God upon them, that have blinded their own Eyes, their Minds are ſo prepoſſeſſed and Corrupted with falſe Principles, Prejudices and Worldly intereſt, that

that it is no wonder if they cannot perceive the most manifest and plainest Truths.

But as this good Mans judgment was sound and not byassed by prejudice or passion or worldly interest, so did he heartily approve of the Religion professed and established in the Church of *England*, as most Congruous to the Holy Scriptures and Primitive Christianity; and in which (if a Man keep the Faith and Lives according to its precepts persevering) he need not doubt of his Salvation. And in this Faith and Communion of the Church of *England*, he lived Holily and died happily. And this Holy Primate being fully perswaded in his own Mind, laboured instantly to reduce Popish Recusants and Sectaries from their Errors, and vain Conceits to inform them aright, and to perswade them for their Souls good to comply with, and embrace the Religion and Communion of the Church of *England*, and this he aimed to bring about by his Writing, Preaching and Conference upon all occasions and was successful in that enterprise.

But now for his Opinion in some nice points of Religion, that do not touch the foundation of Faith, he would not be rigorously Dogmatical in his own Opinions, as to impose on others Learned and Pious Men, of a different Apprehension in the more obscure points, with whom nevertheless (thô not altogether of his judgment) he had a friendly Conversation, and mutual Affection and Respect, seeing they agreed in the points necessary.-----Would to God, That the Learned and Pious Men in these Days were of the like temper.

It will be needless here to mention any more particulars of his judgment in several points seeing there are so many instances of this kind in the Collection, to which I refer the Reader.

Yet

Yet before I leave this matter, I think fit to mind you of some Treatises published by Doctor *Bernard*, after the Primates Death, Intituled, *The judgment of the late Lord Primate*, on several Subjects.

1. Of Spiritual *Babylon*, on *Rev.* 18. 4.
2. Of Laying on of Hands, *Heb.* 6. 2. and the ancient form of Words in Ordination.
3. Of a set form of Prayer in the Church.

Each being the judgment of the late Bishop of *Armagh*, which being not set down in my Lord Primates own Words, nor written by him in the Method and Order they are there put into, cannot be reckoned, being much enlarged by the Dr., as himself confesseth; therefore cannot so well vouch them, as if I had been certain, that all he writes were purely the Lord Primate's, since the Papers, out of which the Doctor says he Collected them, were never restored to my Custody, thô borrowed under that Trust, that they should be so; and therefore I desire that those, into whose hands those Manuscripts are now fallen, since the Drs. decease, would restore them, either to my self, or the Lord Primates Relations.

And tho perhaps some of those Letters published by Dr. *Bernard*, might have been as well omitted, or at least some private reflections of them left out, concerning a Person easily provoked to bitterness and ill words, being provoked by the publishing those Letters, writ an invective Book on purpose to answer to what was contained therein, and not contented with this, has likewise bestowed great part of that Book, to tax my Lord Primates Opinions and Actions, as differing from the Church of *England*, only to lessen the Esteem and Veneration, which he deservedly had, with all those who loved the King and Church of *England*, as also to maintain those old Stories broached before concerning the repeal of the *Irish* Articles, and the Death of the Earl of *Strafford*, to which last particulars I need

Dr. Heylin's *Respondet Petrus.*

need ſay no more than what I have already ſpoken in the Lord Primate's Vindication: and as to the former, relating to my Lord's Opinions and Actions, a near Relation of the Lord Primate's has, I hope, vindicated him ſufficiently, in an *Appendix* at the end of this Account; ſo that I ſhall concern my ſelf no farther therewith.

I have now no more to do, than to give you a ſhort account of his *Opinions*, in ſome of the moſt difficult parts of Learning, with ſome Obſervations, which either my ſelf, or others that convers'd with him can remember we have received from him by way of diſcourſe, though not the Twentieth part of what might have been retrieved in this kind, had this task been undertaken many years agone, whilſt theſe things were freſh in our memories, and whilſt many more of his learned friends were alive, who muſt needs have received divers learned remarks from his excellent converſation.

As for the Lord Primate's *Opinions* in Critical Learning, it is very well known, as well by his Diſcourſe, as Writings, that he ſtill defended the certainty, and purity of the *Hebrew* Text of the *Old Teſtament*, before the Tranſlation of the *Septuagint*, ſince he doubted whether this we have, were the true Tranſlation of the LXX. or not; as you may ſee in his Epiſtle to *Valeſius*, and his Anſwer thereunto; which controverſie, as it is a ſubject above my capacity to give a Judgment on, having exerciſed (as it ſtill does) both the Wits, and Pens of the greateſt *Scholars* in this preſent *Age*: So I heartily wiſh, That it may never tend to the diſadvantage, not only of our own, but indeed of the whole Chriſtian Religion, with Prophane and Sceptical men; for whilſt one Party decry the *Hebrew Text* as obſcure, and corrupted by the *Jews*, and the other ſide ſhew the failings, and miſtakes of the *Greek Tranſlation*, ſufficient to prove that it was not performed by men Divinely Inſpired, it gives the Weak, and more Prophane ſort of *Readers*, occaſion to doubt of the Divine Authority of theſe *Sacred Records*, though (notwithſtanding all) the differences that have hitherto been ſhown between the *Hebrew Original*, and *Greek Tranſlation* do not (God be thanked) prove of greater moment, than in the accounts of Time, Names, or Numbers of men, difference of ſome Words, and Phraſes, *&c.* whilſt they ſtill agree in all the main points, both of the *Hiſtory*, and *Doctrine*, which I think ought to ſatisfie any ſincere, conſidering Perſon, that God's Providence has taken ſufficient care, to convey theſe *Sacred Records*, and Foundations of our Faith, clear, and uncorrupted to us, a reaſonable allowance being ſtill given to the Miſtakes and Errours of the *Copiers*, or *Tranſlators*, which were not Divinely Inſpired, ſo as to ſecure us from all miſtakes in a Book which has been ſo often tranſcribed

ſcribed in ſo many hundreds of years, and that out of a *Language* which is thought by divers of the learned to have been written without any of thoſe *Points*, which in moſt of theſe *Eaſtern Languages* ſtand for *Vowels*: But to other of the Learned of the contrary Opinion, and what our *Primate* thought of this, and ſome beſide him, skill'd in this point, we may underſtand among the Collections hereafter, unto which I refer the Reader, and to return from whence we have digreſſed.

The Lord Primate being once importuned by a Learned man, to give ſome directions in Writing, for the advancement of ſolid, and uſeful learning, as well Sacred, as Prophane, he ſaid it might be thus performed.

1. By learned Notes, and Illuſtrations on the *Bible*.

2. By cenſuring, and inquiring into the Ancient *Councils*, and Works of the *Fathers*.

3. By the orderly Writing and Digeſting of *Eccleſiaſtical Hiſtory*.

4. By gathering together whatſoever may concern the State of the *Jews*, from the deſtruction of *Jeruſalem* to this preſent Age.

5. By Collecting of all the *Greek* and *Roman Hiſtories*, and diſting them into a Body.

And to effect all this, he propoſed, That the moſt ingenious and ſtudious men of both *Univerſities*, being preferred to *Prebends* in Cathedral Churches ſhould be enjoyned, and amply encouraged to proſecute this deſign, for the advancement of this moſt profitable Learning. And how much the Lord Primate deſired the performance of theſe ſo uſeful works appears by what he had long ſince recommended to the *Univerſity* of *Oxford*, touching the reviſing the Works of the *Ancient Fathers* of the Church: What his deſign was in this kind, the *Reader* may beſt judge by this paſſage in a Letter, written 1626. recommending this deſign to the Univerſity of *Oxford*, which I ſhall here inſert.

——*The buſineſs of Reviſing the Ancient Fathers works in* Latin (*ſo long projected, and ſo many years followed by Dr.* James) *I do greatly approve, and judge it to be* (*as the times now are, and the Books now printed at* Cologne, *and elſe where*) *moſt neceſſary, tending to the great honour of this famous Univerſity; the benefit of them that ſhall be imployed therein, and the great good of the Church: And if the Heads of the Univerſity would be pleaſed, or might be intreated to incourage, and imploy ſome of their Younger Divines herein* (*whereof I ſee ſo great ſtore, and ſome I have found very painful in another kind*) *I ſhall think my ſelf greatly honoured by this Univerſity* (*as I confeſs I have been very much already*) *if by my means they may be the rather encouraged to the performance of this great Work.*

And

And indeed he had ſo great an eſteem of the *Ancient Authors*, for the acquiring any ſolid learning, whether Sacred, or Prophane, that his advice to young Students, either in *Divinity*, or *Antiquity*, was, not to ſpend too much time in *Epitomes*, but to ſet themſelves to read the *Ancient Authors* themſelves, as to begin with the *Fathers*, and to read them according to the *Ages* in which they lived, (which was the Method he had taken himſelf) and together with them carefully to peruſe the *Church Hiſtorians* that treated of that Age, in which thoſe *Fathers* lived, by which means the Student would be better able to perceive the reaſon and meaning of divers Paſſages in their Writings (which otherwiſe would be obſcure) when he knew the *Original* and Growth of thoſe *Hereſies*, and *Heterodox Opinions* they wrote againſt; and may alſo better judge what *Doctrines*, *Ceremonies*, and *Opinions* prevailed in the *Church* in every Age, and by what means introduced: So likewiſe for *Prophane Authors*, his advice was, to begin with the moſt *Ancient*, and ſo to read them in the order of time, of which they writ, which was the Method he uſed in the compoſing of his *Annals*: Nor did he adviſe Students in Divinity to ſpend more time than was neceſſary, in the ſubtilties of the *School-men*, only ſo far as might ſerve for the underſtanding, and anſwering the Controverſies, between thoſe of the Church of *Rome* and us; ſaying, That they were good to puzzle mens heads with unneceſſary doubts, but bunglers in reſolving them, and that their Writings had done more miſchief to the Church, than brought advantage either to Learning, or Religion; That they might ſerve for Controverſial Diſputes in the *Schools*, but were very improper for the *Pulpit*, and altogether uſeleſs for the Functions of a Civil Life: And whom one would think *Prudentius* had on purpoſe thus deſcribed, *Solvunt ligantque quæſtionum vincula, per Syllogiſmos plectiles, fidem minutis diſſecant ambagibus*, &c. As for the *Heathen* moral *Philoſophers*, he adviſed young Divines not to ſpend too much time in them, for they were much miſtaken in many great points of Morality, and true happineſs, the beſt rules of life, &c. and the ſhorteſt, and plaineſt for all moral Duties; being delivered by God in the *Holy Scriptures*. In *Theological Treatiſes*, and Diſcourſes, he was diſpleaſed with new wording of old Truths, and changing the Terms uſed by the *Ancients*, to expreſs the things they meant; he would have the old form of ſound words retained, for *Qui nova facit verba, nova gignit Dogmata*; and ever ſuſpected that thoſe who purpoſely uſed new coined words, had no very good meaning, or elſe affected too great ſingularity.

But I think I need ſay no more to prove the Lord Primate's great knowledge in all parts of uſeful Learning, ſince beſides the *Suffrages* of the moſt knowing men of this *Age*, his many and

learned works (of which I have given you a ſhort account in this Treatiſe) ſufficiently declare it to the World, but let us look back a little, and ſurvey at once thoſe various parts of Learning he was skilled in: Firſt, his *Sermons*, Treatiſes *Theological*, and Writings againſt the *Papiſts*, do ſufficiently ſhew how great a Doctor he was in *Theology*, as well *Practical*, as *Polemical*; his *Theological Bibliotheke* (as imperfect as it is) together with the Epiſtles of *Ignatius*, and *Polycarp*, which he put forth, with learned diſſertations concerning their Writings; as alſo his Treatiſe of the Ancient *Apoſtolical Symbol* of the *Roman Church*, declare how well he was verſed in all the Ancient Monuments of the Church; as his works of the *Succeſſion*, and ſtate of the Chriſtian Churches, and of the Antiquities of the *Britiſh* Church do his knowledge in *Eccleſiaſtical* Hiſtory, and Antiquity; his *Syntagma* of the Verſion of the *Septuagint*, and his Epiſtle to *Lud. Capellus*, concerning the various readings of the *Hebrew Text*, ſpeak him a great *Critick* in the *Greek*, and *Hebrew* Tongues; and his *Annals* of the Old, and New Teſtament, do ſhew how great a Maſter he was in all the Ancient Authors both Sacred and Prophane; beſides ſeveral other ſmaller Treatiſes, as well in *Latin*, as *Engliſh*, *viz.* Of the *Macedonian* Year, the *Geographical* Deſcription of the leſſer *Aſia*, &c. each of which ſhew his great skill, either in *Aſtronomy*, ancient *Geography*; or the *Civil Laws* of the *Roman Empire*, beſides divers other ſmaller Works of his, too many to be here particularly inſerted, and therefore I ſhall refer the Reader to the *Catalogue* added at the end of this Account: Yet muſt I not omit particularly to take notice of two excellent *Poſthumous* Treatiſes of his, which have not been yet mentioned, as being publiſhed ſince his death, the firſt is that of the *Power* of the *Prince*, and *Obedience* of the *Subject*, which was written by the King's Command, during the late Wars, but forborn then to be publiſhed, becauſe the corruption of thoſe Times ſtill growing worſe and worſe, would not bear this ſound Doctrine; nor did he think it proper to do it in the ſhort time of that *Uſurper*, leſt he, or others, might have interpreted it to his advantage; but not long after his late Majeſty's happy Reſtauration it was Publiſhed, and Dedicated to him by the Lord Primate's Grandſon, *James Tyrrel*, with an excellent Preface written by that learned, and good Biſhop *Sanderſon*, in which he has given as true a Character of the Author, as of the work it ſelf, in which he ſays, (with a great deal of truth) *That there is nothing which can be brought either from the* Holy Scriptures, Fathers, Philoſophers, *common Reaſon, and the* Laws, *and* Statutes *of this* Realm, *to prove it altogether unlawful for Subjects to take up Arms againſt their Sovereign Prince, but is there made uſe of with the greateſt advantage.* The other Treatiſe is written in *Latin*, entitled *Chronologia Sacra*, which

the

the Lord Primate never lived to finiſh; but was, as much of it as could be found (though ſomewhat imperfectly) publiſhed by the Learned and Reverend Dr. *Barlow*, now Lord Biſhop of *Lincoln*: The occaſion, and deſign of this Treatiſe, was, to prove the Foundations of the accounts of time in his *Annals*, and that his *Chronological Calculations* made uſe of in that work, agreed with the accounts laid down in the *Scriptures*, and *Prophane Authors*, which could not be done in the *Annals* themſelves, without interrupting the Series of the Work: In this he hath ſolved ſeveral difficulties relating to the *Hiſtory*, and *Chronology* of the Bible; he began with the Creation, though the firſt Chapter is loſt (being not to be found among his Papers,) yet in the next he gives an exact account of the differences between the *Jewiſh*, *Samaritan*, and *Greek Calculations*, from the Creation to the Birth of *Abraham*, which he carried on, as far as the time of the *Judges*, but was then interrupted by death: Yet he had before happily perfected the account of the *Reigns*, and *Synchroniſms* of the Kings of *Judah*, and *Iſrael*, from *Saul* to the *Babyloniſh* Captivity, which being more perfect than the other part, was thought fit by the Printer, or Publiſher to be ſet before it, though it be indeed contrary to the order of time: It was great pity that my Lord did not live to finiſh this work, which would have been of excellent uſe for the clearing of many difficulties, and reconciling the differences between the Sacred and Prophane *Chronology*, and *Hiſtory*. I may here likewiſe take notice of thoſe many Volumes of his Collections, and ſeveral of them, all of his own hand, on particular ſubjects, both *Theological*, *Philological*, and *Hiſtorical*, moſt of them extracted out of ſeveral *Manuſcripts* in the *Libraries* of the Univerſities, Cathedrals, and private mens Studies, there being ſcarce a choice Book, or Manuſcript in any of them but was known to him, nor was he converſant in the *Libraries* of our own Nation alone, but alſo knew moſt of the choice pieces in the *Vatican*, *Eſcurial*, and *Imperial* Library at *Vienna*, as likewiſe in that of the King of *France*, of *Thuanus* at *Paris*, and *Erpenius* in *Holland*, as ſtill appears by the *Catalogues* he had procured of them, divers of which I have now in my Cuſtody; and out of which *Libraries* he at his great coſt procured divers Copies for his own uſe, which made the moſt conſiderable Ornament of his Study. But to return to his own Collections above mentioned, which were the Store-Houſes, and Repoſitories, from whence he furniſhed himſelf with materials for the writing of ſo many learned Treatiſes, and out of which might be gathered matter towards the performing much more in the ſame kind, though divers Volumes of them were borrowed by Dr. *Bernard*, and never reſtored by him, as I have already ſaid: Yet thoſe that remain are thought very conſiderable by the ſeveral Learned men, who have peruſed them,

and in particular, the late judicious *Lord Chief Juſtice Hale* having borrowed ſeveral of them, did out of them Tranſcribe thoſe four Volumes, which he bequeaths in his Will to the Library at *Lincolns-Inn*, among divers other Manuſcripts of his, by the name of *His Extracts out of the Lord Primate's Collections*: And for the ſatisfaction of the *Reader*, I ſhall give you the Heads, and Subjects of ſome of the moſt conſiderable of them, at the end of this account: So that the Lord Primate was like the wiſe Houſholder in the *Goſpel*, who brought out of his Treaſure things New and Old: And a Learned man of this Nation compared the *Arch-Biſhop of Armagh*, not only to a careful *Surveyor*, who collects all ſorts of materials for his building, before he begins his work, but alſo to a skilful *Architect*, who knew Artificially how to frame and put together the materials before Collected, till they became one ſtrong, entire, and uniform Structure. Nor does any thing more expreſs the great ſtrength of the Lord Primate's memory, than thoſe Collections, which though promiſcuouſly gathered by way of *Adverſaria*, according as thoſe Subjects offered themſelves, yet could he as readily call to mind, and find out any particular in them, which he had occaſion to make uſe of, as if they had been digeſted in the more exact method of a Common-place-Book. So that he certainly deſerved a much higher Character than that Dr. *Heylin* Sarcaſtically puts upon him, *Of a walking Concordance, and living Library*, as if he had been only an *Index* for ſuch wiſe men as himſelf to make uſe of; but greater Scholars than he, had far higher and more Reverend thoughts of him, there being ſcarce a Learned Writer of this preſent Age, who does not mention his great Piety, Learning, and Judgment with honour, and veneration: I had once collected a great many *Elogies* of this kind from the Writings of divers conſiderable Authors, but ſince I find that done already by others, and that it would ſwell this work into too great a bulk, and only ſerve to prove that which I think no body queſtions; I ſhall only refer you to the Learned Works of Mr. *Cambden*, Mr. *Selden*, Sir *Roger Twiſden*, Biſhop *Davenant*, Biſhop *Hall*, Biſhop *Prideaux*, and divers others of our own Country: And of Foreigners, to the Learned *Voſſius*, *Spanhemius*, *Teſtardus*, *Morus*, *Lud. de Dieu*, *Bochartus*, and many more; divers of whoſe Letters you will find in this enſuing Collection, ſo that you can ſcarce read farther, than the Preface, or Epiſtle Dedicatory of ſeveral of their Works, without finding his name mentioned with peculiar honour; but I cannot here omit that *Elogy* given him by the Suffrages of the Univerſity of *Oxford*, in a publick Convocation, *Anno* 1644. ſince the Authors are not commonly known.

Jacobus

Jacobus Usserius, Archiepiscopus Armachanus,
Totius Hiberniæ Primas,
Antiquitatis primævæ peritissimus,
Orthodoxæ Religionis vindex ἀκαταπτώτος,
Errorum malleus,
In Concionando frequens, facundus, præpotens,
Vitæ inculpatæ Exemplar Spectabile.
Rob. Pink Vicecancellarius
Oxonienſis poſuit.

This was then ordered to be placed under his *Effigies*, cut in Braſs at the charges of the Univerſity, in order to be prefixed before his Works.

And unto what hath been already ſaid concerning his great *Learning*, we may add his great activity, as occaſion ſerved, to advance the Reſtauration of our old *Northern Antiquities*, which lay buried in the *Gothick*, *Anglo-Saxonick*, and other the like obſolete Languages. And for this we have the Teſtimony of two late learned, and moſt induſtrious retrievers of thoſe decayed *Dialects*; namely, Mr. *Abraham Whelock*, late Profeſſor of *Arabick*, and *Saxon*, in the Univerſity of *Cambridge*, and Mr. *Francis Junius*.

The firſt of theſe, in an Epiſtle before the *Saxon* Tranſlation of *Bede*'s Hiſtory, acknowledgeth the ſolemn direction and encouragement he received in *Cambridge* from the Lord Primate of *Ireland*, in order to the proſecuting his publick *Saxon* Lectures in that place: And in his Notes upon the *Perſian* Goſpels, the ſame Author ſhews what information he received from that Reverend Perſon, concerning the Doxology in the Lord's Prayer, which is found in the very Ancient Tranſlation of the Goſpels into *Gothick*. *Not. ad Mat. 6.*

Mr. *Junius* publiſhed a very old Paraphraſtical Poem in *Saxon*, which upon ſtrict enquiry was found to be written by one *Cædmon*, a Monk, of whom *Bede* makes mention: The Manuſcript Copy of which Poem, the ſaid Publiſher lets his Reader know more than once, he received from the hands of the Lord Arch-Biſhop of *Armagh*. And when the ſame Author publiſhed the now mentioned *Gothick* Tranſlation of the four *Evangeliſts*, and carefully tranſcribed out of the moſt venerable Monument, known by the name of *Codex Argenteus*, he therewith printed in his *Gothick Gloſſary* a very learned Epiſtle upon that Subject, written to him by the ſame Lord Primate of *Armagh*, which you will find in this enſuing Collection. *Obſervat. in Willeram*, pag. 248. & *Præfat. in Cædm.* Pag. 14.

But

But whilst we now speak of his Learning, I had almost omitted to give you some account of that, out of which he gained great part of it, his excellent Library, consisting of near 10000 *Volumes*, Prints, and Manuscripts, all which, he in the time of his prosperity, intended to bestow at his death on the *Colledge* of *Dublin*, in gratitude to the place where he received his Education: But when it pleased God to lay that great Affliction upon him, in the loss of all he had, except his Books, it is not to be wondered if he left those as a portion to his only Daughter, who had been the Mother of a numerous Off-spring, and hitherto had nothing from him, and which (besides some parcels of Gold he had by him, that had been before presented to him by Mr. *Selden*'s Executors, and other Persons of Quality) was all he had to leave her. This *Library* which cost the Lord Primate many Thousand pounds, was after his decease much sought for by the King of *Denmark*, and *Cardinal Mazarine*, and a good price offered for it by their Agents here: But the Lord Primate's Administrators being prohibited by an Order from the *Usurper*, and his *Council*, to sell it to any without his consent, it was at last bought by the Souldiers, and Officers of the then Army in *Ireland*, who out of Emulation to the former Noble Action of Queen *Elizabeth*'s Army, were incited, by some men of Publick Spirits, to the like performance, and they had it for much less than what it was really worth, or what had been offered for it before, by the Agents above mentioned: They had also with it all his Manuscripts, (which were not of his own hand-writing,) as also a choice (though not numerous) Collection of Ancient *Coins*: But when this Library was brought over into *Ireland*, the *Usurper*, and his Son, who then Commanded in chief there, would not bestow it upon the *Colledge* of *Dublin*, least, perhaps, the gift should not appear so considerable there, as it would do by it self; and therefore they gave out, That they would reserve it for a new *Colledge* or *Hall*, which they said they intended to Build, and Endow: But it proved, that as those were not Times, so were they not Persons capable of any such noble, or pious work, so that this *Library* lay in the *Castle* of *Dublin* unbestowed, and unimployed all the remaining time of *Cromwell*'s Usurpation; but after his death, and during that Anarchy, and confusion that followed it, the rooms where this Treasure was kept, being left open, many of the Books, and most of the best Manuscripts were stolen away, or else imbezeled by those who were intrusted with them; but after his late Majesty's Restauration, when they fell to his disposal, he generously bestowed them on the *Colledge*, for which they were intended by their owner, where they now remain; and (as they are) make up the greater part of that *Library*.

Thus

Thus having dispatch'd (as well as I am able) this account of the Life, and Writings of this rare, and admirable *Prelate*, though infinitely short of his incomparable worth, and perfections, being so eminently Pious, so prodigiously Learned, and every way so richly accomplished, I can only conclude, humbly beseeching the God of all Grace, the Father of Light, the Giver of every good and perfect Gift, That he would appoint, and continue in his *Church* a constant Succession of such Lights; and that particularly within his Majesty's Dominions, these *Churches* may still flourish under the like Pious, Watchful, Laborious, and Exemplary Ministers, and Bishops, who may adorn the *Gospel*, and their own profession; for the Confutation of the Adversaries of our Religion, and the Conviction of all those who clamour against the Doctrine, Government, and Godly Worship now Established in the *Church* of *England*. *Amen.*

M. S.

JACOBUS USSERIUS,

Archiepiſcopus Armachanus

Hic ſitus eſt;
Ob
Præclaram Proſapiam,
Raram Eruditionem,
Ingenii Acumen,
Dicendi & ſcribendi facundiam,
Morum gravitatem ſuavitate conditam,
Vitæ candorem & integritatem,
Æquabilem in utrâq; fortunâ animi conſtantiam,
Orbi Chriſtiano & Piis omnibus Charus,
Omniumq; judicio præterquam ſuo,

Præſul verè *Magnus.*

Qui Eccleſiam Veterum inſtitutis,
Clerum ſuo Exemplo,
Populum Concionibus
Aſſidue inſtruxit:
Chronologiam ſacram priſtino nitori reſtituit;
Bonarum artium Profeſſores,
Inopia Afflictos,
Munificentiâ ſublevavit:
Deniq; qui Hæreſes repullulantes calamo erudito contudit;

His ingenii dotibus, his animi virtutibus ornatus,
Præſul optimus, piiſſimus, meritiſſimus,
Cum inter bella Civilia & Eccleſiæ & Patriæ ſuæ funeſta,
Sibiq; Luctuoſa,
Nec Eccleſiæ nec Patriæ diutius prodeſſe poterat,
In Chriſto pacis Authore placide obdormivit,

Anno Æræ Chriſtianæ, 1655.
Ætatis ſuæ, 76.

Riegat in Comitatu Surrey,
Martii, 21. Obiit,
Sepultus apud Weſtmonaſt.
In Hen. *7mi.* Capellâ Apr. 5. 1656.

A Catalogue of the Lord Primate, James Uſher's *Works, and Writings, already Printed.*

In Latin.

DE Eccleſiarum Chriſtianarum Succeſſione & Statu, cum Explicatione Quæſtionis de Statu Eccleſiarum, in partibus præſertim occidentis, à tempore Apoſtolorum.

De primordiis Eccleſiarum Britannicarum.

Epiſtolarum Hibernicarum Sylloge.

Hiſtoria Gotes-Chalci.

Polycarpi & Ignatii Epiſtolæ Græc. Lat. cum deſertatione de eorum Scriptis, deque Apoſtolicis Canonibus & Conſtitutionibus Clementi tributis.

Appendix Ignatiana.

De Romanæ Eccleſiæ Symbolo Apoſtolico vetere, & aliis fidei formulis.

De Anno ſolari Macedonum.

Epiſtola ad Lodovicum Capellum, de textus Hebr. variantibus Lectionibus.

Annales Vet. Teſt.

Annales N. Teſt.

Chronologia Sacra.

De Græcâ Septuaginta Interpretum verſione Syntagma.

Deſertatio de Cainane.

In Engliſh.

AN Anſwer to *Malon* the Jeſuits Challenge.

The Religion profeſſed by the Ancient *Iriſh* and *Britains.*

A Sermon Preached before the Houſe of Commons; *Weſtminſter.*

A Sermon of the Viſibility of the Church, Preached before King *James*, *Jun.* 25, 1624.

A Speech delivered in the Caſtle Chamber *Dublin*, concerning the Lawfulneſs of taking, and danger of refuſing the Oath of Supremacy, *Nov.* 22. 1622.

A Speech in the ſame Place upon the denial to contribute for the Supply of the Kings Army, for the defence of the Government, *April* 30, 1627.

Immanuel, or the Miſtery of the Incarnation of the Son of God.

A Geographical Deſcription of the leſſer *Aſia.*

A Diſcourſe of Biſhops and Metropolitans.

A ſmall Catechiſm entitled the Principles of Chriſtian Religion, with a brief Method of the Doctrine thereof.

His Annals of the Old and New Teſtament, Tranſlated into *Engliſh*, with the Synchroniſms of the Heathen Story, to the deſtruction of *Jeruſalem.*

The Power of the Prince, and Obedience of the Subject ſtated, with a Preface by Dr. *Robert Sanderſon* late Biſhop of *Lincoln.* Publiſhed from the Original Copy, written with his own hand, by *James Tyrrell* Eſq;, Grandſon to the Lord Primate.

A Body of Divinity, or the Summ and Subſtance of Chriſtian Religion by way of Queſtion and Anſwer, collected by himſelf in his younger years for his own private Uſe, and through the Importunity of ſome Friends communicated to them, but not with a Deſign to be Printed, though afterwards publiſhed by others; with good Acceptance.

A Volume of Sermons in Folio, Preached at Oxford, before his Majeſty, and elſewhere; publiſhed ſince his Death.

Theſe that follow were gathered out of the Fragments of the Lord Primate, and Publiſhed ſince his Death, by Dr. Bernard.

HIS Judgment and Senſe of the State of the preſent See of *Rome* from, *Apocal.* 18.4.

Ordination a Fundamental: His Senſe of *Hebrews*, 6.2.

Of the uſe of a Set form of Prayer in the Church.

The extent of Chriſts Death and Satisfaction, with an Anſwer to the Exceptions taken againſt it.

Of the Sabbath, and Obſervation of the Lords Day.

His Judgment and Senſe of *John* 20.22.23. *Receive ye the Holy-Ghoſt. Whoſe Sins ye Remit*, &c.

A Catalogue of the Lord Primate Uſhers *own Manuſcripts, of various Subjects, not Printed.*

Lemmata Manuſcriptorum.

CEnſura Patrum & aliorum Scriptorum Eccleſiaſticorum, ſive Bibliothecæ Theologica.

Hiſtoriæ dogmaticæ Quæſtionum inter Orthodoxos & Pontificios Controverſarum Specimen, in Quæſtione de Communi Sacrarum Scripturarum uſu, contra Scripturarum luciſugas.

De veterum Paſcalibus Scriptis, & de ratione Paſchali, quibus computi Eccleſiaſtici in Univerſo orbe Chriſtiano, ante *Gregorianam* reformationem, apperiuntur, ex vetuſtiſſimis Manuſcriptis codicibus, notis Illuſtratum.

Veterum de tempore Paſſionis Dominicæ & Phaſchalis τὰ ἐμφερόμενα.

Variæ Lectiones & Collationes, Vet. & Nov. Inſtrumenti.

1. *Geneſis*] Longe antiquiſſimum exemplar Græcum Cottonianum, cum editione Francofurtenſi, Collatum.

2. Collatio

2. Collatio Psalterii à B. *Hieronymo* ex Heb. conversi, & à *Jacobo Fabro*, Parisiis, *An.*1513. editi, cum aliis exemplaribus Manuscriptis & Impressis.

3. Annotationes variarum Lectionum in Psalmis juxta Masoreth *Judæorum*, sive cum notâ aliquâ Masoreticâ.

4. Psalterium cum versione Saxonicâ interlineatâ in Bibliothecâ *Salisburiensis* Ecclesiæ.

5. Psalterium Gallicum cum Romano collatum & Hebraico παραλληλῶς oppositum, Manuscripto in *Westmonasterienſis* Ecclesiæ Bibliothecâ.

6. Collatio Canticorum utriusque Testamenti cum editione vulgatâ Latinâ.

7. Variæ Lectiones & Collationes N. Test. ex vetustissimis Exemplaribus.

8. Collatio editionis Chronici *Eusebii*, *à Josepho Scaligero* edit. cum Manuscripto è Regiâ Bibliothecâ.

9. Collatio variorum Pentateuchi *Samaritani* Exemplarium, cum notis & Observationibus.

10. Chronologia Legum Codicis Theodosiani & Justiniani; collata cum *Malmesburienſi* Manuscripto.

Julianæ Periodi ad *Juliani* anni usum & vulgaris æræ Christianæ, ad anni *Juliani* pariter & Gregoriani Methodum accommodatæ, fixa jam Epochâ, cum Tabulâ reductionis dierum Anni *Juliani* veteris ad dies Anni *Gregoriani* Novi, hodie usitati in pluribus partibus orbis.

Ratio Bissextorum literarum Dominicarum, Equinoctiorum & Festorum Christianorum, tam mobilium quam immobilium.

De Institutione Chronologicâ, *viz.* De Tempore & illius Mensurâ, de Die ejusque partibus, de horis & scrupulis, de Hebdomadibus & Mensibus, de Anno Astronomico, de variâ Annorum Supputatione: Secundum Græca Exemplaria.

De differentiâ circuli & sphæræ, de cursu septem Planetarum & Signorum Cœlestium, & de quinque Parall. in sphera Zonas distinguent.——

Veteres Observationes Cœlestes *Chaldaicæ*, *Græcæ*, & *Ægyptiacæ*.

Insigniorum Imperiorum & Regnorum, quæ ante Christi adventum in orbe floruerunt, successiones et tempora, ad usum veteris Historiæ studiosorum; eorum præsertim qui exoticam Chronologiam cum Sacra conferre cupiunt.

Series Chronologica *Syriaca*, Regum & Imperatorum *Babylonicorum*, *Persarum*, *Græcorum*, & *Romanorum*, à *Nebuchadnezzar* ad *Vespasianum*, ab Anno Mundi 4915. ad Annum 5585.

De fastis Magistratuum & Coss. & Triumphorum *Romanorum*, ab Urbe Condita usque ad excessum *Cæsaris Augusti*, ex fragmentis Marmoreis foro *Romano* effossis, & à doctissimis nostri temporis Chronographis suppletis.

Catalogus Consulum, ex variis Authoribus.

De Ponderibus & Mensuris.

De Primis Hæreticis & Hæresibus *Judæorum*.

Annotationes Rabbinicæ, ex Scriptis Rabbinorum & eorum Sacræ Scripturæ Interpretum.

Imperatorum Christianorum à *Constantino* magno usque ad *Justinianum*, Constitutiones, & Epistolæ collectæ & recensitæ.

Veterum *Anglo-Saxorum* Monumenta & *Anglo-Saxonicarum* Epistolarum Sylloge, ex variis Manuscriptis.

Epistolæ Alcuini variæ ad diversos Missæ ineditæ, in Bibliothecâ *Cottonianâ* Manuscriptis collectæ & recensitæ.

Epistolæ

Epiſtolæ venerabilis Archiepiſcop. *Lanfranci* ad diverſos Miſſæ, ex antiquiſſimo exemplari Bibliothecæ *Cottonianæ* collectæ, & recenſitæ.

Collectiones Genealogicæ, Hiſtoricæ, Mathematicæ, Aſtrologicæ, Chronologicæ, & Theologicæ variæ, de quibus paſſim judicium fertur.

Memorandum,

THat out of the forementioned Manuſcripts, the Incomparable Sir *Math. Hale*, late Lord Chief Juſtice, (having borrowed them) extracted thoſe four Volumes, which he calls, *Chronological Remembrances extracted out of the Notes of Biſhop Uſher*, mentioned in the Catalogue of his Manuſcripts, which he Left to the Honourable Society of *Lincolns*-Inn.

Beſides thoſe Manuſcripts above cited, the Primate *Uſher* had Written his Polemical Lectures in the Univerſity of *Dublin*, while profeſſor there, touching the Points in Controverſie, between the *Proteſtants* and *Pontificians*, 3 Volumes 4to. (Loſt)

His Lectures *pro formâ* when he commenced Dr. of Divinity, touching the 70 Weeks, *Dan.*9.24. and *de Mille Annis*, mentioned *Apocal.*20.4. (Loſt)

His Treatiſe of the *Hermage* and *Corban* Lands in *England* and *Ireland*, yet to be ſeen in *Bibliothecâ Lambethianâ.*

His Collections and Obſervations touching the Advancement and Reſtauration of our Northern Antiquities in the *Gothick*, *Anglo-Saxonick*, and the like obſcure Languages; and alſo concerning the Doxology, found in the very Ancient Goſpels in *Gothick.*

His Numerous Epiſtles *Latin* and *Engliſh*, touching matters of Learning, and Religion, many of them now Printed in Collection with others.

An APPENDIX to the Life of the Lord Primate *USHER*; containing a vindication of his Opinions and Actions in reference to the Doctrine and Diſcipline of the Church of *England*, and his Conformity thereunto, from the Aſperſions of *Peter Heylin* D. D. in his Pamphlet called *Reſpondet Petrus*.

FInding that Dr. *Heylin* hath taken the pains to write this Book on purpoſe to callumniate and aſperſe the Lord Primate's Memory, and arraign his Opinions and Actions, as not conformable to the Doctrines of the Church of *England*, I cannot well omit to conſider what that Author hath there laid to his charge, how juſtly I ſhall leave to the impartial Reader to jndg; for I hope I ſhall make it appear that what the Lord Primate hath either publiſh'd, or written in private Letters on thoſe Subjects, was on very good grounds, and ſuch as may very well be defended, as agreeable to the Sence and Doctrine of our Church, contained in the 39 Articles. Or if after all I can ſay, the Reader ſhall happen to think otherwiſe, I deſire him not to cenſure too hardly, but to paſs it by, ſince ſuch difference (if any be) was not in the fundamental Doctrines of our Religion, but only ſome Points of leſſer moment; or in which the Church it ſelf has not tied men either to this or that ſence; and that the Lord Primate held theſe Opinions, not out of contradiction or ſingularity, but only becauſe he thought them more agreeable to Scripture and Reaſon: tho in moſt of them I doubt not but to ſhew, that the Doctor has ſtretched the Lord Primate's words farther than ever his own ſence and meaning was. But to come to the Points in which the *Doctor* hath made bold to queſtion his Judgment, the firſt is his Opinion of the Divine Morality of the Sabbath, or Seventh days reſt, aſſerted by him in two ſeveral Letters, publiſhed (tho perhaps not ſo prudently with thoſe private reflections) by Dr. *Bernard*, in which Controverſy whether the Authorities made uſe of by the Lord *Primate* out of the Fathers and other Writers, do not make out the Aſſertion by him laid down; or whether the *Doctor* has fairly and ingenuouſly anſwered thoſe Quotations he cites in thoſe Letters, I ſhall not here take upon me to examine, but ſhall obſerve thus much, That as it is a Doctrine held by ſome of the Fathers, as alſo maintained by divers learned Divines and Biſhops of our Church, and therefore could not be ſo Puritanical as the *Doctor* would have it; eſpecially ſince the Lord

Primate thought that he had the Church of *England* on his ſide, as ſhe hath declared her ſence of this matter in the firſt part of the Homily of the time and place of Prayer, viz. *God hath given expreſs charge to all Men, that upon the Sabbath day (which is now our Sunday) they ſhall ceaſe from all weekly and work-day labour; to the intent, that like as God himſelf wrought ſix days, and reſted the ſeventh, and bleſſed and conſecrated it to quietneſs and reſt from labour: even ſo God's obedient People ſhould uſe the Sunday holily, and reſt from their common and daily buſineſs, and alſo give themſelves wholly to the heavenly exerciſe of God's true Religion and Service.* Which paſſage being expreſly in the point, of my Lord *Primat's* ſide, the Sabbath day, mentioned in the fourth Commandment, being there called our Sunday, and the ſame reaſon laid down for its obſervation, *viz.* becauſe God had reſted on the ſeventh day, *&c.* The *Doctor* has no way to oppoſe this ſo expreſs Authority, but to make (if poſſible) this Homily to contradict it ſelf; and therefore he produces another paſſage juſt preceding in this Homily, as making for his Opinion, which that you may judge whether it does ſo or no, I ſhall put down the paſſage as he himſelf hath cited it, with his Concluſions from it, and ſhall then further examine whether it makes ſo much of his ſide as he would have it, viz. *As concerning the time in which God hath appointed his People to aſſemble together ſolemnly, it doth appear by the fourth Commandment, &c. And albeit this Commandment of God doth not bind Chriſtian People ſo ſtrictly to obſerve and keep the utter Ceremonies of the Sabbath day, as it was given unto the Jews, as touching the forbearing of work and labour, and as touching the preciſe keeping of the ſeventh day, after the manner of the Jews; (for we keep now the firſt day, which is our Sunday, and make that our Sabbath, that is, our day of reſt, in honour of our Saviour Chriſt, who upon that day roſe from death, conquering the ſame moſt triumphantly:) yet notwithſtanding whatſoever is found in the Commandment appertaining to the Law of Nature, as a thing moſt godly, moſt juſt and needful for the ſetting forth of God's Glory, ought to be retained and kept of all good Chriſtian People.* So that it being thus reſolved, that there is no more of the fourth Commandment to be retained by good Chriſtian People, than what is found appertaining to the Law of Nature; and that the Law of Nature doth not tie us to one day *in* ſeven, or more, to one day *of* the ſeven, than to any other; let us next ſee by what Authority the day was changed, and how it came to be tranſlated from the ſeventh to the firſt. Concerning which it follows thus in the ſaid Homily, viz. *This Example and Commandment of God, the godly Chriſtian People began to follow immediately after the Aſcenſion of our Lord Chriſt, and began to chuſe them a ſtanding Day of the week to come together in; yet not the ſeventh Day, which the Jews kept, but the Lord's Day, the Day of the Lord's Reſurrection, the Day after the ſeventh Day, which is the*

Ib. Sect. 7.

the firſt Day of the week, &c. ſithence which time God's People hath always in all Ages, without any gainſaying, uſed to come together on the Sunday to celebrate and honour God's bleſſed Name, and carefully to keep that Day in holy reſt and quietneſs. So far the Homily. And by this Homily it appears plainly, that the keeping of the Lord's day is not grounded on any Commandment of Chriſt, nor any Precept of the Apoſtles, but that it was choſen as a ſtanding day of the week to come together in, by the Godly Chriſtian People immediately after Chriſt's Aſcenſion, and hath ſo continued ever ſince. But the Doctor has been very careful in his Quotations, not only to take whatſoever in this Homily he thinks makes for his purpoſe, but has alſo been ſo wary as to leave out whatſoever he thinks is againſt him; and therefore the Reader is to take notice, that the place firſt cited by the Doctor immediately precedes that before quoted by the Lord Primate, being connected to it by this paſſage (which the Doctor omits), *And therefore by this Commandment, we ought to have a time, as one day in the week, wherein we ought to reſt, yea from our lawful and needful works.* So likewiſe doth he omit that which immediately follows the words quoted by my Lord Primate, viz. *So that God doth not only command the obſervation of this Holy Day, but alſo by his own example doth ſtir and provoke us to the diligent keeping of the ſame.* And after the obedience of natural Children, not only to the Commands, but alſo to the Example of their Parents, is urged, it follows thus, as an Argument for its obſervation, *So if we will be the Children of our heavenly Father, we muſt be careful to keep the Chriſtian Sabbath Day, which is the Sunday, not only for that it is God's expreſs Commandment, but alſo to declare our ſelves to be loving Children, in following the Example of our gracious Lord and Father.* After which it follows again in the next Paragraph (which is alſo concealed by the Doctor, tho it connects the words aforegoing, and the paſſage he next makes uſe of, together), *Thus it may plainly appear that God's Will and Commandment was to have a ſolemn time, and ſtanding-day in the week, wherein the People ſhould come together, and have in remembrance his wonderful Benefits, and to render him thanks for them, as appertaineth to loving and obedient People.* From all which put together, I ſhall leave it to the ingenuous Reader to judge who hath moſt perverted the ſence of this Homily, the Lord Primate, or the Doctor? and whether or no theſe Concluſions following do not clearly follow from the paſſages above-cited; firſt, that by the fourth Commandment *it is God's perpetual Will to have one ſolemn and ſtanding Day in the week for People to meet together to worſhip and ſerve him?* Secondly, That this day, tho it be not the ſeventh day from the Creation, yet *is ſtill the Chriſtian Sabbath, or day of Reſt*, being ſtill the ſeventh day, and ſtill obſerved, (not only becauſe of our Saviour Chriſt's Reſurrection on this day)

but alſo that we keep the Chriſtian Sabbath, which is the Sunday, as well for that it is God's expreſs Commandment, as alſo to ſhew our ſelves dutiful Children, in following the Example of our gracious Lord and Father, who reſted on the ſeventh day. Thirdly, *That on this Chriſtian Sabbath, or Sunday, we ought to reſt from our lawful and needful works, and common and daily buſineſs; and alſo give our ſelves wholly to Heavenly Exerciſes of God's true Religion and Service.* And therefore this being the expreſs words and ſence of this Homily, that we may not make it contradict it ſelf, the paſſages which the Doctor relies ſo much upon, muſt have this reaſonable conſtruction, *viz.* That the Maker thereof, tho he ſuppoſed that we Chriſtians were not obliged to the preciſe keeping of the ſeventh day after the manner of the Jews, *Yet notwithſtanding whatſoever is found in this Commandment appertaining to the Law of Nature, &c. as moſt juſt and needful for the ſetting forth of God's Glory, ought to be retained and kept of all Chriſtian People.* Which words muſt be underſtood in a clean contrary ſence to the Doctor's, *viz.* that the meaning of the Author was, (and which our Church confirms) that by the Law of Nature the ſeventh day, or one day in ſeven is to be kept holy; or otherwiſe to what purpoſe ſerve theſe words before recited, viz. *thus it may plainly appear that God's Will and Commandment was to have one ſolemn and ſtanding Day in the week, wherein People ſhould come together? &c.* (that is, now under the Goſpel, as before under the Law.) And what follows, which the Doctor thinks makes for him, viz. *This Example and Commandment of God the Godly Chriſtian People began to follow immediatly after the Aſcenſion of our Lord Chriſt, and began to chuſe them a ſtanding day of the week to come together in; yet not the ſeventh day, which the Jews kept, but the Lord's Day, the Day of the Lord's Reſurrection, the day after the ſeventh day, which is the firſt day of the week, &c.* does rather make againſt him; that is, by God's Example as well as Command, they were obliged after Chriſts Aſcenſion to chuſe them one ſtanding day of the week to meet together in: And if ſo, that muſt be one day in ſeven by an immutable moral inſtitution; or elſe, the Church might, if they had ſo pleaſed, have celebrated the Lord's Reſurrection (not as the Homily ſays) on one ſtanding day of the week, but only at Eaſter; and the Law of Nature, according to the Doctor, not tying us to obſerve one day in ſeven, if this Commandment of keeping the Sabbath, or ſeventh day, oblige none but the Jews; then the primitive Church might, if they had pleaſed, have quite left off ſetting aſide any particular day of the week for God's Service, and have thought it ſufficient to have kept one day (ſuppoſe) in a month or two, for Men to meet together for the Service and Worſhip of God: which whether thoſe of the Doctor's Party would be pleaſed with, I ſhall not diſpute; but ſure I am

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that the Church of *England* maintains no ſuch Doctrine. But the Doctor, becauſe he thinks the Homily not enough of his ſide, undertakes to ſhew us upon what grounds the Lord's day ſtood in the Church of *England* at the time of the making this Homily, and therefore he has put down the *Proem* of an Act of Parliament of the fifth and ſixth years of *Edward the 6th* concerning Holy-days, by which he would have the Lord's day to ſtand on no other ground but the Authority of the Church, *not as enjoyned by Chriſt, or ordained by any of his Apoſtles.* Which Statute whoſoever ſhall be pleaſed to peruſe, may eaſily ſee that this *Proem* he mentions, relates only to Holy days, and not to Sundays, as you may obſerve from this paſſage, viz. *---which holy Works as they may be called God's Service, ſo the times eſpecially appointed for the ſame are called Holy-days, not for the matter or nature either of the time or day, &c.* which title of Holy-days was never applied to Sundays, either in a vulgar, or legal acceptation. And tho the Doctor fancied this Act was in force at the time when this Homily was made, and therefore muſt by no means contradict ſo ſacred an Authority as that of the *Lords Spiritual and Temporal, and Commons aſſembled in Parliament*: becauſe this Act, tho repealed by Queen *Mary*, he would have to be revived again the firſt year of Queen *Elizabeth*, and ſo to ſtand in force at the time of making this Homily; whereas whoever conſults our Statute-Book, will find that this Statute of King *Edward the 6th* was not revived, nor in force till the firſt of King *James*, when the Repeal of this Statute was again repealed: tho certainly the reviving of that, or any other Statute, does not make their *Proems* (which are often very careleſly drawn) to be in every clauſe either good Law, or Goſpel: But tho the Doctor in other things abhors the Temporal Powers having any thing to do in matters of Religion; yet if it make for his Opinion, then the Authority of a Parliament ſhall be as good as that of a Convocation. But I have dwelt too long upon this Head, which I could not well contract, if I ſpoke any thing at all to juſtifie the Lord Primat's Judgment in this ſo material a Doctrine.

The next Point that the *Doctor* lays to the Lord *Primat's* charge as not according to the Church of *England*, is a paſſage in a Letter to *Dr. Bernard*, and by him publiſhed in the Book, intituled, *The Judgment of the late Primat of* Ireland, &c. viz. *That he ever declared his Opinion to be, that* Epiſcopus & Presbyter gradu tantum differunt, non ordine, *and conſequently that in places where Biſhops cannot be had, the Ordination by Presbyters ſtandeth valid. And however* (ſaith he) *I muſt needs think that the Churches in* France, *who living under a Popiſh Power, and cannot do what they would, are more excuſable in that defect than thoſe of the* Low-Countries, *that live under a Free-State, yet* Resp. Pet. Sect. 10.

for the teſtifying my communion with theſe Churches (which I do love and honour as true members of the Church Univerſal) I do profeſs, that with like affection I ſhould receive the bleſſed Sacrament at the hands of the Dutch Miniſters, if I were in Holland, *as I ſhould do at the hands of the French Miniſters, if I were at* Charenton. Which Opinion as I cannot deny to have been my Lord *Primat's*, ſince I find the ſame written almoſt *verbatim* with his own hand, (dated *Nov.* 26. 1655, in a private Note-Book) not many months before his death, with the addition of this clauſe at the beginning, viz. *Yet, on the other ſide, holding as I do, That a Biſhop hath Superiority in degree above Presbyters, you may eaſily judg that the Ordination made by ſuch Presbyters as have ſevered themſelves from their Biſhops, cannot poſsibly by me be excuſed from being ſchiſmatical.* And concluding with another clauſe, *viz. for the agreement or diſagreement in radical and fundamental Doctrines; not the conſonancy, or diſſonancy in the particular points of Eccleſiaſtical Government) is with me (and I hope with every man that mindeth Peace) the rule of adhering to, or receding from the Communion of any Church.* And that the Lord Primate was always of this Opinion, I find by another Note of his own hand, written in another Book many years before this, in theſe words, *viz. The intrinſecal power of Ordaining proceedeth not from Juriſdiction, but only from Order. But a Presbyter hath the ſame Order in* ſpecie *with a Biſhop;* Ergo, *A Presbyter hath equally an intrinſecal power to give Orders; and is equal to him in the power of Order; the Biſhop having no higher degree in reſpect of intenſion, or extention of the character of Order; tho he hath an higher degree,* i. e. *a more eminent place in reſpect of Authority and Juriſdiction in Spiritual Regiment. Again, The Papiſts teach that the confirmation of the Baptized is proper to a Biſhop, as proceeding from the Epiſcopal Character as well as Ordination: and yet in ſome caſes may be communicated to a Presbyter, and much more therefore in regard of the over-ruling Commands of invincible neceſsity, although the right of Baptiſing was given by Chriſt's own Commiſsion to the Apoſtles, and their Succeſſors: and yet in caſe of Neceſsity allowed to Lay-men: even ſo Ordination might be devolved to Presbyters in caſe of Neceſsity.* Theſe paſſages perhaps may ſeem to ſome Men inconſiſtent with what the Lord Primate hath written in ſome of his printed Treatiſes, and particularly that of the Original of Epiſcopacy, wherein he proves from *Rev.* 3. 1. that the Stars there deſcribed in our bleſſed Saviour's right hand, to be the Angels of the ſeven Churches. 2. That theſe Angels were the ſeveral Biſhops of thoſe Churches, and not the whole Colledg of Presbyters, as Mr. *Brightman* would have it. 3. Nor has he proved Archbiſhops leſs ancient, each of theſe ſeven Churches being at that time a Metropolis, which had ſeveral Biſhops under it; and (4) that theſe Biſhops and Archbiſhops were ordained by the Apoſtles, as conſtant permanent Officers in the Church,

Church, and ſo in ſome ſort *Jure Divino*; that is, in St. *Hierom's* ſence, were ordained by the Apoſtles for the better conferring of Orders, and for preventing of Schiſms, which would otherwiſe ariſe among Presbyters, if they had been all left equal, and independent to each other. And that this may very well conſiſt with their being in ſome caſes of Neceſſity, not abſolutely neceſſary in ſome Churches, is proved by the Learned Mr. *Maſon*, in his defence of the Ordination of Miniſters beyond the Seas, where there are no Biſhops, in which he proves at large againſt the Papiſts, that make this Objection from their own Schoolmen and Canoniſts; 'and 'that tho a Biſhop receives a Sacred Office, Eminency in Degree, 'and a larger Eccleſiaſtical Juriſdiction than a Presbyter, yet that 'all theſe do not confer an abſolute diſtinct Order; and yet that 'Biſhops are ſtill *Jure Divino*, that is, by the Ordinance of God, 'ſince they were ordained by the Apoſtles, and whereunto they 'were directed by God's Holy Spirit, and in that ſence are the Or-'dinance of God. But if by *Jure Divino*, you would underſtand a 'Law binding all Chriſtian Churches univerſally, perpetually, un-'changeably, and with ſuch abſolute Neceſſity that no other form 'of Regiment may in any caſe be admitted, in this ſence we can-'not grant it to be *Jure Divino*. And much of the ſame Opinion is the Learned Biſhop *Davenant* in his Treatiſe.

So that you ſee here that as Learned Men, and as ſtout Aſſerters of Epiſcopacy as any the Church of *England* hath had, have been of the Lord Primat's Judgment in this matter, tho without any deſign to leſſen the Order of Biſhops, or to take away their uſe in the Church, ſince Mr. *Maſon* in the ſaid Treatiſe, tho he grants the French Churches (having a conſtant Preſident of the Presbytery) to enjoy the ſubſtance of the Epiſcopal Office; Yet whereas their Diſcipline is ſtill very defective, he wiſhes them in the bowels of Chriſt by all means to redreſs and reform it, and to conform themſelves to the ancient Cuſtom of the Church of Chriſt: So that I hope after all, this Queſtion, Whether Epiſcopacy be *Ordo*, or *Gradus*, will prove only a difference in words rather than ſubſtance, between thoſe of the Lord Primat's Judgment, and thoſe of the contrary, ſince they are both agreed in the main Points in controverſie between them and the Presbyterians, *viz.* That Biſhops were ordained in the Church by the Apoſtles themſelves, from the direction, or at leaſt approbation of our Saviour himſelf, being the Stars which St. *John* ſaw in his Viſion in our Lord Chriſt's own Hand, and that they are permanent, immutable Officers in the Church, which cannot ſubſiſt without it, but in Caſes of pure Neceſſity. And laſtly, that thoſe Presbyters, which in Churches founded and ſetled with Biſhops, do ſeparate from them, are

guilty of Schism. These things being agreed upon on both sides, I think the rest of the Controversie is not worth contending about. But if any Learned Persons of the Church of *England*, who are well vers'd in the Writings of the Fathers, and other ancient Monuments of the Church, have already proved, or can further make out, that Episcopacy has always been an absolute distinct Order, as well as Office in the Church, I suppose the Lord Primate, were he now alive, would be so far from opposing them, that he would heartily thank them for giving him greater light, provided it could be done without unchurching all those Protestant Churches abroad who want Bishops. And I hope however, if the Lord Primat may be thought by the Doctor, or others, not to go high enough in this matter, nor sufficiently to magnifie his own Office, yet that he may well be pardoned, since it proceeded from his excess of Humility, and Charity towards our neighbouring-Churches, to whom no good Protestants ought to deny the right-hand of fellowship.

The third Point which the Doctor will have the Lord Primat to hold contrary to the Doctrine of the Church of *England*, which '(he says) maintains an Universal Redemption of all Mankind, by 'the Sufferings and Death of Christ, as is proved by the Prayer of 'Consecration of the sacred Elements in the Sacrament, which 'declares, *that God hath given to his Son Jesus Christ, by his suffering death 'upon the Cross, and by the Oblation of himself, a full and sufficient Sacri-'fice, Oblation, and Satisfaction for the Sins of the whole World.* And also 'that in the publick Catechism, the party catechised is taught, *to 'believe in God the Son, who hath redeemed him, and all Mankind.* But 'that in this Point the Lord Primat is of a contrary Judgment to 'the Church of *England*. For as he seems not to like their opinion, 'who contradict the riches of Christ's Satisfaction into too narrow 'a room, as if none had any interest therein but such as were elected 'before the foundation of the World; so he declareth his dislike of 'the other Extream (as he is pleased to call it) by which the 'benefit of this Satisfaction is extended to the Redemption of all 'Mankind. The one Extremity (saith he) extends the benefit of 'Christ's Satisfaction so far, *ut reconciliationem cum Deo, & Peccatorem 'Remissionem singulis impetraverit, as to obtain a Reconciliation with God, 'and a Remission of Sins for all Men at his merciful hands*, p. 21. which 'tho they are the words of the *Remonstrants* at the Conference at the '*Hague*, *Anno* 1611, and are by him reckoned for untrue; yet do 'they naturally result from the Doctrine of Universal Redemption, 'which is maintained in the Church of *England*; not that all Man-'kind is so perfectly reconciled to Almighty God, as to be really 'and actually discharged from all their Sins, before they actually 'be-

The Lord Primat's Judgment.

'believe, (which the Lord Primate makes to be the meaning and 'effect of that Extremity, as he calls it, p. 2.) but that they are so 'far reconciled unto Him as to be capable of the remission of their 'Sins, in case they do not want that Faith in their common Sa-'viour which is required thereunto. And here the Doctor thinks he finds out two notable Contradictions in the Lord Primat's Letter of the Year 1617, since in one part thereof, *he seems to dislike of their Opinion, who contract the riches of Christ's Satisfaction into too narrow a room; as if none had any kind of interest therein, but such as were elected before the foundation of the World*, as before was said. And in the other he declares, *that he is well assured that our Saviour hath obtained at the hands of his Father Reconciliation, and Forgiveness of Sins, not for the Reprobate, but Elect only.* p. 21. Now the Doctor has done his worst. Yet I hope to prove that tho there may be a difference between my Lord Primat's way of explaining this Doctrine, and that of the Doctor's, (which proceeds indeed from the different Notions they had of Election and Reprobation); Yet that there is no such formidable Contradiction in these two Propositions of my Lord Primat's by him laid down, as the Doctor fancies; or that the L. Primat hath maintained any thing in this Doctrine contrary to that of the Church of *England*: for (1.) the Doctor owns that all Mankind is not so perfectly reconciled to Almighty God, as to be really and actually discharged from all their Sins, before they actually believe; but that they are so far reconciled unto him, as to be capable of the remission of their Sins, in case they do not want that Faith in their common Saviour which is required thereunto. Now what will the Doctor get by these words, [*if they are so far reconciled to him, as to be capable of the remission of their Sins, in case they do not want that Faith which is required thereunto*] since the Question still remains between the Lord Primat, and those of the contrary Opinion, Whether all Men can obtain, without the aid of Grace, this saving Faith which is required thereunto? Our Saviour says the direct contrary, Joh. 6. 44, 65. *No Man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.* And St. *Paul* tells us, Ephes. 2. 8. *For by Grace are ye saved, through Faith; and that not of your selves, it is the gift of God.* So *Phil.* 1. 29. And that likewise it is the greatness of God's Power that raises Man's heart unto this Faith, *Ephes.* 1. 19. So then Faith being the work of God in Man's heart, (which he bestows on whom he pleases) all the question now is, Whether Christ has obtained Reconciliation, and Remission of Sins from his Father for those whom God foresaw would, or could not obtain this saving Faith? and if not, consequently not for the Reprobate, (as the Lord Primat hath laid down) they being only Reprobate, for want of

this Faith. Nor will this be contradictory to my Lord Primat's other Propoſition, *againſt ſuch who contract the Riches of Chriſt's Satisfaction into too narrow a room, as if none had any kind of intereſt therein, but ſuch as were elected before the foundation of the World.* Since this is to be underſtood of the *Supralapſarian* Opinion, which makes Reprobation to be antecedant to the Fall of *Adam*, and not only as a *Præterition*, but a *Predamnation* for actual Sins. Whereas the Lord Primat held that Mankind conſidered *in maſſa corrupta* after the Fall of *Adam*, was the only Object of God's Election or Reprobation; ſo that it is in this ſence that he is to be underſtood when he ſays that *our Saviour ha h obtainedat the hands of his Father forgiveneſs of Sins, not for the Reprobate, but Elect only.* Nor does he ſay that this proceeds from any deficiency in our Saviour's Death, and Satisfaction, which is ſufficient to ſave the whole World, if they would lay hold of it, and apply it to themſelves; but the reaſon why all Men were not thereby ſaved, was, becauſe they do not accept Salvation when offered to them. Which is the Lord Primat's expreſs words, in a Sermon upon *John* 1. 12. concerning our Redemption by Chriſt. So that thoſe paſſages in our Liturgy and Catechiſm, before cited by the Doctor, of Chriſt's being a ſufficient Sacrifice for the Sins of the whole World; and in the Catechiſm, of his redeeming all Mankind; muſt certainly be underſtood in this reſtrictive ſence, *viz.* to as many of the World of Mankind, as God foreſaw would lay hold of this Satisfaction by Faith and good Works; or elſe all Men muſt have a like ſhare therein, whether they contribute any thing to it by Faith or Repentance or not. And now I ſhall leave it to the indifferent Reader to judg whether the Lord Primat or the Doctor are moſt to be blamed for breaking their Subſcription to the 39 Articles (as the Doctor would have him guilty of in this Point) becauſe the Church of *England* in its ſecond Article ſays expreſly, *that Chriſt ſuffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice not only for Original Guilt, but alſo for the Actual Sins of Men. In which* (ſays he) *as well the Sacrifice, as the effect and fruit thereof, which is the Reconciliation of Mankind to God the Father, is delivered in general terms, without any reſtriction put upon them; neither the Sacrifice, nor the Reconciliation being reſtrained to this or that Man, ſome certain* quidams *of their own, whom they paſs commonly by the name of God's Elect. The Sacrifice being made for the Sins of Men, of Men indefinitly without limitation, is not to be confined to ſome few Men only.* Yet after the Doctor has ſaid all he can, it ſeems ſtill to me (and I ſuppoſe to any unprejudiced Reader) *that theſe Chriſt ſuffered, &c. to reconcile his Father to us, and to be a Sacrifice, &c. for the actual Sins of Men---* to be, not general, but limited Propoſitions: ſince by *reconciling his Father to us,* can be underſtood no further than *to us* that

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are not Reprobates (every Man ſuppoſing himſelf not to be of that number); and in this ſence the Lord Primat himſelf makes uſe of the words *we* and *us* in his Body of Divinity, when he ſpeaks of Juſtification and Reconciliation by Faith, tho he there ſuppoſes that all Men are not actually juſtified, nor reconciled to God by Chriſt's Sufferings. And as for the laſt clauſe, it is no more general than the former: for tho the word *Men* be uſed in that place indefinitly, yet it is not therefore a general Propoſition, it being ſtill to be underſtood of thoſe Men who truly believe; for otherwiſe it had been very eaſie and natural for the Framers of this Article to have added this ſmall word [*all*]; and if they had, the queſtion would have been much as it was before, Chriſt's Death being a Sacrifice that did not actually take away the Sins of the whole World, (for then none could be damned) *tho vertually it hath power to do it, if it were rightly applied, the Sacrifice having ſuch virtue in it ſelf, that if all the World would take it and apply it, it were able to expiate the Sins of the whole World*, as the Lord Primat in the above cited Sermon very plainly and truly expreſſes himſelf on this Doctrine.

The fourth Point which the Doctor accuſes the Lord Primat not to hold according to the Church of *England*, is that of the true and real Preſence of Chriſt's moſt precious Body and Blood in the Sacrament. Which Doctrine of a real Preſence, he firſt proves from the words of the diſtribution, retained in the firſt Liturgy of King *Edward the ſixth*, and formerly preſcribed to be uſed in the ancient Miſſals, viz. '*The Body of our Lord Jeſus Chriſt which was given* 'for thee, *preſerve thy Body and Soul unto Life everlaſting. The Blood of* 'our Lord *Jeſus Chriſt*, &c. It is proved, ſecondly, by that paſſage 'in the publick Catechiſm, in which the party catechiſed is taught 'to ſay, *that the Body and Blood of Chriſt are verily and indeed taken and* 'received of the Faithful in the Lord's Supper. Now if a queſtion ſhould 'be made, what the Church means by *verily and indeed* in the former 'paſſage? it muſt be anſwered, that ſhe means, that Chriſt is truly 'and really preſent in that bleſſed Sacrament, as before was ſaid; 'the words being rendred thus in the Latin Tranſlation, viz. *Cor-* 'pus & Sanguis Domini quæ verè & realiter exhibentur, &c. verily 'and indeed, as the Engliſh hath it, the ſame with *verè* and *realiter*, '(that is to ſay, truly and really) as it is in the Latin. He like-'wiſe cites Bp. *Bilſon*, Bp *Morton*, and Bp. *Andrews*, all of them to 'maintain a true and real Preſence of Chriſt in the Sacrament; and 'likewiſe Mr. *Alex. Noel* in his Latin Catechiſm makes the party 'catechized anſwer to this effect, That the Body and Blood of 'Chriſt given in the Lord's Supper, and eaten and drank by them, 'tho it be only in an heavenly and ſpiritual manner, yet are they

'both given and taken truly and really, or in very deed, by God's 'faithful People. By which it ſeems it is agreed on both ſides, '(that is to ſay, the Church of *England*, and the Church of *Rome*) 'that there is a true and real Preſence of Chriſt in the holy Eucha-'riſt, the diſagreement being only in the *modus Præſentiæ*. But on the 'contrary, the Ld Primat, in his Anſwer to the Jeſuit's Challenge, 'hath written one whole Chapter againſt the real Preſence of Chriſt 'in the Sacrament; In which tho he would ſeem to aim at the 'Church of *Rome*, (tho by that Church not only the real Preſence 'of Chriſt in the Sacrament, but the corporal eating of his Body 'is maintained and taught) yet doth he ſtrike obliquely and on 'the by on the Church of *England*. All that he doth allow concern-'ing the real Preſence is no more than this, viz. *That in the receiving 'of the bleſſed Sacrament, we are to diſtinguiſh between the outward and the 'inward action of the Communicant. In the outward, with our bodily mouth 'we receive really the viſible Elements of Bread and Wine; in the inward, 'we do by Faith really receive the Body and Blood of our Lord; that is to 'ſay, we are truly and indeed made partakers of Chriſt crucified, to the ſpi-'ritual ſtrengthning of our inward man.* Which is no more than any 'Calviniſt will ſtick to ſay.

But now after all theſe hard words the Doctor has here beſtowed upon my Lord Primat (part of which I omit); I think I can without much difficulty make it appear, that all this grievous Accuſation of the Doctor's is nothing but a meer λυγαμαχία, a ſtrife about words, and that the Lord Primat held and believed this Doctrine in the ſame ſence with the Church of *England*; 1. Then the 29th Article of our Church diſavows all Tranſubſtantiation, or the change of the ſubſtance of Bread and Wine in the Supper of the Lord. The ſecond aſſerts that the Body of Chriſt is given, taken, and eaten in the Supper, only after an heavenly and ſpiritual manner; and that the mean whereby the Body of Chriſt is received and eaten in the Supper, is Faith. And now I will leave it to the unprejudiced Reader to judge whether the Lord Primat's way of explaining this Sacrament (according to the paſſage before cited by the Doctor) does differ in ſence from theſe Articles, (however it may ſomewhat in words, as coming nearer the Articles in *Ireland*, which the Biſhop when he writ this Book had alone ſubſcribed to, and was bound to maintain): for I think no true Son of the Church of *England* will deny that in this Sacrament they ſtill really receive the viſible Elements of Bread and Wine. 2. That in the inward and ſpiritual action we really receive the Body and Blood of our Lord, as the Lord Primat has before laid down. But perhaps it will be ſaid, That the Lord Primat goes further in this Article than the Church of *England* does, and takes upon him to explain

explain in what ſence we receive the Body and Blood of our Lord, and that otherwiſe than the Church of *England* does; he explaining it thus, *that is to ſay, We are truly and indeed made partakers of Chriſt crucified, to the ſpiritual ſtrengthning of our inward man*; whereas the Church of *England* declares that the Body of Chriſt is eaten only after a heavenly and ſpiritual manner; yet ſtill maintains the Body of Chriſt to be eaten, whereas the Lord Primat only ſays, that we are truly and indeed made partakers of Chriſt crucified, but does not ſay (as the Article of our Church does) that we are therein partakers of the Body and Blood of Chriſt. But I deſire the Objector to conſider whether the Explanation of our Church, does not amount to the ſame thing in effect, that ſaying that the Body of Chriſt is eaten in the Supper after a heavenly and ſpiritual manner; and the Lord Primat, that we are truly and indeed made partakers of Chriſt crucified, *viz.* after a ſpiritual, and not a carnal manner. But perhaps the Doctor's Friends may ſtill object, that the Lord Primat does not expreſs this Real Preſence of Chriſt's Body and Blood in the Sacrament, as *Bp. Bilſon* and *Bp. Morton* aſſert, the former ſaying *that Chriſt's Fleſh and Blood are truly preſent, and truly received by the Faithful in the Sacrament, and the latter expreſly owning a real Preſence therein* And *Bp. Andrews* in his Apology to Cardinal *Bellarmine*, thus declares himſelf, viz. *Præſentiam credimus non minus quam vos veram, de modo præſentiæ nil timerè definimus.* Which the Doctor renders thus: We acknowledg (ſaith he) a preſence as true *and* * *real* as you do, but we determine nothing raſhly of the manner of it. And the Church Catechiſm above cited, as alſo the Latin Catechiſm of Mr. *Noel*, *confeſs the Body and Blood of our Lord are truly and indeed (or as the Latin Tranſlation renders it*, verè & realiter) *taken and received in the Lord's Supper.* Which the Lord Primat does not affirm. I know not what ſuch Men would have. The Lord Primat aſſerts that we do by Faith *really* receive the Body and Blood of Chriſt, and that in the ſame ſence with Mr. *Noel's* Catechiſm, and the Article of the Church, viz. *that Chriſt's Body is received after a ſpiritual and heavenly manner.* Which was added to exclude any real preſence as taken in a carnal or bodily ſence. So that our Church does in this Article explain the manner of the Preſence (notwithſtanding what *Bp. Andrews* ſays to the contrary.) Nor know I what they can here further mean by a *real Preſence*, unleſs a carnal one; which indeed the Church of *England* at the firſt Reformation thought to be all one with the *real*, as appears by theſe words, in the firſt Articles of Religion agreed on in the Convocation 1552, (*Anno* 5. *Edw.* 6.) *It becometh not any of the Faithful to believe or profeſs, that there is a Real or Corporal Preſence of the Body and Blood of Chriſt in the holy Euchariſt.* And that our Church did

* *He adds the word* real, *which is not in the Latin.*

likewiſe at the firſt paſſing the 39 Articles in Convocation, *Anno* 1562, likewiſe diſallow any Real Preſence, taken in a carnal ſence, *Chriſt's Body being always in Heaven at the right hand of God, and therefore cannot be in more places than one*: appears by the original of thoſe Articles, to be ſeen in the Library of *Corpus Chriſti* Colledg in *Cambridg*, where tho this paſſage againſt a Real or Corporal Preſence (which they then thought to be all one) are daſh'd over with red Ink; yet ſo, as it is ſtill legible, therefore it may not be amiſs to give you Dr. *Burnet*'s Reaſons in his 2d part of the Hiſtory of the Reformation, p. 406, for the doing of it, ---- *The ſecret of it was this; The Queen and her Council ſtudied to unite all into the Communion of the Church; and it was alledged, that ſuch an expreſs Definition againſt a Real Preſence, might drive from the Church many who were ſtill of that perſwaſion; and therefore it was thought to be enough to condemn Tranſubſtantiation, and to ſay that Chriſt was preſent after a ſpiritual manner, and received by Faith. And to ſay more; as it was judged ſuperfluous, ſo it might occaſion diviſion. Upon this, theſe words were by common conſent left out; and in the next Convocation the Articles were ſubſcribed without them. This ſhews that the Doctrine of the Church, then ſubſcribed by the whole Convocation, was at that time contrary to the belief of a Real and Corporal Preſence in the Sacrament; only it was not thought neceſſary, or expedient to publiſh it. Tho from this ſilence, which flowed not from their Opinion, but the Wiſdom of that Time, in leaving a liberty for different Speculations, as to the manner of the Preſence. Some have ſince inferred, that the chief Paſtors of this Church did then diſapprove of the Definition made in King* Edward's *time, and that they were for a Real Preſence.* And that our Proteſtant Biſhops that were martyr'd in Queen *Mary's* days were againſt this expreſſion of a Real Preſence of Chriſt as a Natural Body, appears by thoſe Queſtions which they diſputed on ſolemnly at *Oxford* before their Martyrdom: The firſt Queſtion, *Whether the Natural Body of Chriſt was Really in the Sacrament?* The ſecond, *Whether no other ſubſtance did remain but the Body and Blood of Chriſt?* Both which they held in the Negative. So that ſince this expreſſion of a Real Preſence of Chriſt's Body, was not maintained by our firſt Proteſtant Reformers, nor uſed by the Church of *England* in her Articles, I do not ſee of what uſe it can be now, (tho perhaps only meant in a ſpiritual ſence by moſt that make uſe of it; For the real preſence of a Body, and yet unbodily; I ſuppoſe thoſe that ſpeak thus, underſtand as little as I do) unleſs that ſome Men love to come as near the Papiſts as may be in their expreſſions, tho without any hopes now of ever making them approach the nearer to us, and in the mean time giving matter of offence and ſcandal to divers ignorant and weak Chriſtians of our own Religion.

vid. *Dr* Burnet's *Hiſt. of the Reformation, Part* 2. p. 405.

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The fifth Point that the Doctor taxes the Lord Primat with as held by him contrary to the Church of *England*, is, 'That ſhe 'teaches that the Prieſt hath power to forgive Sins, as may be 'eaſily proved by three ſeveral Arguments, not very eaſie to be an-'ſwered. The firſt is from thoſe ſolemn words, uſed in the Ordi-'nation of the Prieſt, or Presbyter, that is to ſay, *Receive the Holy 'Ghoſt. Whoſe Sins ye forgive, they are forgiven; and whoſe Sins ye re-'tain, they are retained.* Which were a groſs prophanation of the 'words of our Lord and Saviour, and a meer mockery of the 'Prieſt, if no ſuch power were given unto him, as is there affirmed. 'The ſecond Argument is taken from one of the Exhortations be-'fore the Communion, where we find the people are exhorted by 'the Prieſt, *that if they cannot quiet their Conſciences, they ſhould come un-'to him, or ſome other diſcreet Miniſter of God's Word, and open their grief, 'that they may receive ſuch ghoſtly advice and comfort, as their Conſciences 'may be relieved, and that by the Miniſtry of God's Word they may receive 'Comfort, and the benefit of Abſolution, to the quieting of their Conſciences, 'and avoiding of all ſcruple and doubtfulneſs.* The third and moſt ma-'terial Proof, is the Form preſcribed for the Viſitation of the Sick; 'In which it is required, *that after the ſick Perſon hath made a Confeſ-'ſion of his Faith, and profeſſed himſelf to be in Charity with all Men, he 'ſhall then make a ſpecial Confeſſion, if he feel his Conſcience troubled with 'any weighty matter.* And then it follows, that after ſuch Confeſſion, 'the Miniſter ſhall abſolve him in this manner, viz. *Our Lord Je-'ſus Chriſt who hath left power to his Church to abſolve all Sinners that truly 'repent, and believe in him, of his great Mercy forgive thee thine Offences: 'And by his Authority committed to me, I abſolve thee from all thy Sins, in 'the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.* 'Of the firſt of theſe three places, deduced all of them from the 'beſt Monuments and Records of the Church of *England*, the Lord 'Primat takes notice in his Anſwer to the Jeſuit's Challenge, p. '109. where he treateth purpoſely of the Prieſts power to forgive 'Sins, but gives us ſuch a Gloſs upon it, as utterly ſubverts as well 'the Doctrine of this Church in that particular, as her purpoſe in 'it. And of the ſecond he takes notice, p. 81. where he ſpeaks 'purpoſely of Confeſſion, but gives us ſuch a Gloſs upon that alſo, 'as he did upon the other. But of the third, which is more poſi-'tive and material than the other two, he is not pleaſed to take any 'notice at all, as if no ſuch Doctrine were either taught by the 'Church of *England*, or no ſuch Power had been ever exerciſed by 'the Miniſters of it: For in the canvaſſing of this Point, he declares 'ſometimes that the Prieſt doth forgive Sins only *declarative*, by the 'way of declaration only; when on the conſideration of the true 'Faith, and ſincere Repentance of the Party penitent, he doth de-

'clare unto him in the Name of God, that his Sins are pardoned, 'and ſometimes that the Prieſt forgives Sins only *optativè*, by the 'way of Prayers and Interceſſion; when on the like conſideration 'he makes his prayers unto God, that the Sins of the Penitent may 'be pardoned. Neither of which comes up unto the Doctrine of 'the Church of *England*; which holdeth that the Prieſt forgiveth 'Sins *authoritativè*, by virtue of a Power committed to him by our 'Lord and Saviour. That the Supream power of forgiving Sins is 'in God alone, againſt whoſe Divine Majeſty all Sins, of what ſort 'ſoever, may be truly ſaid to be committed; was never queſtion'd 'by any who pretended to the Chriſtian Faith. The Power which 'is given to the Prieſt is but a delegated power, ſuch as is exer-'ciſed by Judges under Soveraign Princes (where they are not tied 'unto the Verdict of Twelve Men, as with us in *England*) who by 'the Power committed to them in their ſeveral Circuits and Divi-'ſions, do actually abſolve the party which is brought before them, 'if on good proof they find him innocent of the Crimes he ſtands 'accuſed for, and ſo diſcharge him of his Irons. And ſuch a power 'as this, I ſay, is both given to, and exerciſed by the Prieſt, or Pres-'byters in the Church of *England*. For if they did forgive Sins only '*declarativè*; that form of Abſolution which follows the general 'Confeſſion in the beginning of the Common-prayer-Book would 'have been ſufficient, where the Abſolution is put in the third per-'ſon; Or, if he did forgive Sins only *optativè*, in the way of prayers 'and interceſſion, there could not be a better way of Abſolution, 'than that which is preſcribed to be uſed by the Prieſt or Biſhop, af-'ter the general Confeſſion made by ſuch as are to receive the Com-'munion, viz. *Almighty God, and heavenly Father, &c. have mercy upon 'you, pardon you, and deliver you from all your Sins, &c.* Or elſe the firſt 'clauſe in the form of Abſolution uſed at the Viſitation of the Sick, 'would have ſerved the turn; viz. *Our Lord Jeſus Chriſt, who hath 'left Power to his Church to abſolve all Sinners, which truly repent and be-'lieve in him, of his great Mercy forgive thee thine Offences*; And there 'could be no reaſon at all imaginable why the next clauſe ſhould 'be ſuperadded to this prayer, viz. *And by his Authority committed to 'me, I abſolve thee from all thy Sins, &c.* if the Prieſt did not forgive 'Sins *Authoritativè*, by ſuch a delegated and commiſſionated power 'as before we ſpake of?

After all which tedious Charge of the Doctor's againſt the Lord *Primate*, which I have been forced to tranſcribe, to let the impartial Reader ſee I ſhall not anſwer him by halves, I doubt not but to prove that firſt the Doctor hath dealt very diſingenuouſly with the *Lord Primat's* Book, by him there cited, out of which he hath culled ſome paſſages here and there, on purpoſe to cavil and find fault:

fault: For I ſhall ſhew you (1.) that the *Lord Primat* doth there aſſert, that whatſoever the Prieſt or Miniſter contributes in this great Work of Cleanſing the Souls of Men, they do it as God's Miniſters, and receiving a power from God ſo to do; and that tho perhaps he does not make uſe of the Doctor's diſtinction of *authoritativè*, yet he ſpeaks the ſame ſence. (2.) That admit the Prieſt does abſolve *authoritativè*, Yet that this Abſolution can only operate *declarativè*, or *optativè*, and not abſolutely. And 3dly, That the Church of *England* in none of the three forms of Abſolution above mentioned (no not in the laſt which he ſo much inſiſts upon) does pretend to give any larger power to the Prieſt or Miniſter than this amounts to.

As for the firſt Head I have laid down, I ſhall prove it from the *Lord Primat*'s own words, in the ſame Treatiſe before cited by the Doctor; who agrees with the *Lord Primat*, that the ſupream power of forgiving Sins is in God alone. Next, that the power given to the Prieſt, is but a delegated power from God himſelf. Now that the *Lord Primat* owns the Prieſt, or Miniſter, to be endowed with ſuch a power, I ſhall put down his own words in the ſaid Book: *viz.* 'Having thus reſerved unto God his Prerogative 'Royal in Cleanſing the Soul, we give unto his under-Officers 'their due, when we account of them as of the Miniſters of Chriſt, 'and Stewards of the Myſteries of God. Not as Lords, that have 'power to diſpoſe of Spiritual Graces as they pleaſe, but as Ser- 'vants that are tied to follow their Maſter's preſcriptions therein; 'and in following thereof, do but bring their external Miniſtry, '(for which it ſelf alſo they are beholden to God's Mercy and 'Goodneſs) God conferring the inward Bleſſing of his Spirit 'thereupon, when and where he will: *Who then is Paul*, (ſaith 'St. *Paul* himſelf) *and who is Apollos, but Miniſters by whom ye be- 'lieved, even as the Lord gave to every Man.* Therefore, ſaith *Optatus*, 'in all the Servants there is no Dominion, but a Miniſtery; *Cui 'creditur, ipſe dat quod creditur, non per quem creditur*; It is he who is 'believed, that giveth the thing that is believed, not he by whom 'we do believe. Whereas our Saviour then ſaith unto his Apo- 'ſtles, Joh. 20. *Receive the holy Ghoſt. Whoſe Sins ye forgive, ſhall be 'forgiven.* St. *Ambroſe*, St. *Auguſtine*, St. *Chryſoſtom*, and St. *Cyril*, 'make this Obſervation thereupon, that this is not their work pro- 'perly, but the work of the holy Ghoſt, who remitteth by them, 'and therein performeth the works of the true God.

Anſwer to the Jeſuits Challenge.

'To forgive Sins therefore being thus proper to God only, and 'to his Chriſt: his Miniſters muſt not be held to have this power 'communicated unto them, but in an improper ſence; namely, 'becauſe God forgiveth by them; and hath appointed them both

See the places cited at large in the Book. p. 118.

'to apply thoſe means by which he uſeth to forgive Sins, and to 'give notice unto Repentant Sinners of that Forgiveneſs. For who 'can forgive Sins but God alone? yet doth he forgive by them al- 'ſo, unto whom he hath given power to forgive, ſaith St. *Ambroſe*. 'And tho it be the proper work of God to remit Sins, ſaith *Ferus*; 'yet are the Apoſtles (and their Succeſſors) ſaid to remit alſo, not 'ſimply, but becauſe they apply thoſe means whereby God doth 'remit Sins.

P.127. After the *Lord Primat* had ſhewed in the pages before-going, that the power of binding and looſing conſiſts in exerciſing the Diſcipline of the Church, in debarring or admitting Penitents from or to the Communion, he proceeds thus; 'That this Authority of looſ- 'ing remaineth ſtill in the Church, we conſtantly maintain againſt 'the Hereſie of the *Montaniſts* and *Novations*, &c.

P.128. And after having confuted the uncharitableneſs of thoſe Hereticks, who denied that Penitents who had committed heinous Sins, ought to be received into the Communion of the Church, goes on thus; 'That ſpeech of his (*viz.* St. *Paul's*) is ſpecially noted, and 'preſſed againſt the Hereticks by St. *Ambroſe*, *To whom ye forgive 'any thing, I forgive alſo: for if I forgave any thing to whom I forgave it, 'for your ſakes I forgave it, in the Perſon of Chriſt. For as in the Name, 'and by the Power of our Lord Jeſus Chriſt, ſuch a one was delivered to Sa- 'tan; for God having given unto him Repentance, to recover himſelf out of 'the ſnare of the Devil; in the ſame Name, and in the ſame Power was he to 'be reſtored again; the Miniſters of Reconciliation ſtanding in Chriſt's ſtead, 'and Chriſt himſelf being in the midſt of them that are thus gathered to- 'gether in his Name, will bind or looſe in Heaven, whatſoever they accord- 'ing to his Commiſſion ſhall bind or looſe on Earth.* Then after he has ſhewn that the power of the Prieſt, or Miniſters of the Goſpel, is only miniſterial and declarative, like that of the Prieſts under the

P. 135 Law of *Moſes*, 'Where the Laws are ſet down that concern the Le- 'proſie, (which was a type of the pollution of Sin) we meet of- 'ten with theſe ſpeeches; *The Prieſt ſhall cleanſe him*, and, *The Prieſt*

Lev. 13. '*ſhall pollute him*; and in verſ. 44. of the ſame chapter, *The Prieſt 'with pollution ſhall pollute him*, as it is in the Original; Not, ſaith St. '*Hierom*, that he is the author of the pollution, but that he decla- 'reth him to be polluted, who before did ſeem unto many to have 'been clean. Whereupon the Maſter of the Sentences (following 'herein St. *Hierom*, and being afterwards therein followed himſelf 'by many others) obſerveth that in remitting, or retaining Sins, the 'Prieſts of the Goſpel have that Right and Office, which the Legal 'Prieſts had of old under the Law, in curing of the Lepers. Theſe 'therefore (ſaith he) forgive Sins, or retain them whiles they ſhew, 'and declare that they are forgiven, or retained by God. For the

Prieſts

'Prieſts put the Name of the Lord upon the Children of *Iſrael*, but 'it was he himſelf that bleſſed them.

'Neither do we grant hereby, (as the Adverſary falſly chargeth P.136. 'us) that a Lay-man, yea or a Woman, or a Child, or any Infidel, Bellarmin. 'or a Parrat likewiſe, if he be taught the words, may in this ſence *de Pœnitent. lib.3. cap.2.* 'as well abſolve as the Prieſt as if the ſpeech were all the thing that *ſect. ult.* 'here were to be conſidered, and not the power: whereas we are 'taught that the Kingdom of God is not in word, but in power. 'Indeed if the Prieſts by their Office brought nothing with them 'but the Miniſtry of the bare Letter, a *Parrat* peradventure might 'be taught to ſound that Letter as well as they; but we believe 'that God hath made them able Miniſters of the New Teſtament, 'not of the Letter, but of the Spirit; and that the Goſpel miniſtred 'by them, cometh unto us not in vvord only, but alſo in power, 'and in the holy Ghoſt, and in much aſſurance. For God hath ad- 'ded a ſpecial beauty to the feet of them that preach the Goſpel of 'Peace, that howſoever others may bring glad-tidings of good 'things to the penitent Sinner, as truly as they do; yet neither can 'they do it with the ſame authority, neither is it to be expected 'that they ſhould do it with ſuch power, ſuch aſſurance, and ſuch 'full ſatisfaction to the afflicted Conſcience. The ſpeech of every 'Chriſtian (we know) ſhould be imployed to the uſe of edifying, 'that it may miniſter Grace unto the Hearers; and a private Bro- 'ther in his place may deliver ſound Doctrine, reprehend Vice, 'exhort to Righteouſneſs very commendably: yet hath the Lord 'notwithſtanding all this, for the neceſſary uſe of his Church, ap- 'pointed publick Officers to do the ſame things, and hath given 'to them a peculiar power for edification, wherein they may boaſt 'above others; and in the due execution whereof God is pleaſed to 'make them Inſtruments of miniſtring a more plentiful meaſure of 'Grace unto their Hearers, than may be ordinarily looked for from 'others. ---- Theſe are God's Angels, and Ambaſſadors for Chriſt, P.137. 'and therefore in delivering their Meſſage are to be received as an 'Angel of God, yea as Chriſt Jeſus. That look how the Prophet '*Eſay* was comforted when the Angel ſaid unto him, *Thy Iniquity is* '*taken away, and thy Sin purged*; and the poor Woman in the Go- 'ſpel, when Jeſus ſaid unto her, *Thy Sins are forgiven*: The like 'Conſolation doth the diſtreſſed Sinner receive from the mouth 'of the Miniſter; when he hath compared the truth of God's Word 'faithfully delivered by him, with the work of God's Grace in his 'own heart. For as it is the Office of this Meſſenger, to pray us in 'Chriſt's ſtead, that we would be reconciled unto God: ſo when 'we have liſtned unto this motion, and ſubmitted our ſelves to the 'Goſpel of Peace, it is a part of his Office likewiſe to declare un-

'to us in Christ's stead, that we are reconciled to God: and in him 'Christ himself must be acknowledged to speak, who to us-ward 'by this means is not weak, but mighty in us.

Having now shewn what the Lord Primate hath said in that Treatise; That the Absolution of the Priest, or Minister, tho it be *declarativè*, yet is still *authoritativè*, by virtue of that power which Christ hath commited unto him. But that this is no absolute power, but still only declarative, I shall prove in the next place, as well from what the *Lord Primat* hath here laid down, as from the nature
P. 119. of the Absolution it self, The *Lord Primat* having before declared, 'that the prayer of the Priest is one great means of obtaining re- 'mission of Sins, I shall now shew you that the Doctor did not so well peruse the *Lord Primat*'s Book as he might have done, when he so confidently affirms, 'That tho the Lord Primat has spoken some- 'what of the declarative and optative Forms of Absolution, yet 'he hath taken no notice of the Indicative, or that which is used in 'the Absolution of the Sick: of which sort take the Lord Primat's
P. 123. 'words; In the days of *Thomas Aquinas* there arose a Learned Man 'among the *Papists* themselves, who found fault with that Indica- 'tive Form of Absolution then used by the Priest, *I absolve thee from* '*all thy Sins*, and would have it delivered by way of deprecation; 'alledging that this was not only the Opinion of *Guliel. Altisiodo*, '*Guliel. Paris.* and *Hugo Cardinal*; but also that thirty years were 'scarce passed since all did use this Form only, *Absolutionem & Re-* '*missionem tribuat tibi Omnipotens Deus*, Almighty God give unto thee 'Absolution and Forgiveness. This only will I add, that as well 'in the ancient Rituals, and in the new Pontificial of the Church 'of *Rome*, as in the present practice of the *Greek* Church, I find the 'Absolution expressed in the third Person, as attributed wholly to 'God, and not in the first, as if it came from the Priest himself.

That all the antient forms of Absolution in the Greek Church were till of late only declarative, or optative, and always in the 3d, not first person. See Dr. Smith's learned Account of the Gr. Church, p. 180, 181.

And after the Lord Primat hath there shewn, 'That the most An- 'cient Forms of Absolution both in the Latin and Greek Church, 'were in the third and not in the first person, he proceeds thus: '*Alexander* of *Hales*, and *Bonaventure*, in the form of Absolution used 'in their time, to observe that Prayer was premised in the *Optative*, 'and Absolution adjoined afterward in the *Indicative Mood*. Whence 'they gather that the Priest's Prayer obtaineth Grace, his Absolu- 'tion presupposeth it, and that by the former he ascendeth unto 'God, and procureth pardon for the fault; by the latter he descend- 'eth to the Sinner, and reconcileth him to the Church. For although 'a man be loosed before God, (saith the Master of the Sentences) 'yet is he not held loosed in the face of the Church but by the 'Judgment of the Priest. And this loosing of Men by the Judg- 'ment of the Priest, is by the Fathers generally accounted nothing

else

'elſe but a reſtoring them to the peace of the Church, and admit-
'ting of them to the Lord's Table again: which therefore they u-
'ſually expreſs by the terms of *bringing them to the Communion*; *recon-*
'*ciling them to, or with the Communion*; *reſtoring the Communion to them*;
'*admitting them to Fellowſhip*; *granting them Peace, &c.* Neither do I
'find that they did ever uſe any ſuch formal Abſolution as this, *I*
'*abſolve thee from all thy Sins*: wherein our Popiſh Prieſts notwith-
'ſtanding, do place the very Form of their late-deviſed Sacrament
'of Penance, nay hold it to be ſo abſolute a Form, that (according
'to *Thomas Aquinas* his new Divinity) it would not be ſufficient to
'ſay, *Almighty God have mercy upon thee*, or *God grant unto thee Abſolution*
'*and Forgiveneſs*: becauſe, forſooth, the Prieſt by theſe words doth
'not ſignifie that the Abſolution is done, but entreateth that it may
'be done. Which how it will accord with the *Roman Pontifical*,
'where the Form of Abſolution is laid down Prayer-wiſe, the
'Jeſuits who follow *Thomas*, may do well to conſider.

Now how near the Doctor approaches to this Opinion of the Papiſts when he urges theſe words, *I abſolve thee from all thy Sins*, as an Argument of the Prieſts power to forgive Sins *authoritativè*, and as if this Form had ſomething more in it, or could work further towards the remiſſion of the Sins of the Penitent than any of the reſt, I ſhall leave it to the Reader. Whereas whoſoever will conſider the Office of the Prieſt, will find that it is not like that of a Judg, or a Vice-Roy (as the Doctor would have it) under a Soveraign Prince; who has power not only to declare the perſon abſolved from his Crimes, but alſo may reprieve, or pardon him when guilty, or condemn him tho innocent, neither of which perhaps the Prince himſelf, by whoſe Commiſſion he acts, would do: whereas the Prieſt, whatever power he has delegated from God, (which I do not deny) yet it is ſtill only declarative, and conditional, according to the ſincerity of the Repentance in the perſon abſolved. For as his Abſolution ſignifies nothing, if the Repentance of the Penitent, or dying perſon, be not real and ſincere; ſo neither can he hinder God from pardoning him, if it be ſo indeed, tho he ſhould be ſo wicked, or uncharitable, as to deny him the benefit of this Abſolution, if he deſire it: ſo that the Office of the Prieſt in this matter, rather reſembleth that of an Herald, who has a Commiſſion from his Prince to proclaim and declare Pardon to a company of Rebels who have already ſubmitted themſelves, and promiſed Obedience to their Prince; which Pardon as it ſignifies nothing, if they ſtill continue in their Rebellion; ſo tho the Herald alone has the power of declaring this Pardon, yet it is only in the Name, and by the Authority of his Prince, who had paſſed this Pardon in his own Breaſt before ever the Herald publiſhed it

to the Offenders: ſo that it is in this ſence only that the Prieſt can ſay thus, --- *By his Authority (viz.* of our Lord Jeſus Chriſt) *committed to me, I abſolve thee from all thy Sins*, ſince he does this not as Chriſt's Vicar, or Judg under him, but as his Herald or Ambaſſador, or, as St. *Paul* words it, *In the Perſon of* Chriſt forgives our Offences; Yet ſtill conditionally, that we are *really penitent*, and conſequently is not *effective*, but only *declarative* of that Forgiveneſs. I ſhall now in the laſt place ſhew you, that the Church of *England* underſtands it in no other ſence but this alone: and that if it did, it would make it all one with that of the *Papiſts*. Firſt, That the Form of Abſolution which follows the general Confeſſion, is only *declarative* the Doctor himſelf grants; ſo likewiſe that before the Communion is only *optative*, in the way of prayer and interceſſion, and conſequently no other than *declarative* or conditional; and therefore that the Abſolution to particular Penitents both in order to receive the Communion, as alſo in the Viſitation of the Sick, are no other likewiſe than *declarative*, appears from the great tenderneſs of the Church of *England* in this matter, not enjoining, but only adviſing the Penitent in either caſe to make any ſpecial Confeſſion of his Sins to the Prieſt, in which caſe alone (this Abſolution is ſuppoſed to be neceſſary) unleſs he cannot quiet his Conſcience without it, or if he feel his Conſcience troubled vvith any weighty matter, after which Confeſſion the Prieſt ſhall abſolve him. But our Church does not declare that either the Penitent is obliged to make any ſuch ſpecial Confeſſion to the Prieſt either before the Sacrament, or at the point of Death, or that any perſon cannot obtain remiſſion of their Sins without Abſolution, as the Church of *Rome* aſſerts; ſo that it ſeems our Church's Abſolution in all theſe caſes is no other than *declarative*, and for the quieting of the Conſcience of the Penitent, if he find himſelf ſo troubled in mind, that he thinks he cannot obtain pardon from God without it: Tho the Prieſt (as the Herald above-mentioned, whoſe Office it is to proclaim the King's Pardon) ſtill abſolves *authoriativè*, and could not do it unleſs he were authorized by Jeſus Chriſt for that purpoſe. And if the Doctor, or any other, will maintain any higher Abſolution than this, it muſt be that of the Church of *Rome*, where a ſmall *Attrition*, or ſorrow for Sin, by virtue of the Keys, (that is, the Abſolution of the Prieſt) is made Contrition, and the Penitent is immediately abſolved from all his Sins; tho perhaps he commit the ſame again as ſoon as ever he has done the penance enjoyned. And that the pious and judicious Mr. *Hooker* (who certainly underſtood the Doctrine of the Church of *England* as well as Dr. *H.*) agrees fully with the Lord Primat in this matter, appears from his ſixth Book of *Eccleſiaſtical Policy*, where after his declaring

(with

(with the *Lord Primat*) 'that for any thing he could ever obſerve, 'thoſe Formalities the Church of *Rome* do ſo much eſteem of, were 'not of ſuch eſtimation, nor thought to be of abſolute neceſſity 'with the ancient Fathers, and that the Form with them was with 'Invocation, or praying for the Penitent, that God would be re- 'conciled unto him; for which he produces St. *Ambroſe*, St. *Hie- 'rom*, and *Leo*, &c. p. 96. he thus declares his Judgment, *viz.* *As 'for the Miniſterial Sentence of privat Abſolution, it can be no more than a 'declaration what God hath done; it hath but the force of the Prophet* Na- 'than's *Abſolution,* [*God hath taken away thy Sins;*] *than which conſtru- 'ction, eſpecially of words judicial, there is nothing more vulgar. For ex- 'ample, the Publicans are ſaid in the Goſpel to have juſtified God; the Jews 'in* Malachy *to have bleſſed the proud man, which ſin, and proſper; not that 'the one did make God righteous, or the other the wicked happy; but to bleſs, 'to juſtifie, and to abſolve, are as commonly uſed for words of Judgment, or 'Declaration, as of true and real efficacy; yea even by the Opinion of the 'Maſter of the Sentences, &c. Prieſts are authorized to looſe and bind, that 'is to ſay, declare who are bound, and who are looſed.*

The laſt Point in which the Doctor taxes the Lord Primat as differing from the Church of *England*, is in the Article of *Chriſt's deſcent into Hell*; 'The Church of *England* (ſays he) maintains a Local 'Deſcent; that is to ſay, That the Soul of Chriſt, at ſuch time as 'his Body lay in the Grave, did locally deſcend into the nethermoſt 'parts, in which the Devil and his Angels are reſerved in everlaſt- 'ing Chains of Darkneſs, unto the Judgment of the great and ter- 'rible Day. This is proved at large by Biſhop *Bilſon* in his learn- 'ed and laborious Work, entitled, *The Survey of Chriſt's Sufferings.* 'And that this was the meaning of the firſt Reformers, when this 'Article amongſt others was firſt agreed upon in the firſt Convo- 'cation of the Year 1552, appears by that paſſage of St. *Peter*, 'which is cited by them touching Chriſt's preaching to the Spirits 'which were in priſon. And tho that paſſage be left out of the 'preſent Article, according as it paſſed in the Convocation of the 'Year 1562, yet cannot it be uſed as an Argument to prove that 'the Church hath altered her Judgment in that Point; as ſome 'Men would have it; that paſſage being left out for theſe Reaſons 'following: For, firſt, that paſſage was conceived to make the 'Article too inclinable to the Doctrine of the Church of *Rome*, 'which makes the chief end of Chriſt's deſcent into Hell, to be the 'fetching thence the Souls of the Fathers, who died before and un- 'der the Law. And ſecondly, becauſe it was conceived by ſome 'Learned Men, that the Text was capable of ſome other conſtru- 'ction than to be uſed for an Argument of this Deſcent. The Judg- 'ment of the Church continues ſtill the ſame as before it was, and

Reſpon. Petrus Sect. 10. § 7.

'is as plain and positive for a Local Descent as ever; she had not 'else left this Article in the same place in which she found it, or 'given it the same distinct Title as before it had; viz. *De Descensu* '*Christi ad Inferos*, in the Latin Copies of King *Edward the 6th*, that 'is to say, *Of the going down of Christ into Hell*, as in the English Co-'pies of Queen *Elizabeth*'s Reign. Nor indeed was there any rea-'son why this Article should have any distinct place or title at all, 'unless the maintenance of a Local Descent were intended by it. 'For having spoken in the former Article of Christ's Suffering, 'Crucifying, Death and Burial, it had been a very great Imperti-'nency (not to call it worse) to make a distinct Article of his 'descending into Hell, if to *descend into Hell* did signifie the same 'with this *being buried*, as some Men then fancied; or that there 'were not in it some further meaning, which might deserve a 'place distinct from his Death and Burial. The Article speaking 'thus, [viz. *as Christ died for us, and was buried; so is it to be believed* '*that he went down into Hell*] is either to be understood of a Local 'Descent, or else we are tied to believe nothing by it, but what 'was explicitly or implicitly comprehended in the former Article. 'And lastly; That Mr. *Alex. Noel*, before mentioned, who being 'Prolocutor of the Convocation in the Year 1562, when this Ar-'ticle was disputed, approved and ratified, cannot in reason be sup-'posed to be ignorant of the true sence and meaning of this Church 'in that particular. And he in his Catechism (above mentioned) 'declares, *that Christ descended in his Body into the bowels of the Earth,* '*and in his Soul, separated from that Body, he descended also into Hell; by* '*means whereof the power and efficacy of his Death was not made known only* '*to the Dead, but the Devils themselves; insomuch that both the Souls of* '*the Unbelievers did sensibly perceive that Condemnation which was most just-*'*ly due to them for their Incredulity; and Satan himself the Prince of De-*'*vils, did as plainly see that his tyranny, and all the Powers of Darkness were* '*oppress, ruined, and destroyed.* But on the contrary the *L. Primat* al-'lows not any such Local Descent, as is maintained by the Church, 'and defended by the most learned Members of it, who have left 'us any thing in writing about this Article. And yet he neither fol-'loweth the Opinion of *Calvin* himself, nor of the generality of those 'of the *Calvinian* Party, who herein differ from their Master; but 'goes a new way of a later discovery, in which although he had few 'Leaders, he hath found many Followers. By Christ's descending 'into Hell, he would have nothing else to be understood but his 'continuing in the state of separation between the Body and the 'Soul, his remaining under the power of Death during the time 'he lay buried in the Grave: which is no more in effect, tho it dif-'fer somewhat in the terms, than to say, *that he died, and was buried,* '*and rose not till the third day*, as the Creed instructs us. In

In vindication of the *Lord Primat*'s Judgment in the ſence of this Article, I ſhall lay down ſome previous Conſiderations to excuſe him, if perhaps he differed from the ſence of the Church of *England* in this Article, if it ſhould appear that it ought to be underſtood in a ſtrict and literal ſence. For, firſt, you muſt underſtand that this Article of *Chriſt's Deſcent into Hell*, is not inſerted amongſt the Articles of the Church of *Ireland*, which were the Confeſſion of Faith of that Church when the *Lord Primat* writ this Anſwer to the *Jeſuit*; the Articles of the Church of *England* (amongſt which this of Chriſt's Deſcent into Hell is one) not being received by the Church of *Ireland* till the Year 1634, ten years after the publiſhing of this Book; ſo that he could not be accuſed for differing from thoſe Articles, which he was not then obliged to receive, or ſubſcribe to. 2dly. Had this Article been then inſerted, and expreſſed in the very ſame words, as it is in thoſe of the Church of *England*, could he be accuſed of being Heterodox for not underſtanding it, as the Doctor does, of a Local Deſcent of Chriſt's Soul into Hell, or the places of Torment, ſince the Church of *England* is ſo modeſt as only to aſſert, that it is to be believed that he went down into Hell, without ſpecifying in what ſence ſhe underſtands it? For, as the *Lord Primat* very learnedly proves in this Treatiſe, 'the word *P.*287,288.
'*Hell* in old Saxon, ſignifies no more than *hidden*, or *covered*; ſo that
'in the original propriety of the word, our *Hell* doth exactly an-
'ſwer the Greek ἅδης which denotes τὸν αἰδῆ τοπον, the place which
'is *unſeen*, or *removed from the ſight of man*. So that the word *Hell*,
'ſignifies the ſame with *Hades* in the Greek, and *Inferi* in the Latin.
'Concerning which St. *Auguſtin* gives us this Note; *The name of Hell*
'(*in Latin* Inferi) *is variouſly put in Scriptures, and in many meanings,*
'*according as the ſence of the things which are intreated of do require.*
'And Mr. *Caſaubon* (who underſtood the property of Greek and
'Latin words as well as any) this other; *They who think that* Hades
'*is properly the ſeat of the Damned, be no leſs deceived, than they, who when*
'*they reade* Inferos *in Latin Writers, do interpret it of the ſame place.*
'[Whereupon the *Lord Primat* proceeds to ſhew] That by Hell,
'in divers places of Scripture, is not to be underſtood the place of
'the Wicked, or Damned, but of the Dead in general; as in *Pſal.*
'89.48. *What Man is he that liveth and ſhall not ſee Death? ſhall he de-*
'*liver his Soul from the hand of Hell?* And Eſa. 38. 18, 19. *Hell can-*
'*not praiſe thee; Death cannot celebrate thee; they that go down into the*
'*Pit cannot hope for thy Truth. The Living, the Living, he ſhall praiſe*
'*thee, as I do this day.* Where the oppoſition betwixt Hell, and the
'ſtate of Life in this World, is to be obſerved. Therefore ſince the word Hell does not neceſſarily imply a place of Torment, either in Scriptures, or ancient Authors; and that Chriſt's deſcent in-

to Hell is not to be proved from any expreſs place of Scripture, as the Doctor himſelf grants, ſince upon the review of the Articles of our Church, paſt in *Edward the ſixth's* time, this paſſage of St. *Peter*, of *Chriſt's preaching to the Spirits in Priſon*, was left out in the preſent Articles of our Church, as not well bearing that interpretation. And that the learned *Grotius*, and Dr. *Hammond* have in their Comments on the New Teſtament explained this place in a quite different ſence. So that all the light we can receive as to this Article of our Creed, muſt be ſought for in the ancient Fathers of the Church, 'whoſe Opinions in this point are various and uncertain, '(as the Lord Primat ſufficiently ſets forth in this Treatiſe) ſome 'of them underſtanding by this word Hell, [or *Hades*] *Abraham's* 'Boſom, or place of Happineſs, whither the Angels carried *Lazarus*; or that Paradiſe in which our Saviour promiſed the good 'Thief he ſhould be with him. So that this ſort of Hell can have 'no great difference from Heaven it ſelf. Others of them will 'have our Saviour deſcend into Hell, or ſome out-skirts of it, which 'were no places of Torment, only that he might make the Patri-'archs and Prophets a Viſit, whom they ſuppoſed to be there de-'tained, tho he did not fetch them from thence. Others, as St. *Je-'rom*, St. *Auguſtine*, and others, ſuppoſe Chriſt to have deſcended 'into Hell, or the place of Torment, to bring forth ſuch Souls of 'his as he found there. Others, that he went thither to preach, and 'to bring from thence all the Souls of the Heathens, that heard then, 'and believed his Preaching. Others again, that he emptied Hell of 'all its Priſoners, and left the Devils there alone; Which Opinion, 'tho very untrue, was maintained by St. *Cyril*, and others: into 'which Error they were led by the ſuperficial conſideration of thoſe 'words of St. *Peter*, above-mentioned. From which difference, and variety of Opinions we may learn, that as the Fathers were not Infallible; ſo this Opinion of Chriſt's Local Deſcent into Hell, as a place of Torment, was not generally agreed on amongſt them, no more than the Reaſons for which he ſhould go thither. And therefore ſure our more Modern Authors, as Bp. *Bilſon* and Mr. *Noel*, could be no more certain than the Fathers themſelves, in what ſence our Saviour deſcended into Hell, or what buſineſs he had to do there; Eſpecially ſince this Article of our Church only ſays, we muſt believe he went down into Hell, without ſpecifying in what ſence he went thither; which ſhe might eaſily have done, if ſhe had not thought it better to leave Men to their liberty to put what reaſonable ſence they ſhould think fit, upon ſo obſcure and doubtful an Article; and which has ſo little influence upon our Faith or Manners, ſuppoſed to be taken in one or the other ſence. Therefore I cannot ſee how the Lord Primat deſerves to be blamed if in a mat-

matter of ſo great uncertainty and variety of Opinions, he followed ſome of the moſt ſober of the Fathers, who did not underſtand Chriſt's deſcent into Hell, or *Hades*, to be underſtood of any local deſcent into a place of Torment. And that the *Lord Primat* was not the firſt Diſcoverer or Broacher (as the Doctor would have him) of this Interpretation of *Hades*, or Hell, for the ſtate of Souls as ſeparate from their Bodies, I ſhall ſhew you from ſeveral Quotations the Lord Primat makes uſe of, out of the Fathers, and other ancient Authors to this purpoſe. Firſt, as for the Heathen, or prophane Writers, 'he ſhews out of *Plato*, and other Philoſophers and 'Poets, that the word *Hades* ſignifies a general inviſible future 'ſtate of the Soul after it is ſeparated from the Body, conſiſting of 'two places, one of Bliſs, and the other of Torment, according to 'the nature and actions of the Soul whilſt it was united with the 'Body, and which places they fancied to be as far beneath the Earth 'as the Heaven is from it: for they imagined that the Earth was not 'round but flat, and that the Sea and Skies did meet. So that moſt 'of the ancient Fathers having no notion of the roundneſs of the 'Earth, and of its being encompaſſed with Air; and likewiſe be-'ing moſt of them Platonic Philoſophers, it is no wonder if they 'had the ſame notion of this *Hades*, as thoſe ancient Philoſophers 'and Poets had before. Yet ſome of them were better inſtructed, 'as St. *Chryſoſtom*, who ſays modeſtly, *If thou doſt ask me* (ſaith he) '*of the ſituation and place of* Gehenna? *I will anſwer and ſay, that it is 'ſeated ſomewhere out of this World; and that it is not to be enquired in 'what place it is ſituated, but by what means rather it may be avoided.* But 'St. *Gregory Nyſſen*, in his Dialogue between himſelf and *Macrina* P. 341. 'touching the Soul and the Reſurrection, makes her to anſwer the 'Queſtion propoſed by *Gregory* in this manner: *Where is that name 'of* Hades *ſo much ſpoken of? and which is ſo much treated of in our com-'mon Converſation, ſo much in the Writings both of the Heathen and our 'own? into which all men think that the Souls are tranſlated from hence as 'into a certain Receptacle? for you will not ſay that the Elements are this* 'Hades. Whereunto *Macrina* thus replies: *It appeareth that thou 'didſt not give much heed to my ſpeech, for when I ſpake of the tranſlation 'of the Soul from that which is ſeen unto that which is inviſible, I thought 'I had left nothing behind to be enquired of* Hades; *neither doth that name, 'wherein Souls are ſaid to be, ſeem to me to ſignifie any other thing either in 'prophane Writers, or in the holy Scripture, ſave only a removing unto that 'which is inviſible and unſeen.* So likewiſe *Theophylact*, and Hugo *Ethe-* P. 342. '*rianus* after him, *What is* Hades, *or* Hell? *Some ſay that it is a dark 'place under the Earth; others ſay that it is the tranſlation of the Soul from 'that which is viſible, unto that which is unſeen and inviſible. For while the 'Soul is in the Body, it is ſeen by the proper operations thereof; but being*

'*tranſlated out of the Body, it is inviſible; and this did they ſay was* Hades.
'Hitherto alſo may be referred the place cited before out of *Origen*
P. 343. 'in his fourth Book, περὶ ἀρχῶν, which by St. *Jerom* is thus
'delivered: *They who die in this World by the ſeparation of the Fleſh*
'*and the Soul, according to the difference of their works, obtain divers*
'*places in Hell.* Where, by *Hades, Inferi*, or Hell, he meaneth indefi-
'nitly the other World; in which how the Souls of the Godly
'were diſpoſed, he thus declares in another place: *The Soul leaveth*
'*the darkneſs of this World, and the blindneſs of this bodily Nature, and is*
'*tranſlated into another World, which is either the boſom of Abraham, as it is*
'*ſhewed in Lazarus, or Paradiſe, as in the Thief that believed upon the Croſs;*
'*Or yet God knows if that there be any other places, or other Manſions, by*
'*which the Soul that believeth in God, paſſing and coming unto that River*
'*which maketh glad the City of God, may receive within it the lot of the In-*
'*heritance promiſed unto the Fathers.* For touching the determinate
'ſtate of the faithful Souls departed this life, the ancient Doctors
'(as we have ſhewed) were not ſo throughly reſolved.

The *Lord Primat* having thus ſhewn in what ſence many of the ancient Fathers did underſtand this word *Hades*, which we tranſlate Hell, proceeds to ſhew that divers of them expound Chriſt's Deſcent into Hell (or *Hades*) according to the common Law of Na-
P. 345, 346. ture, which extends it ſelf indifferently unto all that die: 'For as
'Chriſt's Soul was in all points made like unto ours (Sin only ex-
'cepted) while it was joined with his Body here in the Land of
'the Living: ſo when he had humbled himſelf unto the Death, it
'became him in all things to be made like unto his Brethren, even
'in the ſtate of diſſolution. And ſo indeed the Soul of Jeſus had
'experience of both: for it was in the place of human Souls, and
'being out of the Fleſh, did live and ſubſiſt. It was a reaſonable
'Soul therefore, and of the ſame ſubſtance with the fleſh of Men,
'proceeding from *Mary*. Saith *Euſtathius* the Patriarch of *Antioch*,
'in his Expoſition of that Text of the Pſalm, *Thou wilt not leave my*
'*Soul in Hell*, χῶρον τῶν ἀνθρωπίνων ψυχῶν, the place of humane Souls,
'(which in the Hebrew is *the world of Spirits*) and by the diſpoſing
'of Chriſt's Soul there, after the manner of other Souls, concludes
'it to be of the ſame nature with other Mens Souls. So St. *Hi-*
'*lary* in his Expoſition of the 138th *Pſalm*, *This is the Law of humane*
'*Neceſſity*, ſaith he, *that the Bodies being buried, the Souls ſhould go to*
'*Hell. Which deſcent the Lord did not refuſe for the accompliſhment of a*
'*true man.* And a little after he repeats it, that *deſupernis ad inferos*
'*mortis lege deſcendit*, He deſcended from the ſupernal to the infer-
'nal parts by the Law of Death. And upon *Pſal.* 53. more fully;
'*To fulfil the Nature of Man, he ſubjected himſelf to Death*; that is, to a
'departure as it were of the Soul and Body; *and pierced into the in-*

fernal

'*fernal ſeats*, which was a thing that ſeemed to be due unto Man.

I ſhall not trouble you with more Quotations of this kind out of ſeveral of the ancient Greek and Latin Fathers which he makes uſe of in this Treatiſe, moſt of them agreeing in this, That Chriſt died, and was buried, and that his Soul went to that place or receptacle, where the Souls of good Men do remain after Death; which whether it is no more in effect but differing in terms, than to ſay, *he died and was buried, and roſe not till the third day*: which the Doctor makes to be the abſurdity of this Opinion, I leave to the Judgment of the impartial Reader; as I likewiſe do whether the Lord Primat deſerves ſo ſevere a Cenſure after his ſhewing ſo great Learning as he has done, concerning the various Interpretations of this word *Hades*, or Hell, both out of ſacred and prophane Writers, *that it only ſerves to amaze the Ignorant, and confound the Learned.* Or that he meant nothing leſs in all theſe Collections than to aſſert the Doctrine of the Church of *England* in this particular; Or, whether Chriſt's Local Deſcent into Hell can be found in the Book of Articles which he had ſubſcribed to, or in the Book of Common-Prayer which he was bound to conform to? And if it be not ſo expreſſed in any of theſe, I leave it to you to judge how far Dr. H. is to be believed in his Accuſation againſt the Lord Primat in other matters. But I doubt I have dwelt too long upon this leſs important Article, which it ſeems was not thought ſo fundamental a one, but (as the Lord Primat very well obſerves) *Ruffinus* in his Expoſition of the Creed takes notice, that in the Creed or *Symbol* of the Church of *Rome* there is not added, *He deſcended into Hell*; and preſently adds, *yet the force or meaning of the word ſeems to be the ſame, in that he is ſaid to have been buried.* So that it ſeems old *Ruffinus* is one of thoſe who is guilty of this Impertinency (as the Doctor calls it) of making Chriſt's deſcent into Hell to ſignifie the ſame with his lying in the Grave, or being buried, tho the ſame Author takes notice that the Church of *Aquileia* had this Article inſerted in her Creed, but the Church of *Rome* had not, (which ſure with Men of the Doctor's way, ſhould be a Rule to other Churches.) And further, Card. *Bellarmin* noteth, (as the Lord Primat confeſſes) 'that St. *Auguſtin* in his Book, *De Fide & Symbolo*, and 'in his four Books *de Symbolo ad Catechumenos*, maketh no mention 'of this Article, when he doth expound the whole Creed five ſe- 'veral times. Which is very ſtrange, if the Creed received by the 'African Church had this Article in it. *Ruffinus* further takes no- 'tice, *that it is not found in the Symbol of the Churches of the Eaſt*; by 'which he means the Nicene and Conſtantinopolitan Creeds, the 'latter of which is nothing elſe but an Explanation, or more ample 'Enlargement of the Creed Apoſtolical. Tho this indeed be not at P. 310.

this day read in the Greek, or other Eaſtern Churches, or ſo much as known or received in that of the * *Copties* and *Abyſſines*.

* *Vid.* Jobi Ludolfi, *lib.* 311. *c.* 5. 19. *Hiſt. Æthiop.*

But the Doctor having ſhown his Malice againſt the Lord Primat's Memory and Opinions in thoſe Points, which I hope I have ſufficiently anſwered, cannot give off ſo, but in the next Section accuſes him for inſerting the nine Articles of *Lambeth* into thoſe of the Church of *Ireland*, being inconſiſtent with the Doctrine of the Church of *England*. But before I anſwer this Accuſation, I ſhall firſt premiſe, that as I do not defend or approve that Biſhops, or others, tho never ſo learned Divines, ſhould take upon them to make new Articles, or define and determine doubtful Queſtions and Controverſies in Religion, without being authorized by the King and Convocation ſo to do: Yet thus much I may charitably ſay of thoſe good Biſhops, and other Divines of the Church of *England*, who framed and agreed upon theſe Articles, that what they did in this matter, was ſincerely, and as they then believed, according to the Doctrine of the Church of *England*, as either expreſly contained in, or elſe to be drawn by conſequence from that Article of the Church concerning Predeſtination. And certainly this makes ſtronger againſt the Doctor: for if with him the Judgment of Bp. *Bilſon*, Bp. *Andrews*, and Mr. *Noel*, in their Writings, be a ſufficient Authority to declare the ſence of the Church of *England* in thoſe Queſtions of Chriſt's true and real Preſence in the Sacrament, and his Local Deſcent into Hell; why ſhould not the Judgment and Determination of the two Arch-Biſhops of *Canterbury* and *York*, with divers other Biſhops and learned Divines, after a ſerious debate and mature deliberation, as well declare what was the Doctrine of the Church of *England* in thoſe Queſtions of Predeſtination, Juſtifying Faith, Saving Grace, and Perſeverance? But it ſeems with the Doctor, no Biſhops Opinions ſhall be Orthodox, if they agree not with his own. But to come to the Charge it ſelf: The main Reaſon why the *Doctor* will needs have the *Lord Primat* to be the cauſe of the inſerting theſe Articles of *Lambeth* into thoſe of *Ireland*, agreed on in Convocation 1615, is, becauſe the *Lord Primat* being then no Biſhop, but only Profeſſor of Divinity in the Univerſity there, and a Member of Convocation, was ordered by the Convocation to draw up thoſe Articles, and put them into Latin, as if Dr. *Uſher* could have then ſuch a great influence upon it, as to be able to govern the Church at his pleaſure; or that the Scribe of any Synod or Council ſhould make it paſs what Acts or Articles he pleaſes; or that one private Divine ſhould be able to manage the whole Church of *Ireland*, (as the *Doctor* would needs have him do in this Affair.) Whereas the *Doctor* having been an ancient Member of Convocation, could not but know that all Articles after they

they are debated, are propoſed by way of Queſtion by the Preſident and Prolocutor of either Houſe, and are afterwards ordered to be drawn into form, and put in Latin by ſome Perſons whom they appoint for that purpoſe; and tho perhaps they might not be themſelves in all points of the ſame Opinion with thoſe Articles they are ſo ordered to draw up; and that Dr. *Uſher* did not hold all thoſe Articles of *Ireland* in the ſame ſence as they are there laid down, appears from what the Doctor himſelf tells us in this Pamphlet; for p. 116, he ſaith, '*That it was his* (*viz.* the Lord Primat's) *doing,* '*that a different explication of the Article of Chriſt's deſcent into Hell, from* '*that allowed of by this Church; and almoſt all the other Heterodoxies of the* '*Sect of* Calvin *were inſerted, and incorporated into the Articles of* Ireland. And p. 129, he finds fault with the 30th Article of that Church, '*becauſe it is ſaid of Chriſt, that for our ſakes he endured moſt grievous* '*Torments, immediatly in his Soul, and moſt painful Sufferings in his Body.* '*The enduring of which grievous Torments in his Soul, as* Calvin *not with-* '*out ſome touch of Blaſphemy, did firſt deviſe: ſo did he lay it down for the* '*true ſence and meaning of the Article of Chriſt's deſcending into Hell In* '*which expreſſion, as the Articles of* Ireland *have taken up the words of* 'Calvin, *ſo it may be rationally conceived that they take them with the ſame* '*meaning and conſtruction alſo.* But the Doctor owns that this was not the Lord Primat's ſence of this Article; for p. 113, aforegoing, he ſays thus, *Yet he* (*viz.* the Lord Primat) *neither follows the Opinion of* Calvin *himſelf, nor of the generality of thoſe of the Calvinian Party, who herein differ from their Maſter; but goes a new way of a later diſcovery, in which altho he had few Leaders, he hath found many Followers.* But as I ſhall not take upon me to enter into a diſpute with the Doctor, or his Followers, in defence of theſe Iriſh Articles, and to prove they are not contradictory to thoſe of *England*, it not being my buſineſs; yet I cannot forbear to obſerve, that it is highly improbable that all the Biſhops and Clergy of *Ireland* ſhould incorporate the nine Articles of *Lambeth*, containing all the *Calvinian Rigours* (as the Doctor calls them) *in the points of Predeſtination, Grace, Free-will, &c.* if they had thought they were inconſiſtent with thoſe of the Church of *England*, and had not been ſatisfied that it was the Doctrine then held and maintained in thoſe Points by the major part of the Biſhops and Clergy of our Church, as alſo believed by the King himſelf, who confirmed them, and certainly would never elſe have ſent one Biſhop, and three of the moſt Learned Divines within his Dominions, to the Synod of *Dort*, to maintain againſt the *Remonſtrants* or *Arminians*, the very ſame Opinions contained in theſe *Iriſh* Articles: But if all thoſe muſt be counted by the Doctor for Rigorous Calviniſts that maintain theſe Articles, and conſequently Heterodox to the Church of *England*, I deſire to know how he can

excuſe the major part of our Biſhops in Queen *Elizabeth* and King *James*'s Reign, and a conſiderable part of them during the Reigns of the two laſt Kings of bleſſed Memory (ſome of whom are ſtill living) from this Heterodoxy. And if all Men muſt be guilty of Calviniſm, who hold theſe Opinions concerning Predeſtination, Grace, and Free-will; then the moſt part of the Lutherans (who differ very little from *Calvin* in theſe points) muſt be Calviniſts too. Nor are theſe Points held only by Proteſtants, but many alſo of the Church of *Rome* hold the ſame, as witneſs the *Janſeniſts*, and alſo the Order of the *Dominicans*, who come very near to *Calvin* in the Doctrines of Predeſtination, &c. and are as much oppoſed by the *Jeſuits*, as the *Arminians* are by the *Anti-remonſtrants* in *Holland*. But perhaps the Doctor may make St. *Auguſtin* a Calviniſt too, ſince he is much of the ſame Opinion with the Lord Primat in moſt of theſe Points againſt the Pelagians.

Having now I hope vindicated the Lord Primat from theſe unjuſt Accuſations of his differing from the Church of *England* in matters of Doctrine, I now come to anſwer his Aſperſions upon the Lord Primat in leſſer matters; and that you may ſee how unjuſtly he ſeeks out a Quarrel againſt him, he makes it a crime in him, becauſe thoſe who were aſperſed with the names of *Puritans* made their Addreſſes to him by Letters, or Viſits, and *becauſe he was carreſs'd and feaſted by them where-ever he came*, (as the Doctor will have it) as if the Lord Primat had no other Perfections but his aſſerting thoſe Calvinian Tenents.

Then he goes on to tax the Lord Primat with Inconformity to the Rules and Orders of the Church of *England* in ſeveral particulars: but with how great want of Charity, and with how many malicious Inferences and Reflections, without any juſt grounds, I leave to the impartial Reader who will give himſelf the trouble to peruſe that Pamphlet, many of thoſe paſſages being cull'd here and there out of Dr. *Bernard*'s Treatiſe, entitled, *The late Lord Primat's Judgment, &c.* without ever conſidering what went before, or what followed after; and without taking notice that ſeveral things enjoined in the Canons of the Church of *England*, had no force or obligation in that of *Ireland*, where thoſe Canons were not yet ſubſcribed to, or received: and conſequently ſuch Ceremonies as were by them enjoined, being in themſelves indifferent, as the Church declares, it had been ſingularity in him to have obſerved them there, and much worſe to have impoſed them upon others: for it is truly ſaid of him by Dr. *Bernard*, *That he did not affect ſome Arbitrary Innovations, (not within the compaſs of the Rule and Order of the Book of Common-prayer) and that he did not take upon him to introduce any Rite or Ceremony upon his own Opinion of Decency, till the Church had judged*

it

it ſo. p. 147. What the Lord Primat's behaviour was in *England* in relation to ſome of theſe Ceremonies of leſſer moment, either to the peace or well-being of the Church, the Lord Primat needs no Apology, he having reaſon enough for what he did, if he conformed himſelf no further than the Doctor would have him. But to give one Inſtance for all of the Doctor's want of Charity towards the Lord Primat; *Dr. Bernard* having aſſerted his Conformity to the Diſcipline, Liturgy, and Articles of the Church of *England, --- and that many of thoſe who were called Puritans, received ſuch ſatisfaction from him, as to concur with him in the above-ſaid particulars.* The *Doctor* immediatly makes this Remark: *For this* (ſays he) *might very well be done, and yet the Men remain as unconformable to the Rules of the Church (their Kneeling at the Communion only excepted) as they were before.* Now what other Rules of the Church the *Doctor* means I know not, ſince I always thought that whoever had brought over a Lay-Nonconformiſt to conform to the Service and Orders of the Church, had done a very good work; and I know not when that is done, what is required more to make him a true Son of the Church of *England.* But I ſhall ſay no more on this ungrateful Subject, ſince I doubt not but the Lord Primat's great Eſteem and Reputation is too deep rooted in the hearts of all Good Men, to be at all leſſened by the Doctor's hard Reflections; tho I thought I could do no leſs than vindicate the Memory of ſo pious a Prelate, ſince many ordinary Readers, who were not acquainted with this good Biſhop, or his Writings, may think Dr. *H.* had cauſe thus to find fault with him. So avoiding all invidious Reflections upon the Reverend Doctor, long ſince deceaſed, I ſhall now conclude, heartily wiſhing that whatever he hath written, or publiſhed, had never done any more prejudice to that Church which he undertook to ſerve, than any of thoſe Writings or Opinions of the Lord Primat's, which he ſo much finds fault with.

F I N I S.

A

COLLECTION

Of Three Hundred

LETTERS

Written between the Moſt Reverend Father in GOD,

JAMES USHER,

Late Lord Arch-Biſhop of *ARMAGH*, and moſt of the Eminenteſt Perſons for PIETY and LEARNING in his Time, both in ENGLAND and beyond the SEAS.

Collected and Publiſhed

From Original Copies under their own Hands, by *RICHARD PARR*, D. D. his Lordſhips Chaplain at the Time of his Death, with whom the Care of all his Papers were intruſted by his Lordſhip.

LONDON,

Printed for *NATHANAEL RANEW*, at the King's Arms in St. *Paul's* Church-Yard. MDCLXXXVI.

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LETTERS.

LETTER I.

A Letter from Mr. James Uſher, *afterward Arch-Biſhop of* Armagh, *to Mr.* Richard Stanihurſt *at the* Engliſh *Colledge in* Lovain.

Dear Uncle,

HAving the opportunity of this Meſſenger ſo fitly offered unto me, I make bold to deſire your furtherance in ſome matters that concern my Studies. The principal part of my ſtudy at this time is imployed in peruſing the Writings of the Fathers, and obſerving out of them the Doctrine of the Ancient Church; wherein I find it very neceſſary, that the Reader ſhould be thoroughly informed touching his Authors, what Time they lived, and what Works are truly, what falſely attributed to them; either of which being miſtaken, muſt of force bring great confuſion in this kind of ſtudy. To help Students wherein, *Johannes Molanus*, ſometime Divinity Profeſſor in the Univerſity of *Lovain*, wrote a Book, which he intituled *Bibliotheca Theologica*; giving charge at his death to his Heirs, That they ſhould ſee the Work publiſhed; (as witneſſeth *Poſſevinus* in *Apparatu Sacro*) but they being negligent in diſcharging that Truſt committed unto them, the Book is at laſt fallen into the hands of *Aubertus Miræus*, a Canon of *Antwerp*, as himſelf acknowledgeth in his Edition of *Sigebert*'s Chronicle. If you could procure from him the Copy thereof, (which I ſuppoſe will be no hard matter for you to effect) and with ſome convenient ſpeed impart it unto me, I ſhould take it for a very great argument of your love, and hold my ſelf exceedingly obliged unto you thereby. Beſides my main ſtudies, I have always uſed, as a kind of Recreation, to ſpend ſome time in gathering together the ſcattered Antiquities of our Nation; whereof I doubt not but many Relicks are come into your hands, which I would very willingly hear of. But eſpecially I would intreat you to let me have a Copy of *Philip Flatſebury*'s Chronicle, for hitherto I could never get a ſight of it; as neither of *Cornelius Hibernicus* his Hiſtory, cited by *Hector Boethius*: *Sentleger*'s Collections, alledged by Mr. *Campian*: *Richard Creagh* of the Saints of *Ireland*: *Chriſtopher Pembridg* his Abſtract of the *Iriſh* Chronicles, &c. There is alſo among the Manuſcript Books of the Jeſuites Colledge at *Lovain*, the Life of St. *Patrick*, a Manuſcript, &c. A Manuſcript whereof I have much deſired, both becauſe the Author ſeemeth to be of ſome Antiquity, and likewiſe alledgeth certain Sentences out of St. *Patrick*'s own Writings. If any of our Country men, ſtudious of ſuch matters, will be pleaſed to communicate either that, or any other Antiquities of like nature, I do promiſe that I will take as much pains for him, and make full recompence of courteſie in the ſame kind. Your own Treatiſe of St. *Patrick*'s Life I have; as alſo your *Hebdomada Mariana*. Your *Margarita Mariana*, and other writings

(if there be any) I have much ſought for, but could not as yet get: Thus preſuming upon that natural bond of love which is knit betwixt us, that I ſhall receive ſuch ſatisfaction from you as I expect; with my Mother, your Siſter's moſt kind remembrance, I remain

Your moſt loving Nephew,

James Uſher.

LETTER II.

Jac. Uſſeri *ad* Guil. Eyrium *Epiſtola.*

Guilielmo Eyrio, *in Collegio* Emmanuelis Cantabrigiæ, *Socio,*

QUas ad me dediſti literas, *Eyri* ornatiſſime, eas reddidit mihi jampridem huc ex *Angliâ* reverſus, Frater: Ad quas quòd ſeriùs jam reſpondeam, partim illud in cauſâ fuit quòd Μάλα πολλὰ μεταξὺ ἔρεά τε σκιόεντα θάλασσά τε ἠχήεσσα, partim etiam quòd Livelæanam de authentica Scripturarum editione commentationem priùs expectaverim, quo amplior mihi tribueretur occaſio & gratias agendi, & amplius de quæſtione graviſſimâ inquirendi (quo unâ fideliâ duos dealbarem parietes) profectò me negligentiam inſuper commemorare neceſſe ſit, quam diffiteri non poſſum. Sanè ἐπιθυμίᾳ ἐπιθύμησα cum Livelæo tuo conferre, cum aliis de rebus, tum præcipuè de verſione LXX Interpretibus adſcriptâ; ubi mihi in multis aquam hærere non diffiteor: Promiſit de his nuper rara quædam & inaudita doctiſſimus *Scaliger*, (cujus ego hominis multiplicem eruditionem admirari ſoleo) ut & de *Maſoritarum* obſervationibus, à quibus, poſt *Hieronymi* tempora, puncta Hebræorum & accentus inventos, confirmatur.

Sed ludet ibi profectò operam, ſi quid ego augurari poſſum. Ludat *Scaligeri* Critica in *Virgiliano Culice*; ludat, (inquam) nam luſiſſe oſtendunt crebræ illæ trajectiones, quas ille nulli opinor hominum unquam probaverit. Et ludente autore, ludat etiam Interpres. Luſit *Virgilius* Culice, (*Luſimus Octavi*) luſit etiam in emendando Culice *Scaliger*. Et hujuſmodi nugis ludat ille quantum volet: Non in eo poſitæ ſunt fortunæ Græciæ. Sed in ſeriis & maximi momenti rebus pium & modeſtum pectus deſideraverim. Tuum erit (doctiſſ. *Eyri*) & tui ſimillium, quibus ad arcana literaturæ Hebraicæ datus eſt aditus, ſuccreſcenti huic malo ire obviam, & curare ne quid inde detrimenti Reſp. Chriſtiana capiat. Hæc in noſtros fabricata eſt machina muros; aut aliquis latet error.

Ad nos quod attinet, qui ſacris illis vix dum initiati ſumus; congeſſimus et nos ex Hieronymo & Scriptis Hebræorum obſervationes; ſed Talmudicorum librorum ope deſtituti, quod voluimus perficere, nondum potuimus. Illud certè mihi perſuaſiſſimum ipſum Maſoreth longè antè Hieronymi tempora extitiſſe.

Illud velim ſcire quomodo in Baba Bothra, in Hiſtoria de Joabo magiſtrum ſuum occidente, diſtinguunt וַיִּכֹּל & וַיִּכֹּל, an per puncta vocalia, an aliter. Et in Maſſecheth חֲגִיגָה Perek א. et quid intelligit *Arias Montanus*, cum dicit *Joſephum* punctorum meminiſſe.

Laſciviunt critici, quorum petulantia comprimenda; niſi non ſit veriſimile, non ego credulus illis.

——*Cur*

——*Cur dextræ jungere dextram*
Non datur, ac veras audire & reddere voces? Æn. 1.

Nec vidiſſe ſemel ſatis eſt: juvatuſq; morari;
Et conferre gradum, & veniendi diſcere cauſas. Æn. 6.

——*Nequeunt expleri corda tuendo.* Æn. 8.

Spondeo digna tuis ingentibus omnia cœptis.
——Nec partum gratia talem
Parva manet.—— Æn. 9.

Omnia magna de te ſpem nobis conciliaſti.

Ὁσότατος

Dublin. 12 *Kal. Januar.* 1607.

Jac. Uſſerius.

LETTER III.

Guiliel. Eyrii *ad* Uſſerium *Epiſtola.*

Spectatiſſimo Viro ac Amico ſuo ſingulari, M. Jacobo Uſſerio *Theologiæ Profeſſori apud* Dublinienſes *in* Hyberniâ, S.

QUOD Hieronymus in Epiſtolâ quâdam ad Paulinum Presbyterum ſcripſit, nempè literas ejus à principio probatæ jam fidei fidem & veteris Amicitiæ nova prætuliſſe Argumenta, idem de tuis (ornatiſſime humaniſſiméque Uſſeri) quas ad me 12 Kalendas Januarii dediſti literis, verè dicere poſſum. Vera eſt enim hæc neceſſitudo noſtra & ſatis antiqua, *quam* (ut ſanctiſſimi Patris verbis utar) *non utilitas rei familiaris, non præſentia tantùm corporum, non ſubdola & palpans adulatio, ſed Dei timor & divinarum Scripturarum ſtudia conciliant.* Hanc tu præclarè novis officiis reapſe coluiſti, Guilielmus tuus votis & affectu tantùm.

Quod autem tam diu jam conticuêre literæ meæ, in cauſâ non fuit veternus aliquis, nec oblivio ſingularis erga me tuæ humanitatis, quam nec loci diſtantia, aut μάλα πολλὰ μεταξὺ ἔρεά τε σκιόεντα, &c. obſcurare nec temporis diuturnitas è tabulis memoriæ meæ obliturare poteſt; ſed quotidiana exſpectatio Liveleanæ commentationis de authenticâ Scripturarum editione, quam tibi jam anteâ pollicitus eram. Hanc fruſtrà adhuc expectavimus; licèt jampridem conſilio Roſſenſis Epiſcopi tradita fuerit cuidam viro docto, unà cum Chronologiâ Latinâ, ut publici juris fiant. Ambas quamprimùm lucem aſpexerint, volente Deo, ad te mittam. Chronologicus ille tractatus (credo) propediem prodibit: alterum quod attinet, ſi non editus fuerit (quod non multùm deſiderarem, niſi quædam cautiùs, quædam verò pleniùs ſcripta fuiſſent) non dubito quin poſt menſes aliquot, copiam ejus mihi denuò hæredes Livelæi facient; atque tum poſtea in tuam gratiam exſcribendum curabo.

Intereà verò loci, agnoſco me valdè obæratum eſſe & tibi & doctiſſimo juveni Fratri tuo Ambroſio, qui peritiſſimâ manu ſuâ, quædam in meum uſum ex Alcorano Arabicè exſcripſit. Tibi verò (clariſſime Jacobe) meipſum debeo, qui non ſolùm ſuaviſſimis tuis literis animum meum erexiſti, ſed etiam Arabicæ Grammaticæ mihi copiam feciſti. Nondum potui, Poſtelli auxilio, Nebien-

ſis Pſalterii ſuperare difficultatem, neque ſanè operæ pretium eſt. Video enim Arabicam illam Pſalmorum verſionem non Hebraicam veritatem, ſed ubique (ni fallor) vel Græcam vel (quæ plerumque eôdem redit) vulgatam Latinam tranſlationem expreſſiſſe. Amiſimus Judæum, olim præceptorem meum, cujus gratiâ in animo mihi fuit hoc ſtudium ſuſcepiſſe; quia ſpecula aliqua affulſerat, qualemcunque hujus linguæ ſcientiam in Academiâ noſtrâ hâc ratione, locum aliquem habere potuiſſe. Non ſum ἀφροβιβλομανὴς (ut Clenardus olim:) ſed Arabicari parumper, & primoribus tantùm labris Arabiciſmum deguſtare volui, ut in aliis quibuſdam rectiùs judicare poſſem.

Nam in animo mihi fuit jampridem, quorundam hortatu & conſilio, quædam de authenticâ ſcripturarum editione déque punctorum, vocalium & accentuum Hebraicorum antiquitate & ratione penitiùs (quàm hactenùs) rimari; & fontium puritatem integritatémque à Librariorum incuriâ & Criticorum quorundam conjecturis vindicare: ob eámque cauſam limatiſſimum tuum judicium in nonnullis libentiſſimè cognoſcerem, quorum te (doctiſſime Uſſeri) callentiſſimum eſſe, omnes qui te nôrunt teſtari poſſunt.

Verùm ne longiore hujuſce rei explicatione, aliud quiddam quod mihi jam in animo occurrit, excidat planè è memoriâ, illud priùs expediam. Degit hîc apud nos (uti nôſti) * Antonius Martinus; quem & tute ſatis nôſti, ego verò in cute novi. Veſtras eſt natione & affectu ſuo: & noſter foret non tantùm affectu & votis noſtris, æquè ac merito ſuo, ſed etiam loco, nempe in albo ſociorum, ſi natione noſtras eſſet. Quorſum hæc? Dicam pauciſſimis. Quoniam Martinus hic meus (nam ſic revera eſt, curâ, & pro more noſtro, tutelâ quâdam) noſter eſſe nequit; gratularer ſanè plurimum ipſimet & vobis ſi veſter eſſe poſſet, locúmque ſocii in Collegio patrio capeſſeret. Certè quorundam ſermone nuper accepi, quoſdam propediem aſciſcendos & cooptandos eſſe in album ſociorum Collegii Dublinienſis: ſcio etiam vos in votis habere, probos & literatos in ſeminario veſtro collocare, qui ſtrenuam operam vel in artibus docendis, ínque juventute erudiendâ, vel in meſſe Domini in agris Hybernicis colligendâ, tandem ponant, & vel ſint vel fiant idonei ut hoc faciant. Illud conſultiſſimum eſt. Nam ſi habeatis in ſcholâ veſtrâ qui cum laude & fructu juventutem veſtram in Philoſophiâ & politiori literaturâ inſtituant, (quales & habuiſſe, ac etiamnum vos habere ſat ſcio) tandem fiet (annuente Deo) ut intra fines Hiberniæ generoſa juventus contineatur, neque extra Athenas veſtras Romæ aut alibi inſtituantur. Talis futurus eſt (ſpero) Martinus noſter: quippe qui is eſt, qualis alii plerique videri tantùm volunt, & in humaniori literaturâ, & vitæ integritate: germaniſſimus certè Nathaneel, ſine fraude. Hæc divinæ providentiæ & veſtræ prudentiæ relinquenda cenſeo, & ad rem propoſitam accedo.

* *Qui mihi ad ſedem Armachanam tranſlato, anno 1625. in Midenſi Epiſcopatu ſucceſſit, & anno 1650. mortem obiit.*

Atque ut intelligat Reverentia tua, me operam daturum, ut tibi gratus ſim, ſpero me brevi confecturum Indicem ſive Catalogum variarum lectionum in utroque Inſtrumento, unâ cum earundem cenſurâ, quem ad te tranſmittam; ut tibi ſaltem occaſionem aliquam hæc eadem penitiùs rimandi, & lucem veritatis aliis præbendi dare poſſim. Scio enim te multa in adverſariis tuis ad hanc rem pertinentia habere, quæ occaſione oblatâ, in uſum Eccleſiæ proferas: mihi ſatis fuerit anſam doctioribus præbere. Quid enim amplius tenuitas mea in hoc genere præſtare poteſt, cui non conceditur per ſtatuta Collegii noſtri in gremio indulgentiſſimæ matris Academiæ, ultra biennium aut triennium manere, atque intereà loci oportet in aliis potiſſimum temporis partem conſumere? Tuum erit potiùs (doctiſſime Jacobe) qui commodius antiquitates indagare, Spartam hanc exornare. Verùm ut intelligas, quid à me expectes, & quâ ratione tute poſtea rem ipſam expedias, en tibi methodum eorum quæ parare occœpi! & quidem opus ipſum in privatum uſum brevi (juvante Domino) abſolvam. Appellari poteſt סיג התורה, *ſeles legis*, ſive Maſſoreth, vel (ut alii legunt) Maſorah, ad puri-

puritatem fontium ſive ἀδιαφθορίαν S S. contextus ſcripturarum conſervandam, & conſequenter ad ejuſdem αὐθεντίαν declarandam adhibita, & 2. libris comprehenſa, quorum

1. Prior, Prolegomena generalia continebit.

2. Alter, Indicem variarum lectionum, in totâ Scripturâ.

Primi libri præcipuam materiem (poſt ſtatum controverſiæ de authenticâ Scripturarum editione & fontium puritate) ſex propoſitionibus, quas firmiſſimis rationibus confirmare poſſim, ſi dextrè intelligantur, complexus ſum.

Iª *Propoſitio*: Illa tantùm Scripturarum editio eſt authentica quæ divinitùs inſpirata fuit, & à Prophetis atque Apoſtolis conſcripta.

IIª *Propoſitio*: Illa ipſa ſcriptura prophetica quæ primitùs conſcripta fuerit etiamnum pura & integra conſervatur in Eccleſiâ.

IIIª *Propoſitio*: Hebraica veteris Inſtrumenti ſcriptura iiſdem vocalium & accentuum notis, quibus hodiè utimur, antiquitùs tradita.

IVª *Propoſitio*: Græca novi Teſtamenti ſcriptura (quæ divinitùs inſpirata fuerit) adhuc integra & pura manet in Eccleſiâ.

Vª *Propoſitio*: Græca veteris Inſtrumenti tranſlatio, nec divinitùs inſpirata, nec pura & integrà.

VIª *Propoſitio*: Vulgata Latina Bibliorum editio, nec fida nec authentica, nedum divinitùs conſcripta.

Appendix Lib. I.

IN Appendice, Paralipomena ſive prætermiſſa in Prolegomenis quædam ſubjicientur, ad præſens negotium facientia, ſed in propoſitionibus commodè tractari non poſſunt.

1. De characterum Hebraicorum qui hodie in uſu ſunt, origine & antiquitate. Hæc diſquiſitio neceſſaria videtur, ad defenſionem integritatis Scripturæ, propter novam opinionem illuſtriſſimi viri Joſephi Scaligeri: qui in animadverſ. in Euſeb. Chron. ad locum Euſebiani num. 1617. *Literæ*, (inquit) *quibus hodie Judæi ſacros libros & omnia acta ſua conſcribunt, nuperæ ac novitiæ ſunt, ex Syriacis depravatæ, illæ autem ex Samaritanis, &c. Vide locum.* Hâc de re variæ ſunt aliorum opiniones, ut Poſtelli libello de Phœnicum literis, Waſeri lib. de antiquis numis Hebr. &c. & aliorum: quas hic ventilandas ſuſcepi, etſi fateor in quibuſdam quæ caput rei non attingunt aquam mihi hærere. Verùm Scaligeri opinionem apertè falſâm eſſe probari poteſt ex metis.

Nam 1° probatur, modernas literas non eſſe nuperas, &c. & Samaritanas in Biblico uſu ſemper non fuiſſe antiquitùs, quia non Samaritanæ ſed Judaicæ in uſu fuerunt Chriſti humiliati tempore: ut conſtare mihi videtur ex Matth. 5. 18. Luc. 16. 17. & locis id genus aliis, ubi Chriſtus docet, Ne minimam quidem particulam legis perituram; nempe ut (omnes fatentur) ſaltem quoad ſenſum & doctrinam, alluſione factâ ad minimam literulam Hebraici contextus, nempe joth, quæ facilè omnium literarum minima eſt in Hebr. Alphabeto, ſed in Samaritano potiùs maxima (Heb. י. Samar. מ.) Quod ſi ante Chriſti humiliati tempus, noſtræ literæ fuerint, tum neque nuperæ ſunt & novitiæ, neque ex Syriacis depravatæ. Nam Syriacæ ſive Maroniticæ introductæ fuerint à Chriſtianis naſcentis Eccleſiæ, ne quid cum Nazaræis & Hebionitis (quorum hæreſin execrabantur) haberent commune; ut docet doctiſſ. vir Guido Fabricius Boderianus in Epiſtola ad Dictionar. Syro-Chald.

2° Idem conſtat ex omnibus illis ſcripturæ locis (qui benè multi ſunt) in quibus veteres Interpretes LXX, & alii antiquiſſimi hallucinati ſunt & decepti literarum ſimilitudine, ut ב & כ. ו & ז, ח & ה, נ & ן, ר & ך, ך & ר, ם & ס. Job. 21. 3. ברוך,

כדיך, Græcè legitur בריך, εὐλογημένος, & id genus ſexcenta quæ ex Indice noſtro obſervari poſſunt. Nulla autem talis eſt earundem literarum vicinitas juxta Samaritanum alphabetum. Vide Poſtelli vel Scaligeri ipſius Alphabetum Samaritanum locis citatis.

3° Multa alia id ipſum docent, quæ non opus eſt hîc repetere. Nempe figuræ Hebraicæ literarum quæ hodiè in uſu ſunt, ſimpliciſſimæ: ex quibus etiam, (ut Poſtellus probat, & res ipſa docet) nimirum ex currente earum formâ, Syriacæ & Arabicæ literæ ortum habent. Item ἔτυμα ſive notationes nominum quæ Hebraicis potiùs quam Samaritanis characteribus conveniunt. Quâ de re conſulendi ſunt Grammatici. Miror quid Scaligero in mentem veniebat. Sed miſſa hæc facio, & reliqua quæ communiter contra hanc Scaligerianam & aliorum opinionem dici poſſunt.

II. De Maſoriticis & Rabbinicis notis in Bibliis Hebraicis: de 28 Perigmoth, déque librorum & capitum variis diſtinctionibus; & id genus aliis, & quid illis tribuendum ſit. Neque hîc multis opus eſt, quia in confirmatione 2æ propoſitionis noſtræ, in reſponſione ad objectiones contra Hebraici fontis puritatem, fuſiùs diximus, quod ſatis eſſe videatur, donec ad particularium locorum cenſuram in Indice noſtro deveniamus.

1. De 18 locis qui vulgò appellantur, תיקון סופרים, & à quibuſdam contra puritatem Hebraicæ Scripturæ & fidem Judæorum objiciuntur.
2. De 4. locis qui vulgò appellantur, עטור סופרים, objicitur etiam.
3. De 848 locis, קְרִי וּכְתִיב, objectis, &c. ubi deſcripſi ea ex Talmude & Eliæ Maſſoreth hammaſſoreth: quæ tu (doctiſſime Uſſeri) à me in tuam gratiam deſcribenda petis.
4. De varietatibus inter Orientales & Occidentales, item inter filios Aſer & Nephtali.
5. De locis quibuſdam Veteris Inſtrumenti, in quibus corruptelæ objiciuntur ex rei grammaticæ ratione.
6. De locis (in genere) tam Veteris quàm Novi Teſtamenti, in quibus, ἀναλογίᾳ obſervantur, atque ex collatione locorum parallelorum corruptionis arguuntur.

III. De Chaldaicâ paraphraſi, déque Arabicâ & Syriacâ, necnon de aliis Veterum & Neotericorum verſionibus, quarum in propoſitionibus non fit mentio, & quid illis tribuendum ſit.

IV. De caſtigatiſſimis Bibliorum Hebr. Veteris Inſtrumenti, & Græc. Novi Teſtamenti exemplaribus,

His generalibus propoſitis ac enucleatis, facilè erit judicium de ſingulis variarum lectionum locis: neque opus erit in Indice ſive Catalogo noſtro ſubſequente multa dicere, quæ alioquin ſæpiſſimè & ferè ubique repetere oporteret.

Secundi libri Argumentum.

Index & collatio Variarum lectionum per ſingulos Scripturæ Libros & Librorum Capita, unâ cum earundem cenſurâ, juxta ordinem particularium locorum; præſertim ubi fontium puritas quibuſdam ſuſpecta videtur vel incuriâ librariorum aut Criticorum temeritate periculum ſit ne corrumpatur.

Hujus

Hujus Specimen, ex collectaneis noſtris depromptum, hic ſubjiciam.

Collatio variarum Lectionum in Pſalmis.

Significationes notularum quibus ſæpiuſculè in hac parte Indicis noſtri uſi ſumus.

Qu. leg. } *h. e.* QUibuſdam legitur ſicuti primo in loco habetur: alitèr
Al. rect. } verò rectiùs ſicuti poſtea ſubjicitur.

I. } Indicant κριτηρια, quorum ope Judicandum eſt, ex poſitis jam ante
II. } propoſitionum fundamentis, de genuinâ Lectione in ſingulis locis:
III. } nam ad 3ª capita revocari poſſunt.

I. Codices ſive Exemplaria primævi Contextus, tum Manuſcripta, tum typis Excuſa.

II. Interpretum Verſiones & Commentationes, tum veterum tum recentiorum.

III. Rationes ex verbis ipſis lociq; circumſtantiis, necnon ex aliorum locorum Collatione, fideiq; Analogia.

Quod ſi lectio aliqua ex his tribus alicujus auctoritate deſtituatur, tum ſic notatur, I———o II———o

Om. Cod.----*i.* Omnes Codices vel omnia Exemplaria noſtra, tàm Manuſcripta, quàm Typographica.

Exempl. Maſſ.----*i.* Exemplaria juxta Maſoreth Judæorum excuſa, præſertim ſi Voculæ aut Verbis, de quibus controvertitur, nota Maſoretica apponatur.

MS. T. ----- Manuſcriptum Pſalmorum Exemplar in Bibliotheca Collegii Trinitatis *Cantabrigiæ.*

MS. C. ----- Manuſcriptum Exemplar in Bibl. Coll. Gonevelli & Caii *Cantabrig. MS. T. & C.* notat utrumque.

Bom. 1 2 3 } *edit.*--- Codices Bibl. Hebr. à Dan. Bombergo Venetiis editi, tum ſeorſim variis formis & temporibus, tum etiam cum Rabbinorum commentariis, necnon cum Maſora minori & majori in duabus poſterioribus Editionibus emendatiſſimis, quas ubiq; ferè comprobavimus in Pſalterio.

Pl. 16° 8° 4° *fol.* } ------ Codices Bibl. Hebr. à Ch. Plantino, variis formis & temporibus, Antwerpiæ excuſi,------præſertim acuratiſſima Editio illa ab Aria Montano & aliis doctiſſimis viris elaborata, quam hac nota [*Bibl. Reg.*] indicavimus.

Comp. ———Codices Hebr. juxta Complutenſem Editionem.

Steph.———Biblia Hebræa in 4° cum com. Rab. In 12 Pro. minor. & in 16° elegantiſſimis characteribus, Pariſiis, per *Rob. Stephanum.*

Int. V. & N. vulg. edit.------ Interpretes Veteres & Neoterici, qui vulgatam Editionem Græcam vel Latinam in verſionibus aut commentationibus ſuis ſequuti ſunt. Huc ſpectat Arabica Tralatio Pſalmorum in Juſtiniani Nebienſis octaplo Pſalterio, quam ſæpè conſuluimus.

Int. V. & N. Heb. Ver.----- Interpretes Veteres & Recentiores, qui Hebraicam veritatem ſequuti ſunt. Hoc nomine complector etiam Rabbinicos Scr. Interpretes, item Lexicographos, & alios qui vel Concordantiis aut Scholiis ſuis lectionem aliquam in locis controverſis comprobarunt.

Variarum

Variarum Lectionum in Pſal. Hebr. Obſervatio & Cenſura.

Pſal. 2. 7. Qu. leg. אֲסַפְּרָה אֶל חֹק] ut vocula, אֶל ſit cum Tſeri, atque ut clauſula hæc referatur ad præcedentem verſum.

I. Legitur. אֵל in margine 1ª Edit. Bom. cum Rab. Com. & 2ª Edit. cum Rab. Scholiis.

II. Græc. Schol. Ἀναγγέλων ἰσχυρὸν ἀκριβασμὸν.

6ª Edit. Καταγγέλων εἰς θεὸν διαθήκην.

Theod. ἰσχυρὸν πρόσταγμα.

Vul. lat. *prædicans præceptum ejus.*] *Narrabo proprie, ut narrem Dei Statutum & decretum (inquit* Genebrardus) *Ubi obſerva* אל *poſſe eſſe Nomen Dei, ut à Maſoretis notatum ſit perverſe per Seghol loco Tſeri. Vel ſi ſit præpoſitio Latine vacare, narrabo Præceptum* [*ejus*] *h. e. ut narrem Præceptum ejus, ſum conſtitutus Rex ab ipſo.* Hæc ille.

Al. rect. אֲסַפְּרָה אֶל חֹק] ut אֶל ſit cum Seghol, atque ut clauſula hæc non referatur ad præcedentem verſum, ſed initium ſit ſequentis.

I. Om. Exempl. noſtra, tàm M S. quàm Typograph.

Quòd autem in Margine 1ª Edit. Bom. cum פּ Rab. & 2ª in minori forma abſque Scholiis leg. אֵל cum Tſeri, nihil valere debet, tum quia verborum ratio, & verſuum diviſio in omnibus etiam non punctatis exemplaribus repugnant, tum etiam quia (ut *Elias Lev.* monet in 3ª præfat. Maſ. Hammaſ. cautè agendum eſt in illis Bibliis Venetianis. *Non reſpiciat* (inquit) *lector Verba quæ in margine falſò ſunt poſita de lectionum varietate*, &c. *Qui enim concordantias illas adjecit indoctus fuit, nec fuit Judæus, nec quippiam novit in Maſoreth, nec habuit delectum in oblatis exemplaribus*, &c.

Vide Baſil. edit. Heb. pag. 54. שלא נמצא &c.

II. *Int Om. V. & N.* quibus propoſitum fuit Hebraicam veritatem exprimere noſtram lectionem comprobarunt: nempe Chald. Hieron. Rab. Sunt Jar. Ab. Ez. D. Kimqui, Juſtinianus, Cajetanus, Montanus, & Lexicographi, etiam omnes Rab. Mord. Nathan in Concordantiis.

Neque verò Lat. vulg. Interpres (qui Græcum ſequutus eſt) nec Interpretes quibus propoſitum fuit Latinam aut Græcam vulgatam explicare (Hebræum autem contextum vel non omnino aut negligentiùs conſuluerunt) noſtræ Lectioni refragantur.

Græc. vulg. διαγγέλων τὸ πρόσταγμα Κυρίε, Κύριος εἶπε, &c. Sic non aliorſim legiſſe videatur quàm in Hebræis habetur. Nam τὸ πρόσταγμα recte explicat אֶל חֹק & [κυρίε] propter ſenſus evidentiam adjicitur.

Hinc. vulg. lat. *Prædicans præceptum ejus.* Quod librarii non inſpectis Hebræorum pauſis præcedenti verſui non rectè addiderunt; ſenſu quidem non incommodo, quem Ambroſius, Auguſtinus, Theodoretus, Haymo, Euthymius, & alii expreſſerunt. Scholiaſtes etiam Theod. & 6. Editio ſupra citat. ſenſum potiùs quam verba reddiderunt. Janſenius utramque Lectionem exponit, neutram rejicit.

III. Senſus eſt aptior & verbis convenientior juxta Hebraicam verſuum diviſionem & punctationem אֶל per Segol, ut ſignificet *juxta*, vel ſit idem quod אֵצֶל: Quòd ſi per Tſeri legeretur אֵל nullo modo, hoc in loco [Dei vel ἰσχυρὸν] ſonaret, ut patet ex ordine verborum, nam tum legendum eſſet חֹק אֵל non אֵל חֹק: futilis autem videtur conjectura Druſii Queſt. lib. 2 q. 32 collat. cum obſerv. lib. 5. cap. 15. ubi aſſerit interpretem Chald. LXX. & Hieron. legiſſe אֵל & tranſtuliſſe, *Annunciabo Dei præceptum*; poſtea autem mutatam eſſe lectionem propter ordinem verborum; præterea juxta Latini vulgati Interpretis diſtinctionem Accentuum Hebraicorum ratio planè negligitur, nec commodior ſenſus exprimitur. Quid ſit autem tribuendum punctis & accentibus Bibliis nos in prolegomenis oſtendimus.

Pſal. 2.

Pſal. 2. 9. Qu. leg. קִרְעֵם] à רָעָה, quod ſignificat [*paſcere*] propriè: ſumitur autem figuratè pro [*regere*] ſicut & Græcis ποιμαίνειν.

I. ——————————o.

II. Græ. ποιμανεῖς αὐτὰς Vulg. lat. *reges eos.* Hanc etiam lect. ſequ. Int. V. & N. Vulg. Edit.

III. Apoc. 2. 27. & 19. 15. leg. ποιμανεῖ.

Al. rect. קִרְעֵם] à רעע quod idem ſignificat cum רצץ h. e. *confringere, conterere.*

I. Om. Cod. MS. T. & C. & Typ. & in Maſs. exempl. cum nota Maſoritica לי יחט

II. Int. V. & N. Hebr. Ver. Aqu. προσρήξεις.

Chald. תְּקַבְּרִנֵּם, *confringes eos*: Et ſic Rab. Ab. Ez. R. Da. Kim. Hieron. *franges eos.* Eandemque lect. comprobarunt Juſtin. Mon. Vat. & Rab. Mor. Na. in Concord. &c.

Arab. تَرعَدُهم] ambiguum eſt ex defectu punctorum vocalium in Neb. Edit.

III. Hanc lectionem confirmat, poſterius membrum verſiculi. Nihil enim tritius eſt in Scripturis, præſertim in libris metricis & poeticis, ejuſdem ſenſus reputatione, juxta Rabbinorum obſervationem עִנְיָן אַחַר בְּמִלּוֹק שׁוֹנוֹק.

Apocalypſeως autem 2° cap. ver. 27. non citatur iſte locus Pſalmis, ſed vel recitatur ſenſus tantum juxta vulgatam & in vulgus notam Græcorum interpretationem, vel potius juxta frequentiſſimum Spiritûs Sancti in Scriptura loquentis morem, aliqua fit loci hujuſce paralleli in verbis, ſenſu manente, immutatio. Quâ re non animadverſâ, & obſervatâ, quidam non dubitarunt (ut opinor) in naſcente Eccleſia Chriſtiana, hunc & ſimiles locos Græcæ vulgatæ verſionis Novi Teſtamenti locis parallelis conformare, in quibus forſan olim aliter legebatur.

Sexcenta hujuſce rei exemp. ſuppetunt ex Indice hoc noſtro.

Vide *Pſal.* 19. 5. ubi קָוָּם] Linea vel delineatio eorum, leg. Græ. φθόγγος αὐλῶν: quia ſic leg. *Rom.* 10. 18. Sed de his fuſius in confirmatione 5æ propoſitionis libri primi. Variationes autem ſive diſcrepantias hujuſmodi tritas eſſe & frequentes in locis parallelis conſtat ex collatione, non ſolum Veteris Inſtr. cum Novo, ſed etiam alterutrius cum ejuſdem aliis locis, ubi idem ſenſus habetur. Confer *Pſal.* 18. cum 2 *Sam.* cap. 22. ubi idem Pſalmus verbis pulchre immutatis recitatur. e. g. *Sam.* וַיֵּרֶק *Pſal.* וַיֵּט *Sam.* &c. lege totum Pſalmum & confer. Sic 2 *Sam.* 7. 7. שִׁבְטֵי ——1 *Chron.* 17. 6. שֹׁפְטֵי 1 *Reg.* 7. 24. מקפים —— 2 *Chron.* 4. 3. בקרום. Et alia id genus ſexcenta.

Deniq; etiamſi concederetur קרעם rectè verti hoc in loco [*paſces eos*] inde tamen non ſequitur legendum eſſe קִרְעֵם & non קָרְעֵם quia in Poët. קָרְעָה duci poteſt à רעה *paſcere*, ſicut קָרְיָה à ורה & ſimilia, quæ videre eſt in Ezraidis & Camii Grammatica. Vide *Micæ* 7. 14. ubi verbum רעה in ſignificatione paſcendi cum בשבט quemadmodum & defendi poteſt hoc in loco, potius quam lectio Maſoritica ſit rejicienda.

Pſal. 2. 12. Qu. leg. נַשְּׁקוּ בַר: Al. rect. בַּר] Verum ἄλις τοσῶν, Exempli ac Speciminis ergo reliqua in Pſalterio & cæteris Scripturæ libris, hac ratione (בּ׳ה) conficiam.

Appendix Lib. II.

IN Appendice, quædam Paralipomena, ad Indicem noſtrum pertinentia, ſunt adjicienda.

1. Tabulæ varietatum inter Orientales & Occidentales Judæos, atque inter כני אשר ובני נפתלי, quæ in calce 1æ & 2æ editionum Bibliorum Bombergianorum habentur.

2. Tabulæ קרי וכתיב. & לא וחס.

3. Conſectaria nonnulla, unâ cum ſummâ totius cauſæ quam in manibus habemus. *viz.*

1. Lectio alicujus loci veteris vel Novi Teſtamenti quæ comprobatur conſenſu & conſpiratione omnium exemplarium quæ inveniri poſſunt, non eſt rejicienda propter ἐναντιοφανὲς quod difficulter conciliari poteſt, nedum propter interpretum quorundam auctoritatem qui aliter legiſſe videantur; donec exemplar aliquod fide dignum aliam lectionem exhibeat: niſi circumſtantia loci, aut analogia fidei neceſſariò poſtulet.

Hoc patet ex iis quæ dicenda ſunt lib. 1. in Prolegomenis, præſertim in confirmatione 2æ, 4æ, 5æ, & 6æ Propoſitionum.

2. Lectio alicujus loci veteris Inſtrumenti quæ comprobatur fide Maſoriticorum & emendatiſſimorum exemplarium, licèt in aliis aliter habeatur, cæteris paribus, eſt præferenda.

Hujus ratio petenda eſt ex iis quæ in Prolegomenis diximus de Maſoræ ratione & fide, necnon ex iis, quæ docentur in 2a & 4a appendice libri primi.

3. Lectio alicujus loci Veteris vel Novi Teſtamenti, quæ comprobatur auctoritate Interpretum qui de induſtriâ fontes ſequuti ſunt, h. e. Hebraicam & Græcam veritatem, verſione aut commentatione ſuâ illuſtrârunt, cæteris paribus, potior eſt illâ quæ nititur fide, vel potiùs hallucinatione Interpretum qui rivulos conſectati, & Græcam ſive vulgatam Latinam editionem interpretati ſunt.

Hujus veritas patet ex 5a & 6a Propoſitione libri primi, atque ex 3a ejuſdem appendice.

4. Lectio alicujus loci Novi Teſtamenti quæ comprobari poteſt auctoritate & fide vetuſtiorum & correctiorum exemplarium, licèt forſan pauciora ſint, cæteris paribus, eſt præferenda. Vide 4am appendicem lib. 1.

Huic nemo non ſuffragabitur, qui novit quid tribuendum ſit aliquam multis Codicibus, præſertim noviter editis, qui in vulgus ſpargunt errores & multiplicant σφάλματα γραφικὰ unius qui primò lapſus eſt incuriâ vel inſcitiâ. Verùm errantium multitudo (ut in re aliâ dixit Hieronymus, ni fallor) non debet patrocinari errori.

Lectiones autem omnes quas in Catalogo noſtro defendimus, comprobantur vel conſenſu omnium exemplarium & Interpretum qui primævam Scripturæ editionem ſequuti ſunt, nullâ ratione repugnante, vel ſaltem fide emendatiſſimorum codicum, ac præterea, quorundam doctiſſimorum interpretum calculo, ratione etiam ex verbis ipſis vel ex aliis locis petitâ, exigente.

Hoc patet ex ſingularium locorum inſpectione in Indice noſtro variarum lectionum.

Ergo lectiones quas ſequuti ſumus, & cenſurâ noſtrâ comprobavimus, ſunt veræ & germanæ.

Rurſus,

Illa tantum Scripturarum editio, & lectio in ſingulis locis eſt authentica, quæ Στοιχηδὸν, primitùs conſcripta fuerit, juxta primam Propoſitionem primi libri.

At

At Hebraica tantùm Veteris Inſtrumenti integrè etiamnum conſervata in Eccleſiâ (juxta 2am Propoſitionem) idque punctata (juxta 3am.) Novi verò Teſtamenti Græca editio, integrè etiam adhuc conſervata (juxta 4am Propoſitionem) atque utraque juxta lectiones quæ in Indice noſtro comprobantur, divinâ inſpiratione primitus conſcripta fuerit, ut ex Prolegomenis & Indice patet: non autem Græca Veteris Inſtrumenti, nec Latina Vulgata Novi, quæ nec fidæ nec puræ ſunt, juxta 5am & 6am Propoſitiones, nec denique cujuſcunque limæ Verſiones noſtræ ſunt Θεοπνεύστως conſcriptæ, ut patet ex 3a appendice libri primi.

Ergo, *Sola Hebraica Veteris Inſtrumenti editio, ſicut Græca Novi, authentica eſt & pura.*

Vides methodum quam mihi propoſui. In animo etiam fuit, difficultates quaſdam tibi (doctiſſime vir) propoſuiſſe, in quibus exactiſſimum tuum judicium cognoſcerem. Sed ſentio me jam modum epiſtolæ exceſſiſſe, & vereor ne interpellem te nimis nugis meis à gravioribus negotiis. Ignoſcas quæſo Guilielmo tuo, qui prolixè & cordatè potiùs quam eleganter & ſuaviter te compellare maluit.

Nactus jam tandem Tabellarii opportunitatem; remiſi ad te, manu fidâ ejuſdem, Poſtelli Grammaticam, unâ cum libello altero, quem tibi benevolentiæ ergô dicavi; majorem daturus, ſi Anglia noſtra aliquid librorum non-vulgarium ad antiquitatem eruendam ſuppeditaret.

Nondum aliquid efficere potui in Arabicis, quod dignum ſit operâ: forſan ſi Chriſtmanno muto Magiſtro, aut Bedwello Londinenſi vel potiùs Ambroſio tuo Dublinienſi vivâ voce præceptore uti liceret, aliquid efficerem. Sed non licet. Velit, jubeat clementiſſimus pater qui in cœlis eſt, ut Eccleſiæ ſuæ pomœria dilatet, noſtras Eccleſias in verâ pace conſervet, tibíque (frater doctiſſime) & tuis omnibus in Chriſto benedicat. Vale: è Muſæo in Collegio Emmanuelis Cantabrigiæ, 9° Kalendas Aprilis juxta veteres Faſtos, & anno Domini 1607, juxta computum Eccleſiæ Anglicanæ.

Tuus in communi fide, ac Miniſterio

Evangelii, frater Amantiſſimus,

GUIL. EYRE.

LETTER IV.

A Letter from Mr. H. Briggs *to Mr.* James Uſher, *afterward Arch-Biſhop of* Armagh,

Salutem in Chriſto.

Good Mr. Uſher,

PArdon me, I pray you, that I have not written unto you of late, nor gotten the Book, you gave me, printed, (for now I cannot think it yours.) I received your Letter the other day, and did the ſame day twice ſeek Mr. *Rimay*, and your Books mentioned in the end of your Letter; of all which *Abraham* could get none ſave one Catalogue of the laſt Mart, which I have ſent you within a Book of the Shires of *England*, *Ireland* and *Scotland*, which

at length I ſend to Mr. *D. Chaloner*, to whom I pray you commend me very kindly, with many thanks and excuſes for my long deferring my promiſe. *Abraham* hath taken all the names of your Books, and promiſeth to get them for you at the next Mart. I was likewiſe with Mr. *Crawſhaw* (he hath not gotten, nor cannot find *Confeſ. Ambroſianam*) of whom I have now received your Book again, becauſe he ſaith it is impoſſible to get it printed here without the Author's name, or without their *Index Expurgatorius*, if any thing in it do ſound ſuſpiciouſly. He hath not read it over himſelf, and he is had in ſome Jealouſie with ſome of our Biſhops, by reaſon of ſome points that have fallen from his Pen, and his Tongue in the Pulpit. I will keep your Book till you pleaſe to ſend me word what I ſhall do with it. I think Sir *J. Fullerton*, or Sir *J. Hamilton* may with one word ſpeaking have it paſs without name; but I am now determined not to mention it to them until you give me ſome better Warrant. Concerning Eclypſes, you ſee by your own experience that good purpoſes may in two years be honeſtly croſſed, and therefore till you ſend me your Tractate you promiſed the laſt year, do not look for much from me, for if another buſineſs may excuſe, it will ſerve me too: Yet am I not idle in that kind, for *Kepler* hath troubled all, and erected a new frame for the Motions of all the Seven upon a new foundation, making ſcarce any uſe of any former Hypotheſes; yet dare I not much blame him, ſave that he is tedious and obſcure; and at length coming to the point, he hath left out the principal Verb, I mean his Tables both of Middle-motion, and Proſthaphæreſeων; reſerving all, as it ſeemeth, to his *Tab. Rudolpheas*, ſetting down only a lame pattern in *Mars*: But I think I ſhall ſcarce with patience expect his next Books, unleſs he ſpeed himſelf quickly. I pray you ſalute from me your Brother Mr. *Lydyat*, Mr. *Kinge*, Mr. *Martin*, Mr. *Bourchier*, Mr. *Lee*. *Macte Virtute*: Do not ceaſe to help the building of *Sion*, and the ruinating of *Babel*; yet look to your health, *ut diu & valide concutias hoſtium turres*. The Lord ever bleſs you, and your labours, and all that moſt worthy Society. Farewel.

Aug. 1610. *Tuus in Chriſto*,

H. Briggs.

Concerning Sir *R. Cotton*'s Letter, I muſt crave pardon at this time, for I am but very lately come home, and full of buſineſs, going out of the Town again (I think) to morrow; and now if perhaps I find him I ſhall hardly get it copied. But I pray you to what queſtion of ſound Divinity doth this appertain? Yet do not think me ſo cenſorious, but I can like you ſhould ſometimes deſcend to Toys for your Recreation. My opinion is, He that doth moſt good is the honeſteſt man, whoſoever have precedence; but if harm, the leſs the better. Pray for us: The Lord ever bleſs his Church, and us all in particular. Mr. *Bedwell* is not well, and keepeth altogether at his t'other Living at *Totenham*. Farewel.

Yours ever in the Lord,

Henry Briggs.

LET.

LETTER V.

A Letter from Mr. Thomas Lydyat *to Mr.* James Uſher, *afterward Arch-Biſhop of* Armagh.

Mr. Uſher,

I Received your Letter this *Friday* the 13*th* of *March*, for which I thank you: It had been broken open by *Cheſter* Searchers before it came to him; but I thank God I have not loſt any thing of moment for ought I find as yet. The Eaſt-Indian Fleet is gone about ſix weeks ſince; but I remain at *London* ſtill, a ſuiter unto you that the School of *Armagh* be not diſpoſed of otherwiſe than I have hitherto requeſted you, until I ſpeak with you in *Ireland*, or rather here in *London*, where I ſhall be glad to ſee you. The night before I received your Letter, Mr. *Craſhaw* acquainted me with a Letter from Mr. *Cook*, wherein he ſeemed to doubt of divers things in Mr. *James* his *Engliſh* Book, whereof you write; ſignifying withal that he purpoſeth to be at *London* this Spring, where I hope to ſee you all three meet, to the better performing of that buſineſs. Mr. *Provoſt* told me that he had ſent you a Miniſter for *Warberies* (Mr. I have forgot his name, Mr. *Provoſt* being now out of Town) with my Lord Arch-Biſhop his Letters commendatory to my Lord Chancellor; I think he is come to you ere this time. Printing of Books, eſpecially Latin, goeth hard here: mine is not yet printed, nevertheleſs, I thank God, mine honourable friends, whom I have acquainted with the matter, ſhew me ſtill a friendly countenance, with which I reſt, comforting my ſelf with that, *pro captu lectoris habent ſua fata libelli.* I have ſent you the King's Book in Latin againſt *Vorſtius*, yet ſcant dry from the Preſs; which Mr. *Norton*, who hath the matter wholly in his own hands, ſwore to me, he would not print, unleſs he might have money to print it: a ſufficient argument to make me content with my Manuſcript lying ſtill unprinted, unleſs he Equivocated: but ſee how the World is changed; time was when the beſt Book-printers, and ſellers would have been glad to be beholding to the meaneſt Book-makers. Now Mr. *Norton*, not long ſince the meaneſt of many Book-Printers and ſellers, ſo talks and deals, as if he would make the Noble King *James*, I may well ſay the beſt Book-maker of this his own, or any Kingdom under the Sun, be glad to be beholding to him: any marvel therefore, if he think to make ſuch a one as I am his Vaſſal: but I had rather betake my ſelf to another occupation; therefore again I requeſt you that my poſſibility be not fruſtrate for the School of *Armagh*. Thus hoping to ſee you in *London* ere long, with my very hearty thanks unto you, and commendations to Mr. *D. Chaloner*, Mr. *Richardſon*, and all the reſidue of our good friends with you, I commit you to God's gracious preſervation.

Yours as his own,

Inner Temple.
Aug. 22. 1611.

Thomas Lydiat.

LET.

LETTER VI.

A Letter from Mr. James Uſher, *late Arch-Biſhop of* Armagh, *to Mr.* Thomas Lydyat.

Good Mr. Lydyat,

HOwſoever I intended not to have written unto you, before I had firſt heard from you, (which I long ſince expected) yet having the opportunity of this Bearer offered, I could not pretermit that occaſion of ſaluting you, and making known that you are not out of remembrance with your friends here, for in truth that was the ſpecial cauſe of my writing at this time: You will not believe how I long to be informed from you of the ſtate of things there, both of our own private, and of our *Reſpublica literaria* in general. Now I pray you be not ſlack in ſatisfying my deſire; and let me hear, among other things, how matters go with Mr. *Caſaubon*, and how he is imployed. If hereafter you ſhall have occaſion to enter into conference with him, learn whether he can bring any light to the clearing of the *Albigenſes*, and *Waldenſes*, from thoſe imputations wherewith they are charged by their Adverſaries. *Ludovicus Camerarius* reporteth, That many of their Writings in the Ancient Occitanical Language (*Langue d' Oc*) were to be ſeen in *Joſeph Scaliger*'s Library. *Poplinier* in the 28th. Book of his Hiſtory, to prove that their Religion little differed from ours, alledgeth the Acts of a Diſputation between the Biſhop of *Pammiers*, and *Arnoltor*, Miniſter of *Lombres*, written in a Language favouring much of the *Catalan* Tongue: Yea, ſundry perſons (ſaith he) have aſſured me that they have ſeen the *Articles* of their Faith engraved in certain old Tables, which are yet to be ſeen in *Alby*, in all things conformable to thoſe of the Proteſtants. At my laſt being in *London* Mr. *Fountayn*, the Miniſter of the *French* Church, (dwelling in the *Black-Fryars*) told me, That in his time there was found a Confeſſion of the *Albigenſes*, which being exhibited to a Synod of the Reformed Churches in *France*, was by them approved as Orthodox. He promiſed me to write to the Miniſters of *Paris* for the Copy of the Articles of that Confeſſion. I pray you put him in mind of it: And get from Mr. *Caſaubon*, and him, what information you can in thoſe particulars; for you know how greatly they make for my purpoſe. You remember that Dr. *Chaloner* wiſhed you to deal for ſome Miniſter to come hither for St. *Warburghs*: I would willingly underſtand what you have done therein; if Mr. *Ayre* be about *London*, you may do well to acquaint him with it, and try whether he can find in his heart once again to viſit poor *Ireland*. Dr. *Chaloner* hath written to Mr. *Provoſt* to this purpoſe: You may do us a very great pleaſure, if you can help us to a faithful Miniſter to undertake that Charge; and Letters commendatory from the Arch-Biſhop of *Canterbury*. I would willingly hear what is done with Mr. Juſtice *Sibthorp*'s Book, the Preface whereof I ſent over by you. If Mr. *Briggs* cannot get it printed, I pray you let it be ſafely ſent unto me again, and that with as convenient ſpeed as may be. If it will paſs there, intreat Mr. *Craſhaw* for my ſake to take ſome pains in peruſing the ſame, and altering therein what he thinketh fit, for that hath the Author wholly referred to his diſcretion. If you can come any where to the ſight of *Sanders*, *De Schiſmate Anglicano*, write me out what he noteth concerning *Ireland*, in the year 1542. Sir *Robert Cotton* promiſed me the Copy of certain Letters, which concerned the Conſecrating of the Biſhops of *Dublin*, by the Arch-Biſhop of *Canterbury*, (they are at the end of his great Manuſcript Book of the

Pope's

Epiſtles.) I pray you call to him for it, and likewiſe intreat Mr. *Camden* to ſend me the Copy of thoſe Letters which he alledgeth to that purpoſe in his *Hiberniâ*, pag. 765. of the laſt Edition. I will trouble you no more at this time, but expect to hear from you after ſo long ſilence; in the mean time, committing you and your labours to God's good Bleſſing, and

Wiſhing unto you, as unto mine own ſelf.

Septemb. 9. 1611.

James Uſher.

LETTER VII.

A Letter from Mr. James Uſher *afterward Arch-Biſhop of* Armagh, *to Mr.* Thomas Lydyat *at* London.

I Received your Letter of the 22 of *Auguſt*, together with the Books ſpecified therein, for which I give you great thanks. And as you have not been unmindful of my buſineſſes; ſo have not I been altogether of yours. I have dealt ſince with my Uncle, the Primate, both for the annual ſtipend in the Proportion of Land lying about the School; and do find him conſtant in his Promiſe: Whereby I reſolve you may well make account of your Fifty Pounds *per annum*, at the leaſt. His Regiſter hath been very forward in furthering the matter, and will take care that the utmoſt benefit be made of the Land to your behoof. I have cauſed him to write unto you of the ſtate thereof, for your better information. Make I pray you, as convenient haſt unto us as you can; and in the mean time, let us hear (once more at leaſt) of your Affairs, and ſend unto me in your next Letter, in what forwardneſs Juſtice *Sibthorp*'s Book is ——————(as you have ſignified, delivered unto a Stationer in the Church-yard) and whether Mr. *Craſhaw* hath taken any pains in running it over. And at your coming, forget not to bring for me a Bible in *Octavo* of the new Tranſlation well bound, (for my ordinary uſe) together with Mr. *James*, and Mr. *Cook*'s Books you wrote me of. I would hear alſo willingly, whether you have proceeded further with Mr. *Web*, and what hope we may conceive of his coming. Becauſe you met not with himſelf, and we had no certainty from you to pitch upon, Dr. *Chaloner* thought good at Mr. *Bernard*'s departure, to try whether Mr. *Storer* (a worthy Preacher) might be drawn over to the place. We look for anſwer very ſpeedily, of which we will not fail to certifie you with the firſt: for if we ſpeed not this way; the care muſt lie upon Mr. *Provoſt*, or your ſelf, to ſee us otherwiſe provided for; wherein you ſhall not only do us a great pleaſure, but alſo procure a great bleſſing to this whole City. I pray you remember me in all kindneſs to Mr. *Provoſt*, and the reſt of our friends there: but eſpecially remember me to God in your Prayers; to whoſe good bleſſing I commend you and your Labours.

Ὁσόταγ

October the 4th. 1611.

Jac. Uſſerius.

LETTER

LETTER VIII.

Another Letter from Mr. James Uſher, *late Arch-Biſhop of* Armagh, *to Doctor* Chaloner.

Dear Sir,

I Know you greatly wonder at my long ſilence, and much blame my negligence in that behalf. But the truth is, your Letters ſent ſo long ſince by Mr. *Cubbiche*, came not unto mine hands before the 26th of *March*; neither could I have full time to ſollicite my Lord of *Canterbury* in thoſe buſineſſes, before the 5th of *April*. What then (after two or three hours ſerious conference had with me) he reſolved upon, you may underſtand by his Letters written to my Lord Chancellor, and to the Viſitors. Divers defects he obſerved in our Statutes, as in that of the Election of Fellows, though an order be taken therein for others to have a voice in that buſineſs, yet it is ſaid *Electio ſit penes magiſtrum*, which he ſaid was abſurd. He obſerved that there was no order taken that the Scholars ſhould come into the Chappel, *Clericaliter veſtiti*; and took great exception againſt the Statute for the ordering of Common-placing, which he affirmed to be flat Puritanical. The Statutes had been ſufficiently confirmed, if the Viſitors there had ſubſcribed unto them, without whoſe conſent they could not afterwards have been altered by the Provoſt and Fellows; who (as the Arch-biſhop, our Chancellor, ſaith) have by the Charter of Foundation power to make Statutes, but not to alter them after they be made. Your Project for the general was well liked by the Arch-biſhop, but he excepted againſt it in divers particulars. We ſhould not look ſo much (he ſaid) for a great number, as to give ſome competency of maintenance unto thoſe whom we did entertain. That Batchelors of Art ſhould have no more allowance, than thoſe that came newly into the Houſe, he miſliked: And for Maſters of Art, if every year there be a new Commencement of twenty of them, (according to your project) then, ſaid he, the twenty whom you would have to ſtay in the Houſe (to be ready to anſwer the Church Livings, and Schools abroad) muſt of force be diſmiſſed at every years end, to give place unto the new ſupply: Therefore would he have a competent number of Fellows, who might have a more ſetled abode in the Colledge, and read Lectures by turns; counting it a great inconvenience that there ſhould be but about ſix Fellows conſtantly reſident in the Houſe, and they ſo taken up with Lectures, that they can have no time for themſelves to grow up in further learning: And you muſt look, ſaith he, to have ſome eminent men among you which may be deeply grounded in all manner of knowledge; and not content your ſelf with ſending out a number of ſuch as are but ſuperficial. Likewiſe for the proportion of Accates, ſet down by you, he ſaid it was in vain to look that there ſhould be in times to come the ſame prices of them, which are at this preſent, or have been heretofore: And therefore if we would build upon any certainty, we ſhould take care that all our payments ſhould not be brought in money, but a certain reſervation ſhould be made for Proviſions. When my Lord Chancellor hath imparted unto you, how far my Lord of *Canterbury* hath proceeded; what you ſee remaineth fit to be further ſollicited, ſignifie unto me by the firſt that cometh from thence, that I may move my Lord of *Canterbury* therein: And I pray you withal ſend me a note of the moſt general, and groſs Defects, or Abuſes in our Church of *Ireland*, with the means whereby they may be redreſſed, if eaſily they may be redreſſed; for in ſuch matters I have good hope that my Lord of *Canterbury* may be wrought withal to

do

do us good. But I pray you be not too forward to have Statutes ſent you from hence. *Dictum ſapienti.*

According to your direction, I dealt with Mr. *Cook* to come over unto St. *Warburghs*, and now that Mr. *Hill* is placed there, I know not what to do or ſay. You write unto me of an allowance of 30 *l.* which he might have from the Colledge; let me know upon what conſideration it ſhall be, for he would underſtand what his imployment ſhall be, before he reſolve to leave his own Country. The Provoſt hath ſent me a Bill for 20 *l.* to diſcharge my Credit with the Stationers, for the Books which Mr. *Martin* brought over: You may do well to have a care that the *Engliſh* Popiſh Books be kept in a place by themſelves, and not placed among the reſt in the Library, for they may prove dangerous. *Purchaſe* hath done nothing yet for the Religions of divers Churches; having hitherto written not a word more in that intended work of his, than you ſee printed. *Speed*'s Chronicle is at 3 *l.* 10. *s.* price. Sir *Henry Savil*'s *Chryſoſtom* (in eight Volumes) at 9 *l.* which prices are too great for me to deal withal, unleſs I might pūt them upon Sir *James Carol* his ſcore, (as you would have me put *Pradus* upon *Ezekiel*, which is now diſcharged by Mr. *Temple.*) About the end of *May* I purpoſe (God willing) to ſee you. I am now earneſtly attending the Preſs, and as much of my Book as is at this preſent printed, I ſend unto you; together with two ſmall Treatiſes lately publiſhed here, of ſome importance, (which alſo I would have you deliver unto my Lord Chancellor, if he hath not already ſeen them.) That againſt *Paulus* V. is ſuppoſed to be written by *Marta*: and one thing therein I think ſpecial worthy of obſervation, what the intendment may be of thoſe great ſums of money, which the Pope is ſaid there daily to lay up. The Parſonage of *Trim* (for as much as I can learn here by the Common-Lawyers) is like to fall to the King's Preſentation: And otherwiſe (I ſuppoſe) Sir *James Carol* hath loſt his turn, if he have not preſented within the compaſs of his ſix months. Mr. *Briggs* would willingly hear from you, what Scholars you would entertain of his ſending over. Mr. *Sherwood* hath written to the Provoſt for one *Increaſe Nowel*, of the Age of 19 years, of good ſufficiency in Learning, and Religious; he looketh to have your furtherance alſo in his admitting. Mr. *Hilderſham* remembreth himſelf unto you. To morrow the Prince Palatine, and the Lady *Elizabeth* remove to *Greenwich*; on *Tueſday* from thence to *Rocheſter*; and the next day take ſhipping homeward. But I have no leiſure to write unto you any news; and therefore reſerving the relation of them unto others, and remembring my heartieſt commendations to Mrs. *Chaloner*, and all the reſt of my good friends; I leave you all unto the bleſſed Protection of our good God, and reſt always,

London April 9. 1613.

Yours in all Chriſtian Affection,

James Uſher.

LETTER IX.

A Letter from Mr. Samuel Ward *to Mr.* James Uſher, *afterward Arch-Biſhop of* Armagh. *Salutem.*

Good Mr. Uſher,

I Am given to underſtand by Mr. *Bourchier*, That the Edition of the Councils ſpecified in the new Catalogue, as ſet forth by the Authority of *Paulus Quintus*, hath the *Greek* Councils in Greek. I would know whether the Acts of

the IV. V. VI. VII. and VIII. Councils were ſet forth *Græco-lat.* as the firſt Tome is, which I have ſeen at *Oxford*; alſo what other remarkable Differences you obſerve between theſe and former Editions. If there be any other Books of Note which you meet withal amongſt the new, I pray you in the next Letter let me have the Names. Yeſterday I went to *Benedict* Coll. Library; where we found *Cladius Seiſellius contra Waldenſes*, not perfect. Thus with my beſt Wiſhes I commend you and your Studies to the protection of the higheſt.

Sydney Coll. *May* 12. 1613.

Your loving Friend,

Samuel Ward.

LETTER. X.

A Letter from Mr. James Uſher, *afterward Arch-Biſhop of* Armagh, *to Mr.* Sam. Ward.

YOU will not believe (good Sir) what great Pleaſure I took in peruſing thoſe writings which I received from you, eſpecially where I found your learned *Pariſian* ſo fully to agree with me, in collecting the Order of the ancient *Codex Canonum*, out of the Council of *Chalcedon*. For not long before, I had entred my ſelf into the ſame Conſideration, and reſolved after the ſame manner, but upon ſomewhat a more ſure Ground. I had found in *Baronius* (*ad an.* 341. §. 34.) that both in the 4*th.* and in the 11*th.* Action of the Council of *Chalcedon*, certain Canons of the Council of *Antioch* were cited, but without any Name, out of ſome ancient Collections, in which the 95*th.* and 96*th.* Canon did contain the ſame that the 16*th.* and 17*th.* of the *Antiochen* Council. I muſed a while what this might mean; and conceiving *Baronius* his Opinion to be ſomewhat improbable, that theſe Canons ſhould be produced from ſome other Place than the Council of *Antioch* it ſelf, I bethought my ſelf at laſt, of that which *Dionyſius Exiguus* hath in his Preface before his Tranſlation of the Greek Canons, *ad Stephanum Salonitanum Epiſcopum. Regulas Nicenæ Synodi, & deinceps omnium Conciliorum, ſive quæ anteà, ſeu quæ poſtmodùm facta ſunt uſque ad Synodum* 150. *Pontificum, qui apud Conſtantinopolim convenerunt, ſub ordine numerorum; id eſt à primo Capitulo uſque ad* 165um. *ſicut habentur in Græcâ auctoritate, digeſſimus. Tum ſancti Chalcedonenſis Concilii Decreta ſubdentes in his Græcorum Canonum finem eſſe declaramus.* Then ſet I a numbring of the Canons, and finding ſome variety in the divers Editions, I reſolved to try *Conſtantinus Harmenopulus* his reckoning in his Preface before the Abridgment of the Greek Canons: where he numbreth 20 Canons of the Council of *Nice*, 25. *Ancyranæ*, 15. *Neocæſarienſis*, 19. *Gangrenſis*, 25. *Antiochenæ*, 60. *Laodicen. Synodi.* (although I yield rather to give with your *Pariſian*, 14. to the Council of *Neocæſaræa*, and 20. to that of *Gangra.*) So applying his Reckoning to the Order of the old *Codex Canonum*, the 16*th.* and 17*th.* Canon of the Council of *Antioch*, fell out preciſely to be 95*th.* and 96*th.* in the other Reckoning: and the firſt Canon of the Council of *Conſtantinople* (which immediately followed the five Provincials in *Dionyſius* his Order) to the 165*th.* Hence I concluded that the firſt Collection of the Canons conſiſted only of the firſt General, and five other Provincial Councils, unto which afterwards were added the General Councils that followed. For thus much both *Dionyſius* his Diſtinction of them from the reſt ſeemeth to inſinuate, and the Order of placing thoſe General Councils after the Provincials (which otherwiſe no doubt if then they had been extant, when this firſt Collection was compiled, would immediately have been conjoyned with the Council of *Nice*) doth further

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ther confirm: and the Citation of this Collection in the Council of *Chalcedon* (afterwards incorporated into the ſame Book of Greek Canons, as appeareth by *Dionyſius*) manifeſtly convinceth. Whether the *Epheſine* were as yet entred into the ſame body, I make ſome Queſtion: becauſe I find no Canon thereof cited, neither by *Fulgentius Ferrandus*, or *Creſconius*; neither is it well known which were to be accounted the Canons of that Council: the Canons which are in the counterfeit *Iſidorus* his Collection, being quite divers from thoſe which are in *Tilius* his Greek Edition of the Canons.

Of this ancient Collection of the Greek Canons, there was an ancient Latin Tranſlation extant before the time of *Dionyſius*, as he in his Preface witneſſeth. But it being ſomewhat confuſed, *Dionyſius* made a new Tranſlation, which alſo he enlarged with Addition of new Canons: prefixing in the begininng of his Book the 50. Canons of the Apoſtles, tranſlated by him out of Greek. *In principio*, (ſaith he) *Canones, qui dicuntur Apoſtolorum, de Græco tranſtulimus: quibus quia *plurimi conſenſum non præbuere facilem, hoc ipſum ignorare veſtram noluimus ſanctitatem.* Then having ended the Greek Canons in the Council of *Chalcedon* he adjoyned thereunto the Latin Canons of the *Sardican* and *African* Councils, which before were never brought into *Codex Canonum*, as you have well obſerved. For ſo much alſo doth himſelf teſtifie in his Preface; *Ne quid præterea notitiæ veſtræ videamur velle ſubſtrahere, Statuta quoque Sardicenſis Concilii atque Africani, quæ Latine ſunt edita, ſuis à nobis numeris cernuntur eſſe diſtincta.* And here I take it about the year 530. do we *firſt find mentioned theſe Canons of *Sardica* of *Dionyſius*, and *Ferrandus*: being as yet alſo unknown unto the *Greek* Church howſoever afterward we find them added unto their *Codex Canonum*. For about this ſame time in the days of *Juſtinian*, *Conſtantinus*, ἀπὸ γλασιῶν, (alledged by *Turrian lib. 1. contra Magdeburg. pro Canonib. Apoſt. cap. 21. & 28.*) maketh his Collection of Eccleſiaſtical Conſtitutions, only out of the Canons of the Apoſtles, and the ten great Synods (as he calleth them) viz. *Ancyrana, Neocæſarienſi, Nicenâ, Gangrenſi, Antiochenâ, Laodicenſi, Conſtantinopolitanâ, Epheſinâ, Chalcedonenſi, Carthaginenſi*; without mention of that of *Sardica*, whoſe Canons ſeem to have been coyned for the Advancement of the Biſhop of *Rome*'s Authority, after that the Forgery of the Canon of the Council of *Nice*, had no Succeſs, as no ſmall preſumptions may induce us to imagine. If we may believe *Bellarmine lib. 2. de Romano Pontif. cap. 25.* (who herein I think followeth *Lindanus.*) *Dionyſius* his Tranſlation is *extant in Monaſterio S. Vedaſti Atrebati; where the Canons of the Council of Nice and of Sardica are joyned together, as if they were but one Council.* But they may believe him who liſt. The Words of *Dionyſius*, which I have already alledged, put the Matter out of all queſtion, that in his Edition the Canons of the Council of *Nice* and *Sardica* were placed far enough aſunder. But where this Edition of *Dionyſius* is to be had, is not ſo eaſie to be told. This only I conjecture, That whereas *Crab* ſetteth down two old Editions of the Canons, that which is different from *Codex Moguntinus* is likely for the moſt part to be that of *Dionyſius*. So *Baronius* teſtifieth (*ad an.* 314. §. 81. 87.) that the firſt Edition of the *Ancyrane* Council in *Crab*, is of *Dionyſius* his Tranſlation: but *ad an.* 325. §. 156. (he ſheweth,) That the firſt Edition of the *Nicene* Canons is not of *Dionyſius*, nor the ſecond neither, if we may give credit to his Relation. But this I leave to your own Judgment, who have better means to ſearch out this Matter, than I can poſſibly have in this Country.

After this cometh *Codex Romanus* to be conſidered, which had nothing of *Dionyſius* his Tranſlation, but only the Canons of the Apoſtles, the reſt being either of the old Tranſlation which was before *Dionyſius*, or of ſome other done after his time. For that there were many, appeareth by the

* Of theſe *Fulgentius Ferrandus* ſeemeth to be one in *Dionyſius* his Days, for he never citeth thoſe Canons.

* Unleſs in the 5th. Canon of the fifth Council of *Carthage*, of which we may further inquire.

Preface of the counterfeit *Iſidorus* to his Collection: And *Hincmarus Rhemenſis Archiepiſc. in libro de variis capitulis Eccleſiaſticis, cap. 27. De Tranſlatione è Græco Concilior. & Canonum:* where among other things he writeth thus of *Iſidorus* his Collection; *Et beatus Iſidorus in Collectario ſuo de Canonibus quatuor editiones Nicæni Concilii compaginavit.* Although in the printed Collection of *Iſidorus*, we have but one Edition left unto us.

This *Codex Romanus* contained no more Councils than that of *Dionyſius*; but had in the end adjoyned the Epiſtles of ſome Biſhops of *Rome*: firſt of ſix, *viz. Siricius*, *Innocentius*, *Zoſimus*, *Celeſtinus*, *Leo*, and *Gelaſius*; as is manifeſt by the Collection of *Creſconius*, (by ſome thought to be *Corippus Grammaticus*) who uſing this *Codex* about 700 years after Chriſt, alledgeth the Decrees of no other Biſhops of *Rome* than theſe. Then in the *Roman* Book were added the Conſtitutions of Biſhops from *Gelaſius* to *Hormiſda*: And afterwards, to the time of *Vigilius*, as I gather by *Gregory* lib. 7. epiſt. 53. From *Gelaſius* to *Gregorius* junior, the Decrees of * five Popes you have in *Codice Moguntino*, (the true copy of *Codex Romanus*) *Quod volumen poſtea recognitum eſt Romæ cohærere cum aliis antiquis fideliter*, ſaith *Poſſevinus*: And juſt ſo many are mentioned by *Leo* IV. in *Gratian, Diſtinct. 20. C. de libellis*, (but that *Silveſter* is by Error added, of whoſe Decrees none were extant in the Body of the Canons) according to the laſt *Roman* Edition; for in the former Editions of *Gratian* I find the name of * *Symmachus* written with great Letters: *Iſte Codex eſt ſcriptus de illo authentico, quem dominus Adrianus Apoſtolicus dedit glorioſiſſimo Carolo regi Francorum & Longobardorum, ac Patricio Romanorum, quando fuit Romæ.* And in this Book, *Eckius* writeth, were contained the Decrees of XV Biſhops of *Rome*, (*lib. 1. de primatu Petri, cap. 20.*) But in other Copies which *P. Pithæus* had of the ſame ſort, there appear to be no more than the Epiſtles of XI Popes, * as in *Codice Moguntino*. I have great want of this *Codex Moguntinus*, which I am very glad you have lighted upon. I doubt not but it is wholly inſerted into *Crab* his Edition; but I know not how to diſtinguiſh it from the other Collections there: I would intreat you therefore to ſend me a tranſcript of the Title of the Book (and if any thing be worthy the noting in the Preface of him that ſet out the Book) as alſo of the ſeveral Councils, and Epiſtles, with a direction in what page we may read the ſame in * *Crab*, or † *Nicolinus* his Edition; that ſo I might learn which of the two old Editions in *Crab*, is that which is found in *Codice Moguntino*: As alſo whether the ſubſcriptions be the ſame. And here eſpecially deſire I to be ſatisfied in the *Sardican* and *African* Councils. The like would I now do unto you for *Iſidorus* his Collection, directing you how you might read it entirely in *Crab*, if I had thought the Book were not to be found with you there. And if you could ſpare for a time your Book hither (which I would not willingly deſire, conſidering the great diſtance betwixt our dwellings) I would ſend it back with all ſpeed, and ſend together with it *Tilius* his Edition of the *Greek* Canons, if I might underſtand you wanted it at *Cambridge*. But if by your good direction I may find it fully in *Crab*, it ſhall ſuffice.

Now a word of that Collection, which falſly is attributed unto *Iſidorus*, being compiled ſometime betwixt the years 683. and 783. as in my *Bibliotheca Theologicâ*, God willing, I ſhall fully declare. The Author of this Collection, taking pattern by the Epiſtles fathered upon *Clement*, coyned a number more of the ſame ſtamp, giving them the ſuperſcription of *The Names of the ancient Popes*: And not content by this means to advance only the Pope's Spiritual Juriſdiction, for the enlarging of his Temporalties, he counterfeiteth, in the name of *Conſtantine*, that ridiculous *Donation*, which before this time was never heard of. This forgery being firſt hammered in *Spain*, was firſt of all uttered in *France* by *Riculfus*, Biſhop of *Mentz*, *vir o erga S. ſedem Romanam valdè devoto*, as a certain Author beareth witneſs of him, (produced

* There are more.

* Alſo of the Councils *Antioch. Laodicen. Conſtantinopolit. Epheſ. Chalcedon.*

* In *Codice Moguntino* are 14.

* *Edit. Colon. An. 1551.*
† *Edit. Venet. An. 1585.*

duced by *P. Pithœus* in his Teſtimonies prefixed before *Anſegiſus*) where what entertainment it had, ſhall in his place be declared. This Collection was firſt publiſhed in Print by *Jacobus Merlinus*, *Pariſ.* 1530. 8°. and it is to be found in a manner wholly, (but enlarged with ſome Additions of Popes Epiſtles at the end) in your *Corpus Canonum* of *Benett* Colledge, [§. 361] and in the two great Volumes of the *Popes Epiſtles* in the Publick Library of your Univerſity, [§. 235.] in the beginning whereof are to be ſeen *Provinciarum & Regionum nomina*, which are wanting in the Printed Books, but not in the *Manuſcripts*, as appeareth by *Pithœus lib.* 11. *Adverſariorum*, *Cap.* 1. I would willingly underſtand whether it hath more or leſs than *Provinciarum Imperii Romani Libellus*, ſet out by *Ant. Sconhovius* with *Eutropius*, and *Andr. Schottus* with *Antoninus* his *Itinerary* (*Colon.* 1600. 8°. In the Printed Copy of *Iſidorus*, there is 1. *Origo Conciliorum generalium*, as in *Crab*, taken in a manner *verbatim*, out of the true *Iſidorus*, *lib.* 6. *Orig. Cap.* 16. and by him out of ſome former Council-Book, as appeareth by thoſe Words, "Sed & ſiqua ſunt Concilia quæ Sancti Pa-"tres ſpiritu Dei pleni ſanxerunt, poſt iſtorum quatuor auctoritatem omni ma-"nent ſtabilita vigore: quorum geſta in HOC OPERE condita continentur. 2. *Annotatio 6. principalium Synodorum: item*, *Annotatio* [19.] *Synodorum*, *quarum geſta in HOC CODICE continentur.* This is to be found in *Gratian*, *Diſtinct.* 16. *Cap.* 10. & 11. with ſome Additions at the end: Whereof ſee the *Roman* Corrections in that place. Now ſeeing in this Catalogue many Councils are reckoned, which are not to be found in *Iſidore*'s Collection, and ſome alſo in *Iſidorus* which are not to be found in this Catalogue, (which ſeemeth to be the cauſe why this Catalogue was omitted by *Crab*, as not agreeing to the Collections now extant) it appeareth that *Annotatio Synodorum quarum geſta in HOC CODICE continentur*, was tranſlated hither out of ſome other Collection of Councils not now extant. For beſide the Book which had the *Greek* Canons, there is no doubt but there were others which contained alſo the conſtitutions of the Weſtern Councils. One of which was uſed by *Ferrandus*, who, beſide *Concilium Cellenſe* or *Zellenſe* (which is the ſame with *Concilium Tilenſe ſub Siricio P.* in *Iſidore* and *Crab*,) citeth 7 other Councils, not now to be found as I ſuppoſe. *Marazenſe* (or *Marizanenſe*) *Macrianenſe*, *Suffetulenſe*, *Incenſe*, *Tuſduritanum*, *Thenitanum*, and *Septimunicenſe*. But to return to the Printed *Iſidorus*. There follow there, 3. The Epiſtle of *Aurelius* to *Damaſus*, and of *Damaſus* to *Aurelius*, extant alſo in *Crab*, and the Copy of your publick Library; which Epiſtles *Baronius* ſheweth (*ad an.* 374. §. 11.) to have been counterfeited by this counterfeit *Iſidorus*. 4. *Iſidorus his Preface*, which is extant in *Crab*, and the MS. of your publick Library. Where he is called *Iſidorus Mercator*, for, *peccator*. Whereof ſee the *Roman* Correct. of *Gratian*, *Diſtinct.* 16. *Cap.* 4. and *Baronius* in *Martyrolog. Roman.* (*April* 4.) 5. The 50. *Canons of the Apoſtles*, as they are in your *Benett* Copy. 6. The *Decretal Epiſtles* of the Popes from *Clemens* to *Melchiades*, (*incluſivè*) as in order they lie in the former part of the firſt Tome of the *Decretal Epiſtles*, ſet out by the Authority of *Sixtus* V. at *Rome*, *An.* 1592. *fol.* as alſo in your two Manuſcripts. 7. The Diſcourſe *De Primitivâ Eccleſiâ*: and *Edictum D. Conſtantini Imperatoris*, (which is the Lewd *Donation* fathered upon *Conſtantine*) extant in *Crab*, immediately before the *Nicene Council.* 8. The *Nicene Council*, with a Preface prefixed, in your Copy of the publick Library, as I remember. The *Acts* of the *Nicene* Council are more largely ſet down, than in the Printed Copy of *Iſidore*. I pray you make a Compariſon with your *Crab*, and Write unto me what you find. 9. The *Canons of Councils*, from *Nicen.* I. to *Hiſpalenſe* II. as in your *Bennet* Copy. For in the Copy of the publick Library, all this is wanting. 10. *Concilium Romanum ſub Silveſtro:* as in *Crab*, *pag.* 271. the Counterfeit Epiſtles of *Athanaſius*, and the *Ægyptian* Biſhops to Pope *Mark*, &c. (in *Crab*, *pag.* 299) with other Decretal Epiſtles, from *Marcus*

to

to *Gregory* the first, in whom *Isidorus* ended his Collection, as himself in his Preface signifieth. Yet in the end are further added the Epistles of *Gregorius Minor*, *Vitalianus*, *Martinus*, *Gregorius* III, and *Zacharias*, as they were found in the Ancient Copies of this Collection. But enough, or rather too much now of *Isidorus*.

Beside these Ancient Collections, there were kept in later times, greater Volumes of the Councils; containing both Eastern and Western Councils, Old and New, not much unlike the first Edition of *Crab*, set out at *Colon.* *An.* 1538, *fol.* Such a one have I seen fairly Written, with Sr. *Robert Cotton*, and such a one is that which you enquire of in Sr. *Thomas Bodley*'s Library, (*Pag.* 34. *c.* 1. *n.* 7.) Such a one also is that of *Lorrain*, *in bibliothecâ Canonicorum Ecclesiæ Virdunensis*, mentioned by *Fronto Ducæus* the Jesuit, (*apud Baron. An.* 811. §. 19.) And hither do I refer the great Book of the Acts of the Councils, of which *Petrus de Aliaco* (about the end of his Book *de Reformatione Ecclesiæ*) wisheth care to be had, "Ut magnus Codex Concilliorum generalium, qui modo rarus est, (*saith he*) licet sit perutilis & necessarius, à Metropolitanis in magnis Ecclesiis reponeretur. And sure a Faithful Record of the Acts of *General Councils*, would be a matter of great moment. We have long expected them from the *Roman* Press: Where the good Fathers have been mending them a longer time, than Nature requireth for bringing forth an Elephant. *Anno* 1591. (or about the Year 1593. at the farthest) the Work was under the Press, as appeareth by *Baronius*, *ad An.* 360. §. 17. & *ad An.* 431. §. 112. *Jo. Antonius Petramellarius*, in his continuation of *Onuphrius* his Book of Popes and Cardinals, set out *Anno* 1599. signified unto us that the work was Printed. (*pag.* 355.) But that it was not yet finished, *Baronius* after that maketh known unto us. (*ad An.* 787. §. 9. & 811. §. 19.) And whether this Birth of theirs as yet hath seen the Light, I cannot learn. We read in *Socrates* (*lib.* 1. *cap.* 5. *lib.* 2. *cap.* 11. & 13. *lib.* 3. *cap.* 21.) that one *Sabinus*, a *Macedonian* Heretick, gathered together the Acts of the Councils. But it seemeth that Work is perished; except that be some abridgement of it, which is extant in the Library of the Patriarch of *Constantinople*, and intituled, *Sabini Monachi Epitome omnium Synodorum*, (as it is in the Catalogue of *Constantinople*, set out by *Antonius Verderius*, *in Supplemento Epitomes Gesnerianæ.*) But what should we talk of Works, which we have no hope to come by?

J. U.

LETTER XI.

A Letter from Mr. Samuel Ward *to Mr.* James Usher, *afterwards Arch-Bishop of* Armagh.

Salutem in Domino plurimam.

Good Mr. Usher,

I Received your large Letters, &c. As you were confirmed in your Opinion touching the Ancient *Canonical Code*, by the *Parisian*, which I sent you. So I having long since observed the place of *Dionysius Exiguus* in his Epistle to the Bishop of *Saling*, (which is extant in *Cassiodorus*) was glad to see you jump with me; which place I much marvel how it escaped our *Parisian*, being a far better Evidence for the Ancient *Code*, than is that of the Council of *Chalcedon*, considering it setteth down exactly the Number of

But so in *Notitia Episc. Galliæ propetinem.*

165.

165: That this Collection of the Council of *Nice*, and the 5 Provincial, was before the Council of *Constantinople*, (besides your conjecture from the placing of the Provincials after that General of *Nice*, which you make out of *Dionysius*, and is also in the Titles which are in the *Greek* Canons, and in *Codex Moguntinus*,) methinks that may probably be gathered out of the *16th.* Action of the Council of *Chalcedon*. When after that *Constantine* the Secretary of the Consistory had read the *6th.* Can. of the *Nicene* Council out of the *Canonical Code*, which was in the Custody of *Ætius* the Arch-Deacon (which no doubt was the same which is mentioned both in the 4. & 11. Actions) coming afterwards to alledge the Canons of the Council of *Constantinople*, he beginneth to read thus, *Synodicum primi Concilii sub Nectario Episcopo*; and which *Synodicum*, no doubt was the Title of a distinct *Codex* from the other, though it may be, both in one Volume. It is great pity we have not these Acts of the Council of *Chalcedon* in *Greek*, and more pity we have not those of the 1. *Constantinop.* neither in *Greek* or *Latin*. It should seem by *Verderius Appendix*, that they are to be had in the Libraries in *Greece*. But by this citation, and *Maximianus* his Subscription in that Action, a little after, we may see the *Constantinopol.* Councils Canons were then incorporated into the *Canonical Code*; though according to my former probable conjecture, *non sub eadem numerorum serie.* As for the *Ephesine* Canons howsoever they are neglected, or at least not mentioned by *Ferrandus*, *Dionysius*, and *Cresconius*, (and that in probability especially the first 6, for that they were not touching general Orders in Church Discipline, but in particular for the suppressing of *Nestorius*, and the *Pelagian* Heresies, whence *Baronius* seemeth to acknowledge but 6,) yet I doubt not but they were received in the *Canonical Codes*, both of the East and West Churches. And first I doubt not but they are comprehended in that general ratification of the Canons, which is in the *1st.* Canon of the Council of *Chalcedon*, as may appear by *Balsamon* his Schol. upon that Canon. *2dly*, No doubt but they are contained in *Justinian*'s *Canonical Code*, which is confirmed, *Novell.* 131, where he will have the Canons of the 4 General Councils, and such as are by them approved, to be received as *Imperial Laws*. Now the 6 first Canons of the *Ephesine* Council are all orderly compiled together *Tom.* IV. *Cap.* 9. of *Peltarus*'s Edition, with a Synodal Epistle to the Emperor *Theodos.* prefixed for the confirmation of them. The other two Canons are before in the Acts of that Council, and also are to be found *in Libello Constitutionum Synodicarum*, fathered by *Crab* upon *Cyril* chiefly, which he (as it seemeth) faithfully set forth, *Tom.* 1. *Pag.* 542. &c. which is dismembred in the *Venetian* and the late *Cologne* Edition; one Member placed one where and another elsewhere, not much unlike their dealing with the ancient *Canonical Code*. This Book *Crab* much commendeth as having not seen the Acts of the Council of *Ephesus*, since by *Peltarus*, and *Sylburgius* set forth, where most of those things are to be found. Whereas you seem to say, That it is not well known which were the Canons of that Council, for that the Counterfeit *Isidore* hath diverse from those in *Tilius*'s *Greek* Edition: I doubt not but those and those only which are in *Tilius*'s *Greek* Copies are the right Canons of the Councils, the other 12 Anathematisms being rather to be reputed *Dogmata* than *Canones*, according to *Justinian*'s distinction in the aforesaid 131 *Novell.* and κανόνας διαλυτικὰς περὶ τῆς καθολικῆς καὶ ὀρθοδόξου πίστεως, ἢ ὅρους περὶ τῆς εὐλαξίας, as *Gelasius Cyzicænus lib.* 2. distinguisheth. And therefore *Joannes Windlestin* who set forth *Codex Moguntinus* out of 3 Manuscripts, writeth thus in *præfat. Concil. Ephesin. Hoc Concilium in majoribus duobus quibus utimur codicibus non habetur, ex eâ forsan ratione, quod solum de fide, nihil de statu & regimine Ecclesiastico statuisse videtur.*——*Integra quidem acta illius non habemus, Synodicam verò Epistolam, una cum XII Capitulis ex 3° Codice huic operi adjungi operæ pretium fore duximus.* But he was deceived and so were the Compilers of his two greater

greater *Codes*, if they thought there were no other Canons of that Council. But I rather think that the *Romaniſts* have no great good will to that 8*th*. Can. concerning much the liberty of the Church Univerſal.

As for the mutations which came after the Council of *Chalcedon*, and after *Juſtinian*'s Edict, I doubt not but the times might by diligence be obſerved, whether they were by Subſtraction or Addition: The leaving out of the *Epheſine* Canons; the altering of the *Conſtantinopolitan*; and the cutting off of the two or three laſt Canons; alſo the leaving out of the laſt Canon of the Council of *Chalcedon*, no doubt that was by the *Romaniſts* means, which hence is apparent, in that all theſe are as yet entire in the *Greek* Copies, whereas all theſe defects are *in Codice Moguntino*. As for the *Canons of the Apoſtles*, they were not only queſtioned in *Dionyſius* his time, but before his time by *Gelaſius*, *diſt*. 16. *cap. Rom. Eccleſ.* and after his time about the year 580. For in a Synod at *Paris* held *Contra prætextatum Rhothomagenſem*, about that time, King *Chilperic* ſent to the Synod, *Librum Canonum in quo erat quaternio novus annexus, habens Canones quaſi Apoſtolicos continentes hæc, Epiſcopus in homicidio, adulterio, & perjurio deprehenſus, à ſacerdotio divellatur*: now this is the 25th Canon of the Apoſtles, and yet ſaith *Gregorius Turonenſis*, *lib*. 5. *cap*. 18. *Regi nihilominus neque Bertichranus Burdegal. neque Gregorius Turonenſis, neque alii qui aderant Epiſcopi fidem habere voluerunt, quod falſo Canone uteretur, obſervantiſſium antiquorum Canonum.* Whence it is evident that then in the *French* Church, no not the firſt fifty Tranſlated by *Dionyſius*, were received. Some 100 years after all the 85 Canons were confirmed in *Trullo*, but *Creſconius* after that doth acknowledge no more than are in *Codice Moguntino*, viz. 50.

Whereas you ſeem to doubt of the Council of *Sardica*; ſurely there may be juſt cauſe of the ſuſpicion of Forgery. Reaſons might be brought on both ſides; I wiſh I had leiſure to ſcan my doubts. *Concil. Carthag*. 1. *Can*. 5. *& habetur diſt*. 71. *c. primatus*, or rather *privatus*. Mr. *B*. calleth it *Sanctiſſimum Concilium*, mentioning one of the Canons of that Council. *Auguſtine* afterward calleth it in queſtion, *cont. Creſcon. lib*. 3. *c*. 34. *& lib*. 4. *c*. 44. acknowledging no other *Sardican*, but one, which was heretical. And *Patres Aphricani* (as you know) writing *ad Cæleſtinum: Ut aliqui tanquam à tuæ Sanctitatis latere mittantur, nulla invenimus patrum Synodo conſtitutum.* I know their diſtinction of the two *Sardicans*, but much may be ſaid againſt it. Sure it is, that it was never holden for General which made the Canons. *Codex Hadrianæus*, which is inſerted into the late *Cologne* Edition, out of *Henricus Caniſius* his *Lib. Antiq. Lection.* maketh mention only of 60 Biſhops which ſubſcribed to that Council. And *Codex Moguntinus* in the end, numbereth but LX. which ſubſcribed, but after the Catalogue of the names, it addeth, *Et ſubſcripſerunt omnes Epiſcopi diverſarum Provinciarum vel Civitatum*, Numero CXXI. Moreover in the Preface in *Codice Hadrianæo*, before the *Sardican* Canons, there are ſaid to have been XX *Regulæ* XL *Epiſcoporum*: But in *Codice Moguntino*, in the * Preface there, it is ſaid there XL *Regulæ* XX *Epiſcoporum*. And here I am to tell you, That *Codex Hadrianæus*, and *Moguntinus*, though in ſubſtance they agree, yet in many circumſtances they diſagree, as for example, in many particulars in the ſaid Prefaces; alſo in the diſtinction of Canons, and ſometimes in Titles: So it ſhould ſeem alſo for number of *Decretal Epiſtles*, if that which *Eckius* ſaw were the ſame with that *H. Caniſius* had, for it ſhould ſeem that *Eckius*'s Book had the Decrees of 15 Popes, whereas *Codex Moguntinus* hath but 13, and not 11 only, as you ſeem to ſay out of *Pithæus*. And now ſince I mention *Pithæus*, if his copy of *Ferrandus*'s Breviary of the Canons were true, there were other Canons amongſt the *Sardican* Canons than thoſe we have, as may appear in *Ferrandus* his Breviary, num. 92, 93, and 214; for the 1. and 13. Tit. there alledged, are not to be found in the Canons of *Sardica* now extant. Another

* *Hæc præfatio extat in Edit. per* Crab *p*. 328.

ther thing also touching *Pithæus*: He saith in the Preface of *Ferrandus*'s Breviary, that that Version which is in *Codice Moguntino* is not that of *Dionysius Exiguus*; but I assure you *Baronius*, *Ant. Augustinus*, and the Recognisers of *Gratian* in their Annotations, and *Binius* in the late *Cologne* Edition, take that which is in *Codice Moguntino* to be that of *Dionysius Exiguus*.

You alledge *Hincmarus Rhemens. in lib. de variis capitul. Eccles.* I would know whether you have the Book, or you have it * from some others who do alledge him. I would desire your help for such Books as were pertinent to this business. *Hincmarus* was an excellent man, and a stout Champion against Innovations, and all such as prejudged ancient Canonical Liberties.

*From *Turrian. vid. Epist. Pontif. Arabic. Nomo-Canonum.*

As for the *Decretal Epistles*, I am of opinion with you, That first they were brewed in *Spain*, and broached by * *Riculfus*, and afterward by *Otgarius*, (or *Autcarius*, as *Bened. Levit. præfat. in 5. lib. capitular.* termeth him.) And so much doth *Hincmarus lib. contra Hincman. Laudunens* insinuate; alledged *inter testimonia præfixa capitularibus*: and in *Fr. Pithœus* his Glossary, *lit. R.* and by *Baron. ad an.* 865. *n.* 5. But in one thing I cannot accord to *Fr. Pithœus* in the forenamed place, That *Isidorus Mercator* was the Collector of the *Decretal Epistles* from *Clement* to *Gregorius Magnus*. It seemeth tho that the *Decretal Epistles* began chiefly to be in request about the time that *Isidore* lived, according to your account; for in the XIV. Council of *Toledo* Can. 11. there is somewhat which may argue so much. But I do not think that *Cresconius* followed *Isidore* his Collection, considering it may be doubted whether ever he saw it; and therefore though *Isidore* gathered the *Decretals* to *Gregory* the Great, as he intimateth in his Preface; yet *Cresconius* (as it should seem) followed some former.

*Another *Collector. Canon. Caroli M. Temporib. in 3 Tom. rerum Alamannicarum Goldasti.*

My Error in *Concil. Cellensi* was, in that I presupposed, that all the Councils mentioned by *Ferrandus*, (excepting those which are in *Codice Tiliano*) were in *Africk*: whereas *Tela* is in *Spain*, as *Antoninus*'s *Itinerarium* witnesseth. I have not that Edition of *Isidore* printed by *Merlinus* 1530. but by those your directions I shall acknowledge it when I meet with it.

I have included here a note, by which you may know how to find the whole *Codex Moguntinus* in *Crab*'s Edition. I had verily thought you had had it.

As for the Acts of the Councils in *Greek*, which are promised to be set out at *Rome*, and have been a long time, I do fear me there will be jugling in that work. It is much to be lamented that *Ant. Augustinus*, who had gotten Manuscript Copies out of the chief Libraries of *Asia*, and *Europe*, of the IV General Councils, and had them almost in a readiness for the Press, was prevented in this Work by untimely death.

I have been at *Bennet* Colledge, but could not get into the Library, the Master, who had one of the Keys, being from home. I will remember sometime for to look the places out of *Burchardus*: As for that other place of your *Irish* Synod, alledged *Dist.* 82. *Can.* 5. But of that Canon thus writeth *Ant. August. emendat. Gratian. lib.* 1. *Dialog. XIV. Post Concilium Carthaginens. III. quædam fragmenta sunt incerta, quibus præponitur illud, quod Gangrensi Concilio falsò Gratianus & pœnitentiale Romanum tit.* 8. *c.* 6. *ascribunt, cujus initium est, Presbyter si fornicatione: Concilio Hibernienſi vindicatur in lib. Anselmi Lucensis Romano lib.* 8. *cap. ult. Et ut audio ita inscribitur à Gregorio Presbytero in Polycarpi lib.* 4. *titulo, De Incontinentia Clericorum. Pœnitentiali Theodori in veteri lib. Mich. Thomasii; & certè illud Hibernienſe Concilium sub eodem Theodoro Cantuarienſi habitum est.* Since the time in which I writ the former part of this Letter (which was in the beginning of Lent, upon the receipt of yours) I have been occasioned to be going and coming from and to *Cambridge*, to have some settled place of abode; being limited in my time for the keeping of my place in our Colledge; which if I could have enjoyed, I

ſhould hardly have removed hither, (where I am now with the Biſhop of *Bath & Wells*) or any where elſe. But the Biſhop ſending for me, and offering me a Competency, in that kind I requeſted of him, then when I was unprovided, I could not neglect God's Providence, and was adviſed hereunto by my beſt Friends: This unſettled Abode of mine was the Cauſe why I finiſhed not this Letter ſo long ſince begun, and ſent it not before this. I have ſince got *Jacob Merlin*'s Edition of *Iſidore*'s *Collection*, and before that at my being in the North, I borrowed out of *Durham* Library, the Manuſcript of it, which is all one with *Corpus Canonum* in *Bennet Colledge* Library; and in *Trinity Colledge* Library newly erected, there is another Copy of the ſame. I got alſo in the North a fair Tranſcript of the *Greek Canons*, which, as I underſtand, *Eraſmus* cauſed to be copied out of an ancient Copy which was brought to *Baſil*, at what time the Council of *Baſil* was held. This Copy *Eraſmus* ſent to *Cuthbert Tunſtall* Biſhop of *Durham*, where it hath been ſince. Biſhop *Barnes* who was Biſhop there ſince, gave it to his Son, and his Son to me. It is the ſame with that which is tranſlated by *Gentian Harvett*, and which *Balſamon* commenteth upon. The other day my Lord ſhewed me a Letter which came from one of his Chaplains at *Windſor*, who ſignified unto him that Sir *Henry Savil* had an intendment to ſet out the *Greek Councils*: I fear me, he will hardly get Copies. I will inquire further into it, and will further it what lyeth in me: *Antonius Auguſtinus* had gathered all the Acts of the 4 firſt *General Councils*, out of all the Libraries of *Italy*, and had purpoſed to have ſet them forth, as *Andreas Schottus* reporteth in a funeral Oration upon him: Nay, he ſaith further, he had writ a Book thus entituled, *Concilia Græca & Latina cum Hiſtoria, Scholiis, & Variæ Lectiones*. But ſurely they will be ſuppreſſed for ever.

As for the Title of *Voluſianus ad Nicholaum* in Colleg. *Corp. Chriſti*, you are to know that *Bennet* Colledge by his Foundation is called *Collegium Corporis Chriſti*, not Chriſt's Colledge; and the Book in that Library I have not looked into. But the Printed Book, which *ad Verbum* is printed out of the Manuſcript hath *Nicholaus* I. but falſly I verily think, for that was *Nicholaus* II. which is Mr. *Fox* his Opinion, and I think other probable Arguments than he hath might be brought. I have not my Books here, and therefore I can ſay no more of that now.

I cannot meet with *Turrian de Euchariſtia*, and therefore cannot relate unto you now, what he thinketh of the Author of the Epiſtle *ad Cæſarium Monachum*: I remember *P. Martyr de Euchariſtiâ*, ſaith that *Chryſoſtom* was the Author and that it was written in the time of his ſecond Exile, againſt *Appollinarius* and others of his Sect, and he addeth, That in the Library of *Florence* there was a Manuſcript Copy of it; and that Arch-Biſhop *Cranmer* had another.

And now, good Mr. *Uſher*, to ſhut up theſe diſorderly and ſcambling Lines, I do acknowledge Mr. *Alvey*'s great Kindneſs and kind Offer, and could have wiſhed his Offer had come firſt, but God had otherwiſe diſpoſed; for I had diſpoſed of my ſelf before I heard of him; who otherwiſe would have been glad to have been one of your Conſociates. But howſoever I hope by Entercourſe of Letters, we ſhall benefit one another in ſome ſort by Gods Grace. Mr. *Eyres* is purpoſed to come to ſee your Colledge, and to take ſome Tryal; you'll find him a ſound Chriſtian, an honeſt and faithful Friend, and (I think) in ſome ſort Eminent in one kind, I mean in the *Hebrew* Tongue. He is of a good Conſtitution and able to take Pains, and as he is able ſo is willing. In a word, ſuch an one as I think you ſhall have much Comfort, and ſo you ſhall have of Mr. *Pearſon* too, if he alſo come among you. Thus in haſt I am glad to omit many things: I muſt ſend the Concordance of *Codex Moguntinus* with *Crab*'s Edi-

tion

tion of the Councils, from *London*, for I forgot it at *Greenwich*. The Lord keep you, proſper your Studies, bleſs your endeavours, and give his Grace to conduct us in thoſe Ways which lead to Happineſs.

Eman. Coll. July the 6th. 1608.

Your very Loving Friend in the Lord,

Samuel Ward.

I could not have leiſure to reviſe my Letter. Pardon my looſe and negligent Writing.

Diligentius mihi conſideranti quo Tempore prima Canonum Collectio facta eſſet, duplex occurrit Ratio quæ me in hanc Sententiam traxit, et exiſtimem primum et antiquiſſimum Homo-canonicum ex Nicænis, Ancyranis, Neocæſarienſibus, Gangrenſibus, Antiochenis, Laodicenis Canonibus, compoſitum, inter An. 364. *&* 381. (1) *poſt Laodicenum, & ante Conſtantinopolitanum primum in unum Corpus coactum fuiſſe. Prior fundata eſt in Verbis Dionyſii in Epiſtola ad Stephanum Salonitanum, qui cùm ſecutus ſit antiquum Græcum Homo-canonicum, perſpicuè docet ſupradictos Canones numerorum ſerie continuatos olim fuiſſe CLXV. Conſtantinopolitanos verò Canones novâ ſerie et ſeorſim numeratos. Quorſum enim ſummam colligeret Canonum præcedentium, priuſquam recitet Conſtantinopolitanos, eoſdemque ſerie de novo inchoaret, ſi in vetuſto Græco Codice, quo uſus eſt, hi Canones unâ eâdemque ſerie continuati fuiſſent cum prioribus? Firmatur adhuc hæc Ratio conjecturâ petitâ ex Act. XVI. Concilii Chalced. ubi Conſtantinus Secretarius relegit Nicænos Canones ex Codice, [qui proculdubio idem erat cum illo, ex quo leguntur Canones* 16. *et* 17. *Synod. Antiochen. Actione XI. qui coincidunt cum Can. XCV. & XCVI. Tituli Codicis, planè juxta ſeriem numerorum in Codice Græco quo uſus eſt Dionyſius] poſtea cum legit Canones Conſtantinopolitanos, ſic incipit,* Synodicum Concilii Conſtantinopolitani. *Altera Ratio petita eſt è Titulo præfixo Canonibus Ancyranis & Neocæſarienſibus in Græcis Exemplaribus & Codice Moguntino, & aliis Latinis Editionibus; ubi cum collectores primi dicant præpoſitos fuiſſe in hoc Codice Canones Nicænos propter authoritatem Oecumenicæ Synodi, manifeſtum eſt nondum ſecundam Oecumenicam Synodum habitam fuiſſe. Si enim Canones Conſtantinopolitani jam extitiſſent, cum facta eſſet hæc prima Collectio, unà cum Nicænis priorem locum obtinuiſſent, cùm illud Concilium pro Oecumenico etiam habitum. Hæc ſubjeci, ut tibi anſam miniſtrarem amplius in hæc inquirendi; ut hæc, quæ tamdiu in tenebris delituerunt, tandem in apertam lucem proferantur. Vale (Amiciſſime Uſher) & D. Alveium, virum multis nominibus reverendum, meo nomine ſaluta. Welliæ Calend. Auguſti,* 1608.

Verſio quæ habetur in Codice Moguntino, & quæ dicitur fuiſſe Dionyſii Exigui tota inſerta eſt Edit. Colonienſ. P. Crab, 1551. eámque facilè hoc indiculo ſubjecto ita dignoſcas.

In Editione Crabbenſi, hæc ſunt Codicis Moguntini.

In Canonibus Apoſtolorum Vetus Editio.

In Græcis Conciliis.

In { Nicæna, Ancyrana, Neocæſarienſi, Antiochena, Laodicena, Chalcedonenſi } Editio prior in { Titulis. / Canonibus.

In *Gangrenſi* Editio { 2ª in Titulis. / 1ª in Canonibus.

In *Concil. Conſtantinopol.* 1. Editio ſecunda in { Titulis. / Canonibus.

Concil. *Epheſini* nulli Canones, ſed earum vice, Epiſtola Synodalis Concilii *Epheſini* ad Neſtorium, unà cum Symbolo, & 12 Anathematiſmis Cyrilli, quæ omnia unâ habentur in editione P. Crab, à pag. 535. ad lin. 22. col. 1. pag. 539.

In Latina Synodo *Sardicenſi* Editio prior in { Titulis. / Canonibus.

Concil. *Carthagineuſ.* Canones ſunt 33. qui iidem ſunt cum 33. primis Canonibus, qui ſunt in Græco Codice Tiliano. Latine non ſimul extant in Edit. Crabbenſ.

Concil. Aphricanum integrè extat apud P. Crab, prout eſt in Codice Moguntino, à pag. 500 ad 522.

Procemium Gangrenſ. *Dominis honorabilibus*, &c. et præfatio Synod. Antiochenæ, *Sancta & pacata Synodus*, &c. extant iiſdem Verbis in Cod. Moguntino.

Subſcriptiones non multum variant in { Nicæna. / Ancyrana. / Neocæſarienſi. / Gangrenſi. / Conſtantinopol. 1.

Magis

Magis in Antiochena.

Nullæ in Codice Mogunt. in { Ephesina, / Laodicena.

Subscriptiones Concil. Chalcedonens. quæ tres integras pagin. occupant in Cod. Moguntino, non extant in Editione Crabbens.

Subscriptiones Concil. Sardicens. in Cod. Mogunt. & Crabbens. non variant numero, sed Lectiones variæ & Ordo varius. Crab enim Alphabeticum sequitur ordinem, non sic Cod. Mogunt.

Hæc de Conciliorum Canonibus.

Catalogus Roman. Pontificum, quorum decreta in Codice Moguntin. habentur.

	cap.		cap.	
1	Siricius	XV.	7 Hilarius	VI.
2	Innocentius 1.	LVII.	8 Simplicius	II.
3	Zosimus	IIII.	9 Felix	III. — Interseritur in ipso Codice, non tamen in Catalogo præfixo.
4	Bonifacius 1.	IIII.	10 Gelasius 1.	XXVIII.
5	Cœlestinus 1.	XXII.	11 Anastasius 2.	VIII.
6	Leo 1.	XLIX.	12 Symmachus	V. item VIII.
			13 Hormisda	IIII.
			14 Gregorius 2.	XVII.

Summa, Decreta CCXXIX.

Concordantia horum Decretorum prout extant in Codice Moguntino cum Edition. Concil. Petri Crab, 3^bus^ Tom. Colon. *an.* 1551. in gratiam eorum penes quos non sit iste Codex.

1. Decreta Siricii in Cod. Mogunt. XV. ——*apud Crab. pag.* 415. ubi tituli ferè respondent Codici Moguntino.

2. Innocentii——LVII. quæ sic concordes cum Edit. Crabbens.

Decreta-VIII——*apud Crabb.*——Epistol. 1. ad Decentium Eugubinum Episcopum, à pag. 452. ad 455.

XIII——2 ad Victricium Rothomagens. à pag. 455. ad 457. col. 2.
VII——3 ad Exuperium Tholosanum, à pag. 457 ad 459.
V——4 ad Fœlicem Nucerianum Episcopum.
Horum Summa——XXXII

XII. *Vid. Summam, & Gratian., Cod.* 37. *qu.* 1. *c.* 9. 10. *ex Codice Canonum.*

XXXIII——5
XXXIV——6
XXXV——7
XXXVI——8
XXXVII——9
XXXVIII——10
XXXIX——13
XL——11
XLI——14
XLII——15
XLIII——16

XLIV——17
XLV, XLVI, XLVII } ——18
XLVIII——19
XLIX——20
L——21
LI, LII, LIII, LIV, LV, LVI, LVII } 22. *ergo si ita est*, &c.

Plura Decreta Innocentii I. non extant in Cod. Mogunt.

3. Zosimi Decreta IIII. ad verbum habentur apud Crab, p. 487. & 488.

4. Bonifacii etiam Decreta IIII. ubi rescriptum Honorii habetur pro Decreto novo, p. 490. ad 493.

5. Cœlestini, à pag. 523. ad 528.

	Decreta.
Epistol. 1ª	XIII
2ª	VI
3ª	III
Sum.	XXII.

6. Leonis I. Decreta XLIX. quæ cum Edit. Crabbens. sic in concordiam redigas.

	apud Crab.	
Decreta V	Epist. 1.	pag. 632.
VI	2.	
VII, VIII, IX, X, XI, XII, XIII	Epist. 4.	
XIV	Epist. 3. p. 634.	
XV, XVI, XVII, XVIII, XIX, XX, XXI, XXII, XXIII, XXIV, XXV, XXVI, XXVII, XXVIII, XXIX, XXX	Epistol. 90 ad Rusticum Episcopum Narbon. à pag. 709. ad 712.	

XXXI XXXII XXXIII XXXIV XXXV XXXVI XXXVII	Epiſtol. 82 ad Anaſtaſium Epiſcopum Theſſalonicenſem à pag. 697. ad 700.
XXXVIII XXXIX XL XLI	
XLII XLIII XLIV XLV XLVI XLVII XLVIII	Epiſtol. 77. ad Nicetam Epiſcopum Aquileienſem, pag. 691.
XLIX.	Epiſtol. 85 ad Epiſcopos Africanos per Mauritaniam, pag. 702. in Codice Mogunt. non diſtinguitur in plures Canon. ſed unius eſt Can.

7. Hilari Decreta apud Crab.
I--------pag. 951. §. quoniam.
II--------952. col. 1. §. præterea.
III--------952. col. 2. §. Epiſtol. 1. Tarraconenſ.
IV--------953. col. 1. & 2. Epiſtol. 2a Tarraconenſ.

Videtur mihi Codex Moguntinus hîc parum accuratus. Nam Epiſtolæ Tarraconenſium proculdubio non pro decretis habendæ, ſed Reſcripta Hilari. pag. 954. & 955. col. 1. poſt medium, apud Crab. Non enim plures Epiſtolæ habentur in Codice Moguntino.

8. Simplicii Decreta tantum duo;
I, II } eſt Epiſtol. apud Crab. { II, III } pag. 957.

9. Fœlicis Pap. III. Decreta duo;
I, II } apud Crab, { p. 959. col. 1. lin. à fine 8. *communis dolor*, & uſq; ad fin. illius col. 2. *Anaſtaſius Diaconus*, &c. ad pag. 961. col. uſq; ad lineam 3am.

10. Gelaſii Decreta XXVIII. apud Crab, à pag. 965. ad 969. col. 2. ad lin. 2.

11. Anaſtaſii Decreta VIII. apud Crab, à pag. 997. ad 999. col. 1. lin. 2.

12. Symmachi Papæ Decreta, ſub nomine Symmachi Papæ extant in Codice Moguntino, quæ in Edit. Crab. dicuntur eſſe Decreta Romanarum Synodorum I. II. III. IV. hoc eſt apud Crab, à pag. 1001. col. 2. ad pag. 1009. col. 1. ad iſta: *Finiunt Decreta Symmachi Papæ.*

13. Hormiſdæ Papæ Decreta IV.

I	apud Crab,	p. 1042. col. 2. Quo finimus ſemper, &c. (Epiſt.
II		1043. col. 1. Deo amabili, ac piiſſimo Imp. ad finem
III		1034. col. 1. glorioſiſſimo atq; clementiſſ. ad finem Epiſt.
IV		1044. col. 1. Lectis literis, &c.

14. Gregorii Junioris Decreta XVII-- extant apud Crab, ſub nomine Gregorii III. Tom. 20 à pag. 437. col. 1. circa medium, ad pag. 439. & finem col. 1. πάντοτε δόξα θεῷ.

LETTER

LETTER XII.

A Letter from Mr. Alexander Cook *to Mr.* James Uſher, *afterwards Arch-Biſhop of* Armagh.

Good Sir,

Bernardinus de Buſto in Marcul. part. 12. Ser. 2. de Coronatione Mariæ Lit. V.

I Read in the *Mariale*, That *Deus in curia ſua cæleſti habet tres Cancellarios; primus eſt, ad quem ſpectat dare literas ſimplicis juſtitiæ, et iſte eſt Michael Arch-Angelus, &c. ſecundus Cancellarius, ad quem ſpectat dare literas mixtas, ſcilicet Juſtitiæ & Miſericordiæ, eſt B. Petrus Apoſtolus, qui in palatio Dei eſt janitor conſtitutus, ubi ſunt duæ portæ, viz. porta juſtitiæ & miſericordiæ. Nam per portam juſtitiæ ingrediuntur illi qui ſalvantur ex operibus juſtitiæ; per portam verò miſericordiæ ingrediuntur illi qui ſalvantur ex ſola Dei miſericordia & gratia ſine operibus. Et iſtam differentiam tangit Apoſtolus ad Rom. 4. dicens: Ei autem qui operatur, merces non imputatur ſecundum gratiam, ſed ſecundum debitum: ei verò qui non operatur, credenti autem in eum qui juſtificat impium, reputatur fides ejus ad juſtitiam, &c. Ideo Petrus pingitur cum duabus clavibus, quia cum una aperit portam juſtitiæ, illis viz. qui dicere poſſunt cum Pſal. 107. Aperite mihi portas juſtitiæ, & ingreſſus in eas confitebor domino, &c. Cum alia verò aperit portam gratiæ & miſerecordiæ viz. illis quibus dicitur, Eph. 2. Gratiâ ſervati eſtis per fidem, hoc non ex vobis, Dei enim donum eſt, & non ex operibus, ne quis glorietur. Tertius Cancellarius eſt ille, ad quem ſpectat dare literas puræ gratiæ, & miſericordiæ, & hoc officium habet B. virgo, &c.*

I pray, if your leiſure ſerve, and opportunity too, let me know, if you have read of like Divinity to that of the two Gates, and of St. *Peter*'s two Keys, in any other Paper. And beſides I would gladly know, whether you have not ſeen theſe words in the Title page of *Arius Montanus* his Interlineal Bible, printed by *Plantin*, *An.* 1584. *viz.*

Acceſſerunt & huic editioni libri Græce ſcripti, quos Eccleſia Orthodoxa Hebræorum Canonum ſequuta, inter Apocryphos recenſet.

For if my memory deceive me not, I have ſeen them there: And yet a friend of mine hath that Bible bearing the ſame date, wherein they are not; and I have not opportunity to ſee more Copies. I verily think the Papiſts have reprinted the firſt page, whereby it comes to paſs that in ſome they are, and in ſome they are not. I would be glad to ſee the other part of the Succeſſion of the Church, which you promiſe in that you have ſet out already. And if I can hear when good occaſion brings you to *London*, I will make hard ſhift but I will meet you there. The bearer hereof, Mr. *Foxcroft*, is an honeſt Gentleman, and one of my Brother's neighbours; by him you may ſend to us at your pleaſure. My Brother commends himſelf very kindly to you: And ſo with remembrance of mine own love unto you, I commend you, and your Labours to God's gracious bleſſing.

Leedes in *Yorkſhire*,
July 2. 1614.

Your unfeigned Well-willer,
Alexander Cook.

Do not you think that Mr. *Caſaubon p.* 305, 306. miſtook *Baronius* his opinion of *Damaſcen*? for my part I do not believe his cenſure touched *Damaſcen de Imaginibus.*

LETTER

LETTER XIII.

Another Letter from Mr. Sam. Ward *to Mr.* James Uſher, *afterward Arch-Biſhop of* Armagh.

Salutem in Chriſto.

Good Mr. Uſher,

I Underſtood by a paper incloſed in a Letter to Mr. *Wiuch*, that you were deſirous of ſome information hence in ſundry particulars therein mentioned. And firſt for the place alledged out of *Joachim Abbas* in Mr. *Perkins* his Problem, there is a little miſtake; for it is cited *pag.* 2. whereas it ſhould have been *Part.* 2. *pag.* 119. *facie* 2. in the Edition which was *An. Dom.* 1527. There is in the allegation a word or two differing; but in the place mentioned you ſhall find ſomewhat more to that purpoſe.

For that which is written touching *Rabanus* in the Preface of *Guilielmus Malmeſb. in abbreviatione Amularii*, it is *verbatim* the ſame with that which you have in your Book alledged out of the MS. in *Collegio Omnium Animarum Oxon.*

As for the words which *M. Pleſſeis* alledgeth out of *Claudius Seiſellius contra Waldenſes*, in commendation of the ſaid *Waldenſes*, I have not exactly peruſed the Book: but thus much I find *fol.* 9. *Nonnihil etiam ad horum Waldenſium confirmandam tolerandamque ſectam confert, quod præter hæc (quæ contra fidem religionemq; noſtram aſſumunt) in reliquis fermè puriorem quam cæteri Chriſtiani vitam agunt. Non enim niſi coacti, jurant, raroque nomen Dei in vanum proferunt, promiſſaq; ſua bonâ fide implent, & in paupertate pars maxima degentes Apoſtolicam vitam doctrinamq; ſervare ſe ſolos proteſtantur.*

Touching the Hiſtory of the Earls of *Tholouſe*, I have tranſcribed ſome part of that which concerneth the *Waldenſes*, and will finiſh the reſt, and ſend it you ere long. It chiefly conſiſteth in a narration of *Simon Mountiffort* his attempt warranted by the great Council of *Lateran*, for the ſuppreſſing of the Hereticks, and their Abbettors, chiefly *Raymundus* Earl of *Tholouſe*. But I will in ſome ſort ſatisfie your requeſt ſhortly, by ſending you the Tranſcript.

I doubt not but they which ſet forth the Council of *Chalcedon*, for ἐυξεινε writ ἐυξεινε.

Thus with my beſt wiſhes, and kindeſt ſalutations, and willingneſs to help you here in what I can out of our Libraries, I commit you to the Protection of the higheſt. In haſt.

Your very loving Friend,

Sidny Colledge
July 28. 1614.

Sam. Ward.

We have loſt (and ſo hath the whole Church) a great loſs by Mr. *Caſaubon's* untimely deceaſe.

LETTER XIV.

A Letter from Mr. Samuel Ward *to Mr.* James Uſher, *afterward Arch-Biſhop of* Armagh, *then in* London.

Salutem.

Good Mr. Uſher,

I Am ſorry I had not opportunity to ſee you before my departure out of the City. I pray you inform me what the Specialties are which are omitted in Mr. *Maſon*'s Book. I would only know the heads. I would know of you, whether you have ſeen, or heard of the ſecond Tome of Councils, *Græco-lat.* ſet out at *Rome.* I hear it is alledged by *Fronto Ducæus.* Or whether you can remember out of the Reading of Catalogues of Manuſcripts, whether the Acts of the Council of *Chalcedon* be extant in any Library in *Europe*, Græcè. I have read of the Acts of the 1 *Concilium Arelatenſe*, ſet forth by *P. Pithæus*, but could never come by them : I would know whether they be extant in the late *Paris* Edition of *Hilary*, or no, 1605. I had no leiſure when I was with you, to inquire how Mr. *Maſon* doth warrant the Vocation, and Ordination of the Miniſters of the Reformed Churches in Foreign Parts. Thus with my beſt wiſhes, and kindeſt ſalutations, I commend your ſelf, and all your labours to God's bleſſing, and the good of his Church, and ſo reſt,

Your aſſured loving Friend,

Sidny Colledge
April 14. 1615.

Samuel Ward.

I did hear that the King had given 600 *l. per Annum* to the Colledge in *Ireland*, and that now the whole revenue of the ſame is 1100 *l. per Annum*, which I am glad to hear of.

LETTER XV.

A Letter from Mr. William Eyres *to Mr.* James Uſher, *afterward Arch-Biſhop of* Armagh,

Clariſſimo Viro ac amico ſuo ſingulari Dom. Jacobo Uſher, *ſacræ Theologiæ Profeſſori eximio,* Guil. Eyre *ſalutem in Chriſto.*

Cùm multis aliis nominibus (clariſſime, chariſſiméq; *Uſher*) me tibi obæratum eſſe lubens agnoſcam, tum poſtremùm, pro libro quem ſuperiore anno abs te dono accepi ; intelligo hiſtoricam tuam explicationem graviſſimæ queſtionis, cujus tertiam partem multi (ſat ſcio) avide deſiderant & expectant: certe omnes qui Orthodoxam fidem amplexantur, pro utiliſſimo hoc opere tuo multùm tibi debent. Beaſti me hoc munere, ut non dicam quanti æſtimo : atque præterea animum addidiſti ad antiquitatis ſtudia intermiſſa,

in

in quibus infantiam meam agnosco, & jam hospes plane fui in iisdem præsertim perquinquennium, quo hic Colestriæ assiduis ad populum concionibus distentus fuerim.

Gratulor tibi purpuram si verus sit rumor: nobis etiam ipsis Vitam & Valetudinem tuam gratulari debeo, propter tristem rumorem de morte tua apud nos sparsum: cura (quæso) Valetudinem; ac si me audies, minùs frequens eris post reditum tuum in Angliam, quem expectamus, quàm olim fueris Londini concionibus, ne ardor tuus citiùs quàm cupimus, langueſcat. Tu quidem ipsissimos antiquitatis fontes & reconditos thesauros apperuisti, & limatissimo judicio Veritatem collegisti; quam scioli nonnulli ex Foxii Martyrologio aliisque id genus rivulis tantum derivatum à te affirmare non dubitârunt. Hoc forsan in proxima operis editione, vel saltem in ejusdem proxima parte, præoccupare juvabit: Sed in tanta re minimè opus esse consilio existimo. Atque de his rebus, si nobis tam liceat esse fortunatis, in Angliâ reverentiam vestram alloqui speramus.

Aliquoties Domino nostro Domino Archiepiscopo Cantuariensi Academiæ vestræ Cancellario, officium meum, præsentare soleo: quod si aliquid sit vobis negotii apud illum, quod mea tenuitas expedire possit, nec mihi nec meis parcere decrevi, sed facilè intelligo paratissimos vos habere Londini, quorum opera uti liceat: hoc tantum amoris & Officii mei erga vos & Collegium vestrum Gratiâ, calamo incidebat. Deus opt. max. clementissimus in Christo Pater vos omnes, omni benedictionum genere cumulatissimos reddat, per Dominum nostrum Jesum. Amen.

Colestriæ 29. die Aprilis, 1615.

Guil. Eyre.

LETTER XVI.

A Letter from Mr. H. Briggs *professor of Astronomy at* Gresham College, *to Mr.* James Usher, *late Arch-Bishop of* Armagh.

Salutem in Christo.

Good Sir,

MR. *Carew*, shewed me your Letter written to Mr. *Smith* of *Lincolns-Inn*, (whose Death, I perceive, even we which did not know him, have much cause to lament) wherein you mention me, and a Letter which formerly you Writ to me, which never came to my hands. But to the point which here you repeat, I cannot tell how to meet with that part of *Theon.* his Commentary upon *Ptolomæus* his *magna constructio*; I have it in *Greek*, but there I have no hope to find that thing either explained or recorded. There is in *Christman* upon *Alfraganus* which I suppose you have, in his Treatise *de connexione annorum, pag.* 306. and in other places mention of *æra Philippica* which *Kabasilla* maketh the same with *à morte Alexandri*; but the *Arabs* ignorantly confound *Philip* and *Alexander*, and *Alexander* and *Nicanor*, making *æram Alexandrinam Seleucidarum* 12 years and 325 days later than *æra Philippica.* But I am out of mine element, and I do not doubt but you have these things better known than I can: But I shall most gladly do any thing I can according to your direction. Concerning Eclipses which my Cousen *Midgeley* putteth me in mind of from you (for whom I heartily thank you, and for all your

other kindneſſes.) *Mullerus* in his *Phriſ. Tabulis* hath mightily diſcouraged me, for he hath weakned the *Prutenicks*, my Foundation, in three places of his Book at leaſt, yet hath not either helped it, or ſhewed the fault in particular, that others might ſeek remedy. I have ſeriouſly ſet upon it; but theſe difficulties, and other ſtraitneſs of time, and weight of other eaſier and more proper buſineſs, have, ſore againſt my will, forced me to lay it aſide as yet, till I can find better leiſure and then I hope ſtill to do ſomewhat. *Napper*, Lord of *Markinſton*, hath ſet my Head and Hands a Work, with his new and admirable Logarithms. I hope to ſee him this Summer if it pleaſe God, for I never ſaw Book which pleaſed me better, or made me more wonder. I purpoſe to diſcourſe with him concerning Eclipſes, for what is there which we may not hope for at his hands. *Paulus Middleb.* is at pawn, as I hear, and the other Book likewiſe; but I have, ſomuch as I can in Mr. *Crawſhaw*'s abſence, had care to have them kept. I pray you, if you ſee Mr. *Widdows*, commend me heartily to him. We have here long expected him. Thus deſiring the Almighty ever to bleſs and proſper you, referring all news, &c. to Mr. *Egerton*'s report, I take my leave from *Greſham* Houſe this 10*th.* of *March*, 1615.

Tours ever to his Power in the Lord

H. Briggs.

Let me I pray put you in mind *de preſ. numero & Officio.* I ſet it here that you may the more ſeriouſly remember it.

LETTER XVII.

A Letter from the moſt Reverend Tobias Mathews, *Arch-Biſhop of* York, *to* James Uſher, *late Arch-Biſhop of* Armagh.

Salutem in Chriſto Jeſu.

HAving oftentimes wiſhed occaſion to Write unto you, ſince the publication of that your Learned Work, *de continuâ Succeſſione, & Statu Chriſtianarum Eccleſiarum*, &c. God now at laſt, though long firſt, ſending ſo good opportunity, by this honeſt Religious Gentleman, Mr. *Peregrine Towthby*, I can do no leſs than both wiſh and adviſe you to Proceed in the full performance of the ſame, by addition of the third part, according to the project of your whole Deſign: Which laſt ſhall, I hope, be no leſs uſeful and beneficial to all Chriſtian and truly Catholick Profeſſors, than the former have been, and are like to be for ever. And as I doubt not but you may contain the reſt within the compaſs of no more, at the moſt, than the Volume already extant doth comprehend; So do I verily perſwade my ſelf you ſhall therein glorifie God, and edifie his People exceedingly. Eſpecially if you will but interlace, or adjoyn, ſome rather judicious, than large or copious diſcourſe of this punctual queſtion, or objection, *Quid de Salute Patrum, & Majorum noſtrum*, &c. *ſit ſtatuendum*; whereof albeit ſome other good Authors have well, and worthily delivered their Opinions, yet you ſhall be ſure not to loſe your farther labour, endeavour, and determination therein. For aſſure your ſelf that in the Controverſie *de Eccleſiâ*, our adverſaries do not demurre themſelves, nor intangle others (though needleſly, yet ſophiſtically) in any one Quillity, or Cavil, more than in that particular before expreſſed.

expreſſed. Were I not throughly perſwaded both of your ſufficiency, and integrity, I would not intimate thus much unto you: All which, notwithſtanding, I refer to your own Pious and Diſcreet conſideration; yet hoping withal to hear from you ere long, by whom you now receive theſe from me; which I truſt you will reſerve to your ſelf alone, howſoever you entertain, or diſlike, yea or deliberate of the motion. The while here I right heartily commend you, and your godly ſtudies to the ſpecial good bleſſings of the Almighty.

Tours very loving in the Lord,

Biſhopthorpe
May 12, 1616.

Tobias Eboracenſis.

LETTER XVIII.

A Letter from Mr. Thomas Gataker *to Mr.* James Uſher, *late Arch-Biſhop of* Armagh.

Health in Chriſt.

Good Sir,

PReſuming on your kindneſs ſhewed me at your being in theſe parts, together with your ingenuous diſpoſition otherwiſe, I am bold to requeſt a further courteſie from you. I have in mine hands a Manuſcript, containing, among others, certain Treatiſes, which I cannot yet learn to have been printed; to wit, *Guilielmi de Sancto Amore; de periculis noviſſimorum temporum*; as alſo divers things of *Robert Groſthed*, ſometime of *Lincoln*, *viz.* *An Oration delivered in writing to the Pope at* Lions; (whereof I find a peice recorded in *Catalogus Teſtium*;) *excerpta quædam ex ejuſdem Epiſtolis*; *tractatus de oculo morali*; *de modo confitendi*; *& ſermones quidam.* Some of theſe, peradventure, if they be not abroad already, might not be unworthy to ſee the light: nor ſhould I be unwilling, if they ſhould be ſo eſteemed, to bend my poor and weak endeavours that way; but of that Oration to the Pope, certain lines, not many, are pared away in my Copy, though ſo as the ſenſe of them may be gueſſed, and gathered from the context: And in the other Treatiſes there are many faults, that cannot eaſily or poſſibly, ſome of them, without help of other Copies, be amended. My deſire is to underſtand from you, whether at your being here in *England* (for I wot well how careful you were to make inquiry after ſuch Monuments) you lighted upon any of theſe, and where, or in whoſe hands they were. There are beſides in this Manuſcript a Commentary on *Auguſtine De Civitate Dei*; and a Poſtil on *Eccleſiaſtes*, with a Treatiſe *De modo prædicandi*; but theſe two imperfect, of nameleſs Authors: Beſides *Guilielm. Pariſ. de Prebendis*, *& Malachiæ Minorith de veneno ſpirituali*: which two laſt I underſtand to have been publiſhed. I ſhould be glad to hear, as many others deſire, that the ſecond part of your painful and profitable Task, ſo generally applauded, and no leſs greedily expected, were preparing, or fully prepared for the Preſs, and much more to ſee it abroad. Works of that kind are in theſe times very ſeaſonable; nor deſerve any better of God's Church than thoſe that deal ſoundly, and learnedly in them, among whom your ſelf, as not a few acknowledge, may well claim a prime

a prime place: Your Labours both in that kind, and others, the Lord bleſs, and continue unto you life and ſtrength, to be long an Inſtrument to his glory, and of his Churches good.

Yours aſſured in the Lord,

Ridrith Martii 18. 1616. Thomas Gataker.

LETTER XIX.

A Letter from Mr. Robert Uſher *to Doctor* James Uſher, *afterward Arch-Biſhop of* Armagh.

Ornatiſſimo viro, amantiſſimoq; ſuo ſobrino Jacobo Uſſerio, *digniſſimo in noſtra Academia Theologiæ Profeſſori, Salutem.*

DUas fulgentes & inſignes ſtellas (vir ornatiſſime) firmamento noſtræ Eccleſiæ nuper deceſſiſſe, cimmeriæ, & horrendæ, quibus miſerima hæc Inſula, & in occaſum vergens Academia involvuntur, tenebræ promulgant; ad quas diſpellendas te fulgenti ſcientiarum ſplendore omnibus prælucentem, admirabili morum candore corruſcantem, ſummoq; honore coronatum, Deus elegit, ut ſtudiorum tuorum habenas, ad emolumentum noſtræ Eccleſiæ Babylonica ſuperſtitione infeſtæ, ad ſalutem Patriæ mentis cæcitate laborantis, & ad dignitatem Academiæ in præcipitem ruinam irruentis, expeditè flectas. Miſeris ſuccurrere te didiciſſe, ter nobilis illa pugna nunquam ſatis laudanda nuper cum ſuperba, & ſeptemplici Romanæ gentis Hydra, ſub Chriſti vexillo inita, pro maturata ætate, ac illibatâ deſpectæ Eccleſiæ caſtitate, palam teſtatur; quam pene oblivio, vel potius cruenta tyrannorum rabies etiam ſpirantem abſorbuit, & ſepelivit. Perpetuas hujus peregrinationes, duraq; exilia, terribilem Draconis faciem fugientis, ab ultima antiquitate, quâ in cunabulis fuerat, ad noſtra fere tempora vivis coloribus depinxiſti. Nunc igitur faceſſant noſtris finibus mendaces Romanæ Synagogæ Cretenſes, quos olim abyſſus turmatim evomuit, faceſſant, (inquam) non ſine hac novitate, quâ perfidam, & obſcœnam Babyloniæ meretricem ſalutent: ferreo tui ingenii ariete Antichriſtiani regni fundamenta concuſſa, vel potius convulſa novâ reſtauratione indigere; veram Chriſti ſponſam demum tenebroſis umbris extuliſſe caput; teq; iſtius graviſſimæ controverſiæ & contentionis palmam reportaſſe. Hinc omnes, quos liber tuus, variâ ſane lectione & doctrinâ perpolitus, vel ſaltem ejus fama à limine ſalutavit, uno ore te ſolum in hac materia Apollinis lyram attigiſſe, conſtanter perhibent: hoc idem inſignis tua fama aſtipulatur, quæ nullam Europæ partem inſalutatam reliquit, idem induſtriæ & ingenii tui fœtus, quem omnes avidè arripiunt, ſummoq; proſequuntur amore. Filium equidem parentis cauſâ omnes fovent, parentem filii gratiâ omnes admirantur, ſic cunctos te cum admiratione amare, cunctoſq; te cum amore admirari facile percipias. Immortales Deo grates, propterea quod te per devios antiquorum campos vagantem in penetralia ſuæ veritatis deduxit, benignitatis ſuæ Theſauros tibi apperuit, teq; patriæ incolumem, patriamq; tibi reſtituit: tibique (amantiſſime ſobrine) juſtiſſimas habeo gratias, quas me tibi diu debuiſſe immenſa tua erga me gratia comprobat; cujus tuum cubiculum mihi creditum minimam non eſſe teſſeram ingenuè fateor. Sed ne chartacea hæc ſalutatio te graviſſimorum negotiorum mole obrutum, moleſtiâ afficiat, vela contraham;

contraham, hoc interim abs te flagitarem, & hoc audaciæ meæ ſymbolum, pariterq; amoris, ſerena humanitatis fronte accipias.

Tuæ ſalutis, & felicitatis ſtudioſiſſ.

Rob. Uſſerius.

Ad obſcœnam meretricem ſeptem inſidentem Montibus, de tuo libro, Carmen.

Frigore cur pavido trepidas Babylonica Thais?
Cur trepidæ præbes turpia terga fugæ?
Fluctibus Heſperiis emergit lucida ſtella,
Quâ Veniente fugis, quâq; Oriente cadis.
Purpuream lucem vitat caligo profunda,
Dagon ſic Arcam concidit ante Dei.
Hac radiante patent cunctis genitura nefanda,
Gorgoneuſq; tuus partus, uterq; parens.
Mordaces anni, violataq; fœdera lecti,
Et ſtygio ſoboles carcere ſpurca fluens.
Fulgenti nuper cecidit tua gloria cœlo,
Nunc eadem terris in loca nigra cadit.

LETTER XX.

A Letter from Mr. Thomas Lydyat *to Dr.* James Uſher, *at* Dublin *Colledge.*

Reverend and Dear Dr. Uſher,

I Received your Letter dated the ſixth of *October*. I am glad you received my Book, and I thank you for yours, which I received from Mr. *Harris* of *Hanwell*. The former part of your Letter, being, in regard of the matter, a Tragi-Comedy, drave me almoſt into an ecſtaſie; and afterwards brought to my mind that of the Pſalmiſt, *Many are the troubles of the righteous: but God delivereth him out of them all.* And therefore it is good to hold faſt by him continually, and to deſire his direction and furtherance in all our Affairs and Buſineſſes: So although the beginning and middle thereof be never ſo troubleſome, we ſhall not need to doubt, but that the end will be happy and proſperous.

The Aſtronomical Calculation of years in *Ptolemy*'s Canons, if it be Genuine, is doubtleſs an excellent Monument of Antiquity, which I would gladly ſee: But yet it is not likely to make me to let go mine account of *Darius* his years, firmly proved out of *Thucydides*, and *Cteſias*, compared with *Diodorus*. I have endeavoured to ſatisfie you, touching the objections you make in your Letter: as alſo to ſatisfie your deſire touching the diſtances of *Taurus*, mentioned by *Albategnius*; and touching the quantity of the Solar and Lunar year, and diſpoſition of the *Grecian* Calendar, in *Geminus*.

Thus with remembrance of my dutiful commendations to your ſelf, Mr.

Provoſt

Provoſt Temple, D. *Richardſon*, and the reſt of our friends with you, I commit you, your Studies, and Affairs, to the bleſſing of God, to the behoof of your Country, and the whole Church of Chriſt.

Alkerton, Monday March 18. 1616.

Yours to be commanded in all Chriſtian Duties,

Thomas Lydyat.

Excerpta ex Albatenio.

DE *Epocharum diſtantiis*, I find no ſuch expreſs mention in *Albategnius*, as that in the end of the 15 of *Alfraganus*, of *Chriſtman's* Edition: neither are his 32 nor his 421 ſet down in the ſame method. The 325 (the Title whereof, in the *Indice Capitum* before the Book, is, *In ſcientiâ Tarec Arabum & Romanorum ac Perſarum atque Alkept alternatim*) hath three parts.

In the firſt part are ſet down their 4 ſorts of Months, thus. *Menſium quidem Arabum nomina ſunt, Almuhartan, Saphar*, &c. *Romanorum autem menſium nomina ſecundum Græcorum & Egyptiorum principia ſunt, Elul, Tiſrin primus, Tiſrin Secundus*, &c. *Nomina verò menſium Perſarum, ſunt Efroſometh, Aſdiaſdmed*, &c. *Menſium autem Alkept nomina ſunt Tut, Bena, Accur*, &c.

Whereunto is ſubjoyned a Clauſe directly concerning your purpoſe, and that truly ſet down, amidſt the manifold errors about the Dates of Times, both in the ſame Chapter, and in the whole Book, as appeareth by comparing the ſame with other places in theſe Words. *Principium autem à quo Romani incipiunt & Alkept, eſt à morte Alexandri Macedonis ſecundum Græcos. Ægyptii verò & Romani ab Ehahilcarnain annis numerant, & ſunt inter eos 12 anni Ægyptiaci.* Theſe are the very Words, and without doubt *Albatenius* his meaning, confirmed by the Dates of the moſt principal of his obſervations, and the plain truth. In the ſecond part, he ſheweth how to find the beginnings of all thoſe 4 ſorts of Years and Months. Where the *Arabian* and *Alhegira radix*, is, 5*d*. The *Roman* from *Alhilcarnain*, (1) is 0*d*. 7*d*. The *Perſian* from *Jeſdag*, 3*d*. The *Alkept* alſo from *Adhilcarnain*, 5*d*. Whereby is ſignified that the firſt year of *Dhilcarnain* began in the 436 year of *Nabonazar*, and 12 *à morte Alexandri*, almoſt ending, to wit, on the 8*d*. (2) Of *Tiſrin poſterioris*, or *November* following. In the 3. he ſheweth how to find one ſort of year by another, and it hath 8 Sections.

(1) *Æra Dhilkarnain eſt 2ª apud Albategnium, viz.*

1. *Romanorum, i.e. Syro-Græcorum & Conſtantinopolitana, à die Septembris feria 7ª, anni periodi Julianæ 4402. [ab initio Octobris alii Arabes exteri Antiochiam deducunt; ut à 1° Tiſri Hebræi in ſuâ æræ contractuum, & Jaſon Cyrenæus in 2°. lib. Maccab.——vel 1° die Octobris (ejuſdem anni) feriâ 2ª, ut apud Alfraganum, & alios Arabas, & Hebræos in ſuo——.]*
2. *Alkept, Alexandrinorum, i.e. à 290 die Auguſti feriâ, anni periodi Julianæ 4403. ut æra Chaldæorum apud Ptolimæum, & Laodicenorum apud Scalig. p. 405.*

(2.) *Potiùs 9.* *Nam Thoth Nabonaſs. 436. incurrit in Novem. 9. feria 5ª. Thoth verò 437 (quod hic potius intelligendum, quia à 12 Alexandri deſinente ſit ſupputatio) à Nov. fer. 6ª.*

§. 1. *Si autem Romanorum Taric per Taric Alhegira ſcire volueris, ita ut diem Romani menſis in quo fueris, & quot ad Hilcarnaim anni præterierint, deprehendas, Arabicam radicem ſervatam accipe, eique 317 dies ſuperadde (viz.* as many as are from the firſt of (3) *Elul* or *September*, to the 15 of (4) *Themmur* or *Tamuz*, that is, *July*)—*quibus 933 ſuperadde annos, collectumque erunt anni ad Hilcarnaim.* This confirms the former account; for being granted that there are 945 years *inter Philippum ſive mortem Alexandri, & Hegiram*, take away 12, there remain 933 between *Dhilcarnaim* and *Hegira*.

(3) *Quod caput eſt æræ Dhilk.*
(4) *Quod caput eſt Hegiræ.*

§. 2. *Cum*

§. 2. *Cum autem Taric Alkept per Romanorum Taric nosse desideras, annos ad Hilcarnaim cum anno in quo fueris (etsi Elul per unum tantùm diem ingressus sit) accipe; post hoc, ex eo 387 diem abjice, &c.---et collecto, tres semper dies adjunge, et hi sunt dies in quibus Alkepin, Elul Græcos ingressu, quæ est Tut, præcedunt, &c.---per hoc autem Taric stellarum ex Canonibus Theum abstrahuntur postquàm his annis 15 anni superadduntur, eo quod sit à morte Alexandri Macedonis.*

§. 3. *Romanorum autem Taric per Taric Alkept si nosse quæris, annos Alkept (qui sunt anni ad Hilcarnaim Ægyptiaci perfecti *) sume, ex quibus 387 abjice, &c.---Et si perfectis annis Alkept 15 annos, ut ab Alexandri Macedonis morte, sic adhibueris. Dehinc collecto † 535 annos Ægyptiacos adjunxeris, inde collectum annos libri Ptolemæi, quibus stellarum motus abstrahuntur, efficies, quod est à principio regni Nabuchodonosor primi usque ad annum in quo fuerit, ex annis Alkept.*

* i.e. æquabiles.

† completo.

Here the last number 535, being by a manifest error of the first Figure, put for 435, from the beginning of *Nabonazar*'s Reign, to the *Alkept* year, (in which *æra Dhilcarnaim*, from the *Syro-Græco-Roman* Month, *Elul Gorpiæus* and *September* began,) doth as manifestly discover the error of 15 twice put for 11, and consequently of || 387 days for 283 *years, from *anno Nabonazari* 436 to 719, as being the remains of 11 taken away from 294. *à morte Alexandri* in the 425 year, *ad regnum Ægyptiacum Augusti* in the same 719. And so likewise in the 42. *Cap. Quod si conjunctionem vel præventionem per Taric Alkept scire volueris, annos ad Hilcarnaim cum anno in quo fueris, licet una dies tantum Elul præterierat, assume; post hoc, ex annis 587 projice, residuique quartam accipe, quodque fuerit, erit dies quartarum.---Et ei quod ex diebus quartarum provenerit, 3 dies, in quibus mensis Tut ab Alkept priusquam à Græcis habetur, superis junge, eique quod ex diebus post hoc exierit, ab Elul initio, &c.* For *annis* 587, read *annis* 283.

|| 287. *Cruf. pag.* 35.

* 1205 *anni die* 297. *in anno æquabili, (intunte verò an.* 1206.) *qui hic intelligitur, ut ex collatione Eclipsis luminaris liquet.*

Now that *æra Dhilcarnaim* is placed by *Albategnius* in the beginning of the *Syro-Roman Elul* or *September*, falling into the 436 *Ægyptian* year from *Nabonazar*'s Reign, and the 12 from *Alexander*'s Death ending, is further proved, as I said, by the Dates of the most and principal of his Observations. As, namely in the 27 *Cap.* where he writeth, he observed the Autumnal *Æquinoctium* at *Arac, anno* 119 *ex annis Adilcanari, qui sunt post mortem Alexandri* 1206 † *annorum, ante solis ortum* 19 *die mensis Elul ex Romanorum mensibus, quod est* 8 *die mensis pachon ex mensibus* || *Alkept per quatuor horas et dimidiam et quartam ferè,---post Ptolemæi observationem* (before set down, *ejusdem Æquinoctii, anno tertio regni Antonini, quod fuit anno* 463 *à morte Alexandri, nonâ die mensis Athyr, ex mensibus Ægyptiorum, unâ horâ ferè post ortum solis in Alexandriâ*) 743 *annis Ægyptiacis et* 178 *diebus, et medietate et quarta unius diei minutis duabus quintis unius horæ ferè; vice* 185 *dierum et unius medietatis, ac quartæ diei partis, &c.*

† *Vagis non fixis.*

|| For though it did well agree with the observation of the Æquinoctial, yet it cannot with the first Lunar Eclipse, which was in the same year 1194.

And in the 30 *Cap. Medietas autem Eclypsis primæ (Solaris,) secundum quod visu deprehendimus, fuit anno* 1202 *ad Hilcarnaim, qui est annus* 1214 *ab Alexandri morte, post dimidium unæ octavæ Diei mensis Ab, in Arracta civitate, per spatium unius horæ temporalis, sole existente inter* 19 *et* 20 *gradus Leonis.* The second Eclipse noted 23*d. mens. Huni* (*sive---secundi*) *An.* 1205. *Dhilc.* 1554. *ab Alex. morte*, hath both numbers corrupted, and, as it appears, to be corrected 1204 and 1215.

Eclypsis Lunaris prima fuit anno 1194 *ad Hilcarnaim, quod est anno* 1206 *à morte Alexandri die* 53 *mensis Temur* (*Tamuz*). *Invenimusque dimidium Eclypsis in Arracta post hujus diei dimidium,* 8 *horis, et modicum plus ex horis æqualibus: --- Sole existente inter* 4 *et* 5 *gradus Leonis, &c.*

Eclypsis secunda anno 1212 *ad Hilcarnaim, quod est anno* 1224 *à morte Alexandri apparuit, fuitque medietas Eclypsis in Antiochia post medium secundæ diei mensis Ab----horis et tertiâ parte horæ ferè-----sole existente inter* 14 *et* 16 *gradus Leonis.*

Note that in all these Places and Allegations (contrary to my self upon *Scaliger*'s Allegations in the 18— my Tract, before my self had seen *Albategnius*) he understandeth as well the year *à morte Alexandri*, as *Dhilcarnaim*, *Syro-Græco-Roman*, not †*Alkept*. Only in the 51 *Chap.* he connecteth the year 1191 *ad Hilcarnaim* with the year 1627 *regni Nabuchodonosor*, without any agreement of Day or Month: the observation of the site of the fixt Stars in the *Zodiack*, as namely *Cor Leonis*, not requiring either. And the year 1191 *Dhilk.* falls into the year 1627 *Nabon.* ending the 15 of *Canna posterioris* or *January*, thereof, to the farther confirmation of the Premises. For thence it follows that the *Dhilk.* likwise fell into the 436 year *Nab.* ending in *Tisrin posteriore* or *November*: there being one whole *Alkept* year swallowed up in 1200 years † *Dhilk.* within little more than two Months.

† *i. e. Jul. esse diem 365 (sed Alkept non differt à Juliano) quod etiam probatur ex æra Philippicâ in Historiâ miscella.*

* *Ægyptiat.*

† *i. e. Julian.*

And on the other side, in the 52 *Chap.* confuting the Author's *Motus Cæli ante & retro*, he hath these Words, *Dixerunt etiam quod perfectio anterioris motus fuit ante regnum Augusti* 128 *Ægyptiacos, et sunt* 666 *anni Alexandri Macedonis.* Where restoring the true reading 166 *anni à morte Alex. Mac.* and adding the 128 and 166 together, you have *Ptolemy*'s 294 years *à morte Alexandri ad regnum Augusti.* And so I hope I have fully satisfied your desire touching the distances of the *Taric's* in *Albategnius*, especially *annorum Alkept ab Alexandri morte ad regnum Augusti*, and of *Taric annorum Dhilcarnaim* between and from them both. I have set down the Translator's very Words, together with his own and the Printer's Faults, not doubting but you will easily discern them.

Your Objections against mine account.

(α) *Darius* hath [a] 36 years, and *Xerxes* 21, which makes me somewhat to stagger at your beginning of *Artaxerxes Longim.* not that I doubt of the flight
(β) of *Themistocles* to *Artaxerxes* [β] after the Death of his Father *Xerxes*, (for of that
(γ) I am well resolved) but that I would be satisfied [γ] better for the time of that Flight. Which that it fell on the 2 year of the 77 *Olympiad* can be no more
(δ) proved out of [δ] *Diodorus Siculus*, than that he [ε] died the same year, which we
(ε) know to be untrue. *Diodorus* doth, as *Baronius* in his *Annals*, where he findeth a Note of the Time expressed in his Authors, he followeth that direction,
(ξ) (where he findeth none, he placeth things at adventures. *Cimon*'s Victory at
(η) *Eurymedon*, is by *Eusebius* set at the 4*th.* [η] year of the 79 *Olympiad. Diodorus*
(θ) placeth not it only, but also *Cimon*'s Conquest of [θ] *Eïone*, and the taking of *Scyrus* by the *Athenians*, (even as he found them related together by *Thucydides l.* 1. *pag.* 65. *edit. Græco-Lat.* without any note of time,) at the 3*d.* year of the 77 *Olympiad.* But of this I desire to have further satisfaction from your self.

Mine Answer.

(α) That is not much material, unless there be recorded some Astronomical Observation, made in any year of his above 31, by some that lived at the same time.

(β) If you grant that, you must needs grant, that *Artaxerxes* began to Reign before the 3 year of the 77 *Olympiad*, if any credit be to be given, either to *Thucydides* or *Diodorus* touching the time of *Themistocles*'s Flight.

(γ) What better satisfaction can you desire than that *Thucydides* places it anon after the Execution of *Pausanias*, indefinitely before *Cimon*'s double Victory, and *Diodorus* definitely in the 2 year of the 77 *Olymp.* and next before the same famous Victory: And no other Author that you do name, or I ween can name, places it later.

(δ) I prove not that point out of *Diodorus* but out of *Thucydides*, convincing *Diodorus* of error, touching the same, by his own confession.

Yet

Yet *Diodorus* might with very good Hiſtorical order and reaſon, to the ſtory of his *Flight, (as falling out in *Greece*, being the laſt memorable matter concerning him) adjoyn the ſtory of his Death, the time whereof was uncertain, as falling out in the *Perſians* †Dominions.

This general imputation raiſed, as may ſeem, upon occaſion of *Pontacus* his Note upon *Themiſtocles*'s Death, in *Euſeb. Chron.* is of no force to the ſhaking of this particular Truth, touching *Themiſtocles*'s Flight, in the 2 year of the 77 *Olymp.* at the lateſt, otherwiſe ſufficiently confirmed. Your ſelf alledge no Author that ſets it later: and you may ſee that in *Euſebius Chron.* it is ſet 2 years ſooner, to wit, in the 4*th.* year of the 76 *Olymp.* at what time perhaps his trouble began, upon the Arraignment and Examination of ||*Pauſanias*, by a manifeſt and notorious error of two *Olympiads*, acknowledged alſo by *Scaliger*. It is no more to be doubted that *Cimon* got that moſt Famous *Perſian* Victory in the year that *Demotion* was *Archon* at *Athens*, and that the ſame was the 39 year of the 77 *Olymp.* than that *Pompey* took *Jeruſalem*, when *Cicero* was *Conſul* at *Rome*.

It is true that he there mentioneth them both, in his entrance to the Hiſtory of that year; but ſo as he plainly ſignifieth they were obtained before that year, by what he writeth: *Cimon*, the *Athenians* Admiral, *after he had taken *Eione* and *Scyrus*, enterprizing greater matters, returned home; and encreaſing his Navy, and making ſufficient preparation, he ſet forwards towards *Caria*, &c. according to my interpretation of the ſame years Story, out of *Diodorus*; which alſo you ſaw. Where alſo it is worth the noting, That he concludes the ſame Story with theſe expreſs words: *So theſe things were done this year.* And for your further ſatisfaction, note, That there being two Fountains, as it were, of the Hiſtory and Chronology of the *Perſian* Monarchy: The one *Herodotus*, out of the *Greek* Records, as I gueſſed, out of *Hecatæus Mileſius* his Copy, having by ſome error of the Writer ιξ for ιμ in *Darius Hyſtaſpis* years; the other *Cteſias*, *Artaxerxes Mnemon*'s Phyſician, out of the *Perſians* own Records: Howſoever your Author *Ptolemy* being an *Ægyptian-Greek* may follow *Herodotus* account; yet *Cteſias* adding to his account of years, a further Advertiſement of *Darius* his dying within a few days, after the *Marathonian* diſcomfiture, deſerveth more credit. And his meaning is more fully explained by thoſe Words of *Scaliger*'s *Georgian* Collections, in his 43. *pag.* Αυτὸς δὲ Δαρεῖος ὐπ ἐνεγκῶν τὸ πάθος ἐξαυτμίας ἀπόλλυται: *And* Darius *himſelf not enduring the ignominy died for grief.* Mark thoſe words well.

Note, *That the Marginal Notes are the Biſhop's, and not Mr.* Lydyat's.

*Why of the Flight, rather than of the *Oſtraciſm*, which he principally relates in that place.

†*Thucydides tamen in Attica clàm humatum dicit: referente Attico apud Cic. in Brut.*

||But that was *anno* 40. *Olymp.* 75. according to *Diodorus*.

*But he ſaith that he was made Admiral *Archonte Demotione*, though *Plutarch* doth make him Admiral before that.

LETTER XXI.

A Letter from Dr. James Uſher, *late Arch-Biſhop of* Armagh, *to Mr.* Thomas Lydyat.

Salutem à Salutis Fonte D. N. I. C.

Dear Sir,

I Remember that ſome three or four years ſince, having occaſion in a publick Lecture in the Colledge, to ſpeak of the beginning of *Daniel*'s Seventies: I laboured to prove that *Artaxerxes Longimanus* began his Reign toward the end of the third year of the 77th. *Olympiad.*

Firſt, By the number of years attributed to *Darius Hyſtaſpis*, by *Cteſias*, *viz.* 31. not 36.

Secondly, By the time of the death of the ſame *Darius*, noted not only in him, but alſo in *Georgius Syncellus* his Collections, (*pag.* 43. *Græc. Euſeb. Scaligeri*; which place, I then did cite long before you advertiſed me thereof:) to be not long after the overthrow received at *Marathon*, *An.* 2° *Olympiadis* 72.

Thirdly, By the Teſtimony of *Petrus Alexandrinus*, (whom Mr. *Caſaubon*, in his Exercitations againſt *Baronius*, wrongfully maketh the ſame with *Peter* the Ancient Martyr of *Alexandria*,) or whoſoever was the Author of thoſe *Faſti*, which commonly are called *Siculi*: wherein the beginning of *Artaxerxes* is expreſly placed at the time above aſſigned.

Fourthly, By the Teſtimony of *Thucydides*, making *Artaxerxes* then to Reign, when *Themiſtocles* fled into *Perſia*.

But here I made a doubt of the time of *Themiſtocles* his flight: wherein I deſired your further reſolution. For though I willingly yield to that which I find recorded in *Thucydides*, that it fell after the Execution of *Pauſanias*, and before *Cimon*'s double Victory: Yet whether that Victory was gotten in the year that *Demotion* was *Archon* at *Athens*, and whether *Themiſtocles* his flight fell out the year before that, is not (I take it) ſo clear, but that we may call it into queſtion. The former I would willingly believe, for the Authority of *Diodorus Siculus*; upon whoſe credit only, the referring of *Cimon*'s Victory unto that year dependeth. *Euſebius* (who is the only man I know of, that after him ſetteth down the time of his Victory) placeth it at the fourth year of the 79th. *Olympiad*: *by a manifeſt and notorious Error of two Olympiads*, you ſay, but prove by no other Authority but the Confeſſion of *Scaliger*; which with me (and I think with you too) is of very little moment. *Diodorus* is the only man we can find, that ſaith, this Victory was gotten in the year that *Demotion* was *Archon* at *Athens*, *Publicola* and *Rufus* Conſuls at *Rome*. But doth not he alſo ſay Ἐπὶ τούτων Ἀθηναῖοι στρατηγὸν ἑλόμενοι Κίμωνα, &c. and that he being thus made Admiral took *Eïone*, and *Scyrus*? The words methinks ſound thus plainly, That this year he was made Admiral, and then conquered thoſe places; which being untrue, derogates much from the credit of his report, that ſaith, *Cimon* got his famous Victory at *Eurymedon* the ſame year. You ſay, the former is reported by him, by way of recapitulation: but the words ἐπὶ τούτων ſeem to me very clear, that *Diodorus* meant plainly, That *Cimon* this year was made Admiral; and the words following as plainly import, that having thus undertaken the Admiralty, he took *Eïone* and *Scyrus*.

I never read that part of your written Chronicle, wherein this matter is handled: if there be any thing in it, that may farther clear the point, I pray you communicate it unto me, for I do deſire, as much as you do, to ſtrengthen the Authority of *Diodorus*, in placing *Cimon*'s Victory at the Prætorſhip of *Demotion*, (or which is all one) at the third year of the 77th. *Olympiad*.

But this being admitted, for *Diodorus* his ſake, how can you prove, either out of him, or any other Author, that *Themiſtocles* his flight into *Perſia* fell out juſt the year before that? for this is the main matter that concerneth the cauſe: You ſay, That you *prove not that point out of* Diodorus, *but out of* Thucydides. For *Diodorus*, I think you do well, ſeeing he expreſſeth not any way, that this flight fell upon that year, more than his Oſtraciſm, or his death, but heapeth promiſcuouſly all that appertained to his fall. *Thucydides* ſaith no more than what I have delivered, and do willingly acknowledge: that his flight happened after the Execution of *Pauſanias*, and before *Cimon*'s Victory. Other proof you produce none for the ſetling thereof at the ſecond year of the 77th. *Olympiad*, but what is contained in theſe words of your Letter [Your ſelf alledgeth no Author that ſets it later: and you may ſee that in *Euſebius*'s Chronicle it is ſet two years ſooner, *viz.* in the fourth year of the 76th. *Olympiad*. At what time perhaps his trouble began, upon the

the Arraignment and Examination of *Pauſanias.*] Whereunto I thus anſwer: It was far from my meaning to alledge any Author that ſetteth the flight of *Themiſtocles* later than the ſecond year of the 77th. *Olympiad.* But I would know of you, what reaſon might be alledged, why it ſhould not be placed forwarder? The Arraignment and Execution of *Pauſanias* is referred by *Diodorus Siculus* to the fourth year of the 75th. *Olympiad*: The flight of *Themiſtocles* by *Euſebius* to the fourth of the 76th. *Olympiad.* Theſe two being the ſole Authors, who expreſs the time of theſe two accidents; why ſhould we without cauſe reject the Teſtimony of either? Eſpecially for the ſtrengthening of the Aſſertion of *Euſebius*; which we may thus farther reaſon. The *Peloponneſian* War began in that Spring, which ended the firſt year of the 87th. *Olympiad*, as is known. Two years and a half after that, dyed *Pericles*, (witneſs *Thucydides* lib. 2. pag. 141.) He began to rule the Common-wealth after the death of *Ariſtides*; and continued the Government fourty years; (witneſs *Plutarch in Pericle*, pag. 155. & 161.) *Ariſtides* deceaſed almoſt four years after *Themiſtocles* was expelled from *Athens*, as *Æmilius Probus* (or *Cornelius Nepos*) teſtified in the life of *Ariſtides.* Theſe things being laid together, do ſhew, That the expulſion of *Themiſtocles* from *Athens* fell no later than the beginning of the fourth year of the 76th. *Olympiad*; (to which time you doubtfully refer the beginning of his troubles:) how much ſooner ſoever, my opinion is, That at that time *Themiſtocles* fled unto *Perſia*, as *Euſebius* noteth, whoſe Teſtimony I have no reaſon to diſcredit, unleſs I have ſome better Teſtimony or Reaſon to oppoſe againſt it. The year before that (which is the third of the 76th. Olympiad) I ſuppoſe *Artaxerxes Longimanus* to have begun his Reign: to whom, as yet νεωστὶ βασιλεύοντα, *Themiſtocles* fled, as *Thucydides* ſufficiently proveth. Thus the 20th. year of his Reign ſhould fall upon the ſecond year of the 81 Olympiad: And the 487th. year from that (which is the middle of *Daniel*'s laſt week) ſhould fall toward the end of the fourth year of the 202 Olympiad; from which I cannot be drawn as yet, to draw the paſſion of our Saviour Chriſt. If you have any further reaſon to perſwade me to hold my firſt Opinion, which I learned from you, and did once publickly deliver in the Schools, upon the reaſons laid down in the beginning of this Letter, I pray you let me underſtand thereof, for I am moſt willing to learn any thing, that may further me in the underſtanding of *Daniel.*

Concerning *Æra Dhilkarnain*, and *Taric Alkept*, I cannot, in ſuch manner as I would, deliver my mind unto you, until I ſee the intire work of *Albategnius*, which I expect from you by this Bearer, together with *Geminus*, according to my requeſt in my former Letter: (which by reaſon of the Bearer's ſudden departure from hence, hath lain by me well nigh a year.) In the mean time I commit you, and your Godly Studies, unto the Bleſſing of the Almighty, reſting always

Dublin Jan. 2. 1617.

Your moſt Aſſured Loving Friend, and Brother,

James Uſher.

LETTER

LETTER XXII.

A Letter from Dr. James Uſher *afterwards Arch-Biſhop of* Armagh, *concerning the Death of Chriſt, and his Satisfaction on the Croſs.*

THE All-ſufficient *ſatisfaction* of Chriſt, made for the ſins of the *whole* World. The true Intent and Extent, is *Lubricus locus* to be handled, and hath, and doth now much trouble the Church: this queſtion hath been moved *ſub iiſdem terminis quibus nunc*, and hath received contrary reſolutions; the reaſon is, That in the *two extremities* of Opinions held in this matter, there is ſomewhat true, and ſomewhat falſe; *The one* extremity *extends* the benefit of Chriſt's ſatisfaction *too far*, as if hereby God, for his part, were *actually* reconciled to all mankind, and did *really* diſcharge every man from all his ſins, and that the reaſon why all men do not reap the fruit of this benefit, is the want of that faith, whereby they ought to have believed, that God in this ſort did love them: whence it would follow, that God ſhould *forgive* a man his ſins, and *juſtifie* him before he believed, whereas the *Elect* themſelves, before their effectual vocation are ſaid to be *without Chriſt, and without hope, and to be utter ſtrangers from the Covenants of Promiſe*, Epheſ. 2. 2.

2. *The other* extremity *contracts* the riches of Chriſt's ſatisfaction into *too narrow* a room; as if none had any kind of intereſt therein, but ſuch as were *elected* before the foundation of the World; howſoever by the Goſpel, *every one* be charged to receive the ſame: whereby it would follow, that a man ſhould be bound in Conſcience to believe that which is untrue, and charged to take that wherewith he hath nothing to do.

Both extremities then drawing with them unavoidable abſurdities; the Word of God (*by hearing whereof, faith is begotten*, Eph. 1. 13.) muſt be ſought unto by a middle courſe, to avoid theſe extremities.

For finding out this *middle Courſe*, we muſt, in the matter of our Redemption, carefully put a diſtinction betwixt the ſatisfaction of Chriſt abſolutely conſidered, and the application thereof to every one in particular: The former was once done for all; the other is ſtill in doing: The former brings with it ſufficiency abundant, to diſcharge the whole debt; the other adds to it efficacy. The ſatisfaction of Chriſt, only makes the ſins of mankind *fit for pardon*, which without it, could not well be; the injury done to God's Majeſty being ſo great, that it could not ſtand with his honour to put it up without amends made. The particular application makes the ſins of thoſe to whom that mercy is vouchſafed to be *actually pardoned*: for, as all ſins are mortal, in regard of the ſtipend due thereunto by the Law, but all do not *actually bring forth death*, becauſe the gracious Promiſes of the Goſpel ſtayeth the execution; even ſo all the ſins of mankind are become venial, in reſpect of the price paid by Chriſt to his Father, (ſo far, that in ſhewing mercy upon all, if ſo it were his pleaſure, his juſtice ſhould be no loſer,) but all do not obtain *actual remiſſion*, becauſe moſt offenders do not take out, nor plead their pardon as they ought to do. If Chriſt had not aſſumed our Nature, and therein made ſatisfaction for the injury offered to the Divine Majeſty, God would not have come unto a *Treaty of Peace* with us, more than with the *fallen Angels*, whoſe nature the Son did not aſſume: But this way being made, God holds out unto us the *Golden Scepter* of his Word, and thereby, not only ſignifieth his pleaſure of *admitting* us unto his preſence, and accepting of our ſubmiſſion, which is a wonderful Grace, but alſo ſends an *Embaſſage* unto us, and *entreats us that we would be reconciled unto him*, 2 Cor. 5. 20.

Hence,

Hence, we infer againſt the firſt extremity, that by the virtue of this bleſſed Oblation, God is made placable unto our Nature, (which he never will be unto the Angelical nature offending) but not actually appeaſed with any, until he hath received his Son, and *put on the Lord Jeſus.* As alſo againſt the latter extremity, that all men may be truly ſaid to have intereſt in the merits of Chriſt, as in a *Common*, though all do not enjoy the benefit thereof; becauſe they have no will to take it.

The Well-ſpring of life is ſet open unto all, *Apoc.* 22. 17. *Whoſoever will, let him take of the water of life freely*, but many have *nothing to draw with*; and *the Well is deep*: Faith is the Veſſel whereby we draw all vertue from Chriſt, and the Apoſtle tells us, That *Faith is not of all*, 2 *Theſ.* 3. 2. Now the means of getting this Faith is the *hearing of the word of truth, the Goſpel of our ſalvation*, Eph. 1. 13. which miniſtreth this general ground for every one to build his Faith upon.

Syllogiſm. What Chriſt hath prepared for thee, and the Goſpel offereth unto thee, that oughteſt thou with all thankfulneſs to accept and apply to the comfort of thy own Soul.

But Chriſt by his death and obedience hath provided a ſufficient remedy for the taking away of all thy ſins, and the Goſpel offereth the ſame unto thee. Therefore thou oughteſt to accept, and apply the ſame to the comfort of thine own Soul.

Now this Goſpel of Salvation many do not hear at all, being deſtitute of the Miniſtry of the Word; and many hearing do not believe, or lightly regard it; and many that do believe the truth thereof, are ſo wedded to their ſins, that they have no deſire to be divorced from them; and therefore they refuſe to accept the gracious offer that is made unto them. And yet notwithſtanding their refuſal on their part, we may truly ſay, That good things were provided for them on Chriſt's part, and a rich *prize was put into the hands of a Fool, howſoever he had no heart to uſe it*, Prov. 17. 16.

Our bleſſed Saviour, by that which he hath performed on his part, hath procured a *Jubilee* for the Sons of *Adam*; and his Goſpel is his Trumpet, whereby he doth proclaim *Liberty to the Captives, and preacheth the acceptable year of the Lord*, Luk. 4. 18, 19. If for all this ſome are ſo well pleaſed with their Captivity, that they deſire no deliverance, that derogates nothing from the generality of the freedom annexed to that year. If one ſay to ſin, his old Maſter, (*Levit.* 25. 39. *Exod.* 21. 5. *Deut.* 15. 66.) *I love thee, and will not go out free*, he ſhall be bored for a ſlave, and ſerve for ever, But that ſlaviſh diſpoſition of his, maketh the extent of the priviledge of that year not a whit the ſtraighter, becauſe he was included within the general Grant, as well as others; howſoever, he was not diſpoſed to take the benefit of it. *The Kingdom of Heaven* is like to a certain King that made a marriage of his Son, and ſent his Servants to thoſe that were bidden to the Wedding with this meſſage; *Behold, I have prepared my Dinner; my Oxen, and my Fatlings are killed, and all things are ready; Come to the Marriage*, (Mat. 24.) If we look to the event, they that were bidden made light of their entertainment, and went their ways; *one to his Farm, and another to his Merchandiſe*, (verſe 5.) but that neglect of theirs doth not falſifie the word of the King (verſe 4.) *viz.* That the Dinner was prepared, and theſe unworthy Gueſts were invited thereunto: For what, *If ſome did not believe, ſhall their unbelief diſannul the Faith, and truth of God?* (Rom. 3. 3, 4.) *God forbid; yea, let God be true, and every man a lyar, as it is written, that thou mayeſt be juſtified in thy ſayings, and overcome when thou judgeſt. Let not the houſe of Iſrael ſay, The way of the Lord is unequal.* For when he cometh to judge them, the inequality will be found on their ſide, and not on his. *O houſe of Iſrael, are not my ways equal, and your ways unequal? ſaith the Lord*, Ezek. 18. 29, 30. *The Lord is right in all his ways, and holy in all his works. All the ways of our God are*

mercy

mercy and truth; when we were in our ſins it was of his infinite mercy that any way, or remedy ſhould be prepared for our recovery: And when the remedy is prepared, we are never the nearer, except he be pleaſed of his free mercy to apply the ſame to us, that ſo the whole praiſe of our Redemption, from the beginning to the end thereof, may intirely be attributed to the *riches of his grace*, and nothing left to ſinful fleſh wherein it may rejoyce.

The freeing of the Jews from the Captivity of *Babylon*, was a Type of that great deliverance, which the Son of God hath wrought for us.

Cyrus, King of *Perſia*, who was *Chriſtus Domini*, (and herein but a ſhadow of *Chriſtus Dominus*, the Author of our Redemption) publiſhed his Proclamation in this manner; *Who is amongſt you of all his people, the Lord his God be with him*, and let him go up, (*2 Chron.* 36. 23. and *Ezra* 1. 2.) Now it is true, they alone did follow this Calling, whoſe ſpirit God had raiſed to go up, *Ezra* 1. 5. But could they that remained ſtill in *Babylon*, juſtly plead, That the King's Grant was not large enough, or that they were excluded from going up by any clauſe contained therein? The matter of our Redemption purchaſed by our Saviour Chriſt lieth open to all, all are invited to it, none that hath a mind to accept of it, is excluded from it. *The beautiful feet of thoſe that preach the Goſpel of peace, do bring glad tidings of* good things to every houſe where they tread: The firſt part of their Meſſage being this, *Peace to this houſe*, (Rom. 10. 15. Luk. 10. 5.) But, unleſs God be pleaſed out of his abundant mercy *to guide our feet into the way of peace*, the Rebellion of our Nature is ſuch, that we run head-long to the *ways of deſtruction and miſery*, Rom. 3. 16. *And the ways of peace do we not know.* They have not all obeyed the Goſpel, *Rom.* 10. 16. All are not apt to entertain this Meſſage of peace, and therefore, though God's Ambaſſadours make a true tender of it to all unto whom they are ſent, yet *their peace only reſteth on the Sons of peace*, but if it meet with ſuch as will not liſten to the motion of it, *their peace doth again return unto themſelves*, Luk. 10. 6. The Proclamation of the Goſpel runneth thus: *Apoc.* 22. 17. *Let him that is a thirſt come*, for him this Grace is ſpecially provided, becauſe none but he will take the pains to come; but leaſt we ſhould think this ſhould abridge the largeneſs of the offer, a *Quicunque vult*, is immediately added, and *whoſoever will, let him take of the water of life freely*: yet withal this muſt be yielded for a certain truth, That it is God who muſt work in us *to will and to do of his good pleaſure*; and though the Call be never ſo loud and large, yet none can *come except the Father draw him*, Joh. 6. 44. For the *Univerſality* of the ſatisfaction derogates nothing from the neceſſity of the ſpecial Grace in the application: Neither doth the ſpeciality of the one any ways abridge the generality of the other. Indeed Chriſt our Saviour ſaith, *Joh.* 17. 9. *I pray not for the world*, but *for them that thou haſt given me*: but the conſequence hereby inferred may well be excepted againſt, *viz.* He prayed not for the World, Therefore, He payed not for the World; Becauſe the latter is an act of his ſatisfaction, the former of his Interceſſion: which being divers parts of his Prieſthood, are diſtinguiſhable one from another by ſundry differences. This his ſatisfaction doth properly give contentment to God's juſtice, in ſuch ſort as formerly hath been declared: His Interceſſion doth ſollicit God's mercy. The firſt contains the preparation of the remedy neceſſary for man's ſalvation; the ſecond brings with it an Application of the ſame, And conſequently the one may well appertain to the common nature which the Son aſſumed, when the other is a ſpecial Priviledge vouchſafed to ſuch particular perſons only, as *the father hath given him.* And therefore we may ſafely conclude out of all theſe premiſes, That the *Lamb of God offering himſelf a ſacrifice for the ſins of the whole world*, intended, by giving ſufficient ſatisfaction to God's Juſtice, to make the nature of man, which he aſſumed,

assumed, a fit subject for mercy, and to prepare a Medicine for the sins of the whole World; which should be denied to none that intended to take the benefit of it: Howsoever he intended not by applying this All-sufficient remedy unto every person in particular, to make it effectual unto the salvation of all, or to procure thereby actual Pardon for the sins of the whole World. So, in one respect he may be said to have *died for all*, and in another respect *not to have died for all*; yet so as in respect of his mercy he may be counted a *kind of universal cause* of the restoring of our Nature, as *Adam* was of the depraving of it; for as far as I can discern, he rightly hits the nail on the head that determineth the point in this manner.

Thom. Contra Gentiles, *lib.* 4°. 55.

Mors Christi est quasi quædam universalis causa salutis; sicut peccatum primi hominis fuit quasi universalis causa damnationis. Oportet autem universalem causam applicari ad unumquemque specialiter, ut effectum universalis causæ participet. Effectus igitur peccati primi parentis pervenit ad unumquemque per carnis originem; effectus autem mortis Christi pertinget ad unumquemque per spiritualem regenerationem per quam Christo homo quodammodo conjungitur & incorporatur.

March 3. 1617. James Usher.

LETTER XXIII.

An Answer to some exceptions taken against the former Letter, by the Reverend James Usher *Arch-Bishop of* Armagh.

I Cannot sufficiently wonder, why such exceptions should be taken at a *Letter of Mine*, which without my privity came to so many mens hands, as if thereby I had confirmed *Papism*, *Arminianism*, and I know not what error of Mr. *Culverwell*'s which (as you write) is, and hath been, opposed by *many*; yea, *all good men*. The *Papist* (saith one) doth thus distinguish; a Mediator of *Redemption* and *Intercession*; and *Bellarmine* (saith another) divides the satisfaction and application of Christ. To which, what other *Answer* should I make but this? To hold, That Christ is the only Mediator of Redemption, but the Saints are also Mediators of Intercession, That Christ by his Merits hath made satisfaction to his Father in gross, and the *Pope by his Indulgence*, and his Priests by their Oblations in the Mass do make a particular application to particular persons; to joyn thus Partners with Christ in this manner in the Office of Mediation is Popery indeed: but he who attributing the entire work of the Mediation unto Christ alone, doth yet distinguish the Act of Redemption from the Act of Intercession, the Satisfaction made by him unto God, from the Application thereof communicated unto men, is as far from Popery, as he that thinks otherwise, is from the *grounds of the Catechism*; for that Christ hath so died for all men (as they lay down in the conference of *Hague*) *Ut reconciliationem cum Deo, & peccatorum remissionem singulis impetraverit*, I hold to be untrue, being well assured, That our Saviour hath obtained at the hands of his Father Reconciliation,

ciliation, and Forgiveneſs of ſins, not for the *Reprobate*, but *Elect only*; and not for them neither, before they be truly regenerated, and implanted into himſelf. For, *Election* being nothing elſe but the purpoſe of God, reſting in his own mind, makes no kind of alteration in the party elected, but only the execution of that Decree and purpoſe, which in ſuch as have the uſe of reaſon is done by an *effectual Calling*, in all by ſpiritual regeneration, which is the new birth, without which no man can *ſee the Kingdom of God*.

That *Impetration*, whereof the *Arminians* ſpeak, I hold to be a fruit, not of his Satisfaction, but Interceſſion; and ſeeing I have learned from Chriſt's own mouth, *Joh.* 17. 9. *I pray not for the* reprobate *World*: I muſt needs eſteem it a great folly to imagine, that he hath impetrated Reconciliation and Remiſſion of ſins for that World. I agree therefore thus far with Mr. *Ames* in his diſpute againſt *Grevinchovius*, That Application and Impetration, in this matter we have in hand, are *of equal extent*; and, That forgiveneſs of ſins is not by our Saviour impetrated for any unto whom the merit of his death is not applyed in particular. If in ſeeking to make ſtraight that which was crooked in the *Arminians* Opinion, he hath bended it too far the contrary way, and inclined too much upon the other extremity; it is a thing which in the heat of diſputation hath befallen many worthy men before him; and if I be not deceived, gave the firſt occaſion to this preſent controverſie. But I ſee no reaſon why I ſhould be tied to follow him in every ſtep, wherein he treadeth: And ſo much for Mr. *Ames*.

The main error of the *Arminians* (*vid. Corvin. in Defen. Armini. cap.* 11.) and of the patrons of Univerſal Grace, is this, *That God offereth* unto every man thoſe means that are neceſſary unto ſalvation, both ſufficiently and effectually; and, that it reſteth in the *Free-Will* of every one to receive, or reject the ſame; for the proof thereof they alledge, as their Predeceſſors, the *Semipelagians*, did before them, that received Axiom of Chriſt's *dying for all men*, which being rightly underſtood, makes nothing for their purpoſe. Some of their Oppoſites (ſubject to overſights as well as others) more forward herein than circumſpect, have anſwered this Objection, not by expounding, (as was fit) but by flat denying that famous Axiom; affirming peremptorily, That *Chriſt died only for the Elect*, and for others *nullo modo*; whereby they gave the adverſe party advantage to drive them unto this extream abſurdity, *viz.* That ſeeing Chriſt in no wiſe died for any, but for the Elect, and all men were bound to believe that Chriſt died for themſelves, and that upon pain of damnation for the contrary *infidelity*; therefore all men were bound to believe that they themſelves were Elected, although in truth the matter were nothing ſo:

Non tali auxilio nec defenſoribus iſtis
Tempus eget.

Neither is there hope, that the *Arminians* will be drawn to acknowledge the Error of their Poſition, as long as they are perſwaded the contrary Opinion cannot be maintained without admitting that an untruth muſt be believed, even by the commandment of him that is *God of Truth*, and by the direction of that word, which is the *Word of Truth*.

Endeavouring therefore to make one truth ſtand by another, and to ward off the blow given by the *Arminians* in ſuch ſort that it ſhould neither bring hurt to the Truth, nor give advantage to Error; admit I failed of mine intent, I ought to be accounted rather an Oppugner, than any wiſe an Abettor of their fancies. That for the *Arminians*. Now for Mr. *Culverwell*, That which I have heard him charged withal, is the former extremity, which in my Letter I did condemn, *viz.* *That Chriſt* in ſuch ſort did die for all men, That by his death he made an actual reconcilement between God and man; and That the ſpecial reaſon why all men reap not the fruit of this reconciliation,

tion, is the want of that faith, whereby they ought to have believed, that God in this ſort did love them. How juſtly he hath been charged with this error, himſelf can beſt tell; but if ever he held it, I do not doubt but he was driven thereunto by the abſurdities, which he diſcerned in the other extremity; for what would not a man fly unto, rather than yield, that Chriſt no manner of way died for any *Reprobate*, and none but the *Elect* had any kind of Title to him, and yet ſo many thouſand Reprobates ſhould be bound in Conſcience to believe that he died for them, and tied to accept him for their Redeemer and Saviour; yea, and ſhould be condemned to everlaſting Torments for *want of ſuch a faith*, (if we may call that faith, which is not grounded upon the word of truth) whereby they ſhould have believed that which in it ſelf was moſt untrue, and laid hold of that in which they had no kind of intereſt? If they who dealt with Mr. *Culverwell*, laboured to drive out one abſurdity by bringing in another, or went about to ſtop one hole by making two, I ſhould the leſs wonder at that you write, that though he hath been *dealt withal by many brethren*, and for many years, yet he could not be drawn from his errour. But *thoſe ſtumbling blocks* being removed, and the plain word of truth laid open, by which faith is to be begotten, I dare boldly ſay, he doth not hold that extremity wherewith he is charged, but followeth that ſafe, and *middle courſe*, which I laid down; for after he had well weighed what I had written, he *heartily thanked the Lord, and me*, for ſo good a reſolution of this Queſtion, which for his part he wholly approved, not ſeeing how it could be gainſaid. And ſo much likewiſe for Mr. *Culverwell*.

Now for Mr. *Stock*'s publick oppoſition in the Pulpit, I can hardly be induced to believe that he aimed at me therein; if he did, I muſt needs ſay he was deceived, when he reckoned me amongſt thoſe good men, who make the Univerſality of all the Elect, and all men to be one: Indeed I wrote but even now, that God did execute his Decree of Election in All by ſpiritual generation: But if any ſhall ſay, that by All, thereby I ſhould underſtand the univerſality of All, and every one in the World, and not the univerſality of all the Elect alone, he ſhould greatly wrong my meaning: for I am of no other mind than *Proſper* was, Lib. 1. De Vocat. Gent. *Habet populus Dei plenitudinem ſuam, & quamvis magna pars hominum ſalvantis Gratiam aut repellat aut negligat, in electis tamen & præſcitis, atque ab omni generalitate diſcretis, ſpecialis quædam cenſetur univerſitas, ut de toto mundo, totus mundus liberatus, & de omnibus hominibus, omnes homines videantur aſſumpti.* That Chriſt died for his *Apoſtles*, Luk. 22. 19. For his *Sheep*, Joh. 10. 15. For his *Friends*, Joh. 15. 13. For his *Church*, Epheſ. 5. 25. may make peradventure againſt thoſe, who make all men to have a ſhare alike in the death of our Saviour: But I profeſs my ſelf to hold fully with him, who ſaid, *Etſi Chriſtus pro omnibus mortuus eſt, tamen ſpecialiter pro nobis paſſus eſt, quia pro Eccleſia paſſus eſt.* Yea, and in my former writing I did directly conclude, That as in one reſpect Chriſt might have been ſaid to die for all, ſo in another reſpect truly ſaid not to have died for all: and my belief is, That the principal end of the Lord's death, was, *That he might gather together in one the Children of God ſcattered abroad*, Joh. 11. 52. and, that for their ſakes he did *ſpecially ſanctifie himſelf*, that they *alſo might be ſanctified through the truth*, John 17. 19. And therefore it may be well concluded, That Chriſt in a ſpecial manner died for theſe; but to infer from hence, that in no manner of reſpect he died for any others, is but a very weak collection, ſpecially the reſpect by me expreſſed being ſo reaſonable, that no ſober mind adviſedly conſidering thereof, can juſtly make queſtion of it, *viz. That the Lamb of God offering himſelf* a ſacrifice for the ſins of the World, intended by giving ſatisfaction to God's Juſtice to make the nature of man, which he aſſumed, a fit Subject for mercy, and to prepare a Sovereign medicine that ſhould not only be a ſufficient Cure for the ſins of the whole World, but alſo ſhould be laid

open to all, and denied to none, that indeed do take the benefit thereof: For he is much deceived that thinks a preaching of a bare ſufficiency, is able to yield ſufficient ground of comfort to a diſtreſſed Soul, without giving a further way to it, and opening a further paſſage.

To bring news to a Bankrupt, that the King of *Spain* hath Treaſure enough to pay a thouſand times more than he owes, may be true, but yields but cold comfort to him the miſerable *Debtor*: Sufficiency indeed is requiſite, but it is the word of promiſe that gives comfort.

If here exception be taken, That I make the whole Nature of man fit for Mercy, when it is as unfit a ſubject for Grace as may be;

I Anſwer, That here *two impediments* do occurr, which give a ſtop unto the peace, which is to be made betwixt God and man. *The one* reſpects God, the *party offended*, whoſe juſtice hath been in ſuch ſort violated by his baſe Vaſſals, that it were unfit for his glorious Majeſty to put up ſuch an injury without a good ſatisfaction. *The other* reſpects Man, the *party offending*, whoſe blindneſs, ſtupidity, and hardneſs of heart is ſuch, that he is neither ſenſible of his own wretchedneſs, nor God's goodneſs: that when God offers to be reconciled unto him, there muſt be much intreaty to perſwade him to be reconciled to God, 2 *Cor.* 5. 20. In regard of the latter, I acknowledge with the Apoſtle, *That the natural man receives not the things of the ſpirit, for they are fooliſhneſs to him; neither can he, becauſe ſpiritually diſcerned*, 1 Cor. 2. 14. And this impediment is not taken away by Chriſt's Satisfaction (which is a work of his Prieſtly Function) but by the enlightening of the mind, and ſoftening the heart of the ſinner, which are effects iſſuing from the execution of the Prophetical and Kingly Office of our Redeemer. When therefore, I ſay, That by Chriſt's ſatisfaction to his Father, he made the Nature of Man a fit ſubject for mercy, I mean thereby, that the former impediment ariſing on God's part is taken away, that if it were not for the other (for the having whereof we can blame none but our ſelves; and in the not removing whereof, we cannot ſay God hath done us any wrong) there were no *let*, but all Men might be ſaved: And if it pleaſed God to extend his mercy unto All, as he keeps his freedom therein, in *having compaſſion on whom he will have mercy*, and leaving others in blindneſs, natural hardneſs of their own heart, yet the worth of Chriſt's ſatisfaction is ſo great, that his Juſtice herein ſhould be no loſer.

But if this Juſtice (you will ſay) be ſatisfied, how comes it to paſs that God exacts payment again from any? *I Anſwer*, We muſt take heed we ſtretch not our *ſimilitudes* beyond their juſt extent, leſt at laſt we drive the matter too far, and be forced to ſay (as ſome have done) That we cannot ſee how *ſatisfaction and forgiveneſs can ſtand together*, and ſo by denying Chriſt's *Satisfaction* be injurious to God's *Juſtice*, or by denying *remiſſion of ſins* become injurious to God's mercy. We are therefore to underſtand, that the end of the ſatisfaction of God's Juſtice is to make way for God's free liberty in ſhewing mercy, that ſo Mercy and Juſtice meeting, and embracing one another, God *may be juſt*, and the *juſtifier of him that believes in Jeſus*, Rom. 3. 26. Now the general ſatisfaction of Chriſt, which was the firſt act of his Prieſtly Office, prepares the way for God's mercy, by making the ſins of all mankind pardonable, the interpoſition of any bar from God's Juſtice notwithſtanding, and ſo puts the Sons of Men only in a poſſibility of being juſtified, a thing denied to the nature of fallen Angels, which the Son was not pleaſed to aſſume: But the ſpecial Application of this Satisfaction vouchſafed by Chriſt unto thoſe perſons only whom his Father hath *given him out of the World*, which is an appendant, or appertaineth to the ſecond Act of his Prieſt-hood, *viz. his Interceſſion*, produceth this *potentia in Actum*, i. e. *procureth an actual* diſcharge from God's anger, and maketh Juſtification, which before was a part of our poſſibility, to be a part of our preſent *Poſſeſſion*.

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If it be ſaid, It is a great *derogation to the dignity* of Chriſt's death, to make the ſins of mankind only pardonable, and brings in a *bare poſſibility of Juſtification*;

I Anſwer, It is a moſt unchriſtian imagination to ſuppoſe the merit of Chriſt's death, being particularly applied to the Soul of a ſinner, produceth no further effect than this. Saint *Paul* teacheth us, that we be not only *juſtifiable*, but *juſtified by his blood*, Rom. 5. 9. yet not ſimply as offered on the Croſs, but *through faith in his blood*, Rom. 3. 25. that is, through his blood *applyed by faith*. *The blood of Jeſus Chriſt his Son*, (ſaith Saint *John*, 1 John 1. 17.) *cleanſeth us from all ſins*, yet cleanſe it doth not by being prepared, but by being applyed; prepared it was when he poured it out once upon the Croſs; applyed it is when he waſheth us from our ſins therein, *Rev.* 1. 5. It is one thing therefore to ſpeak of Chriſt's ſatisfaction, in the general abſolutely conſidered; and another thing, as it is applyed to every one in particular: The conſideration of things, as they are in their Cauſes, is one thing; and as they have an actual Exiſtence, is another thing. Things as they are in their Cauſes, are no otherwiſe conſiderable, but as they have a poſſibility to be. The application of the Agent to the Patient, with all circumſtances neceſſarily required, is it that gives to the thing an actual Being. That Diſeaſe is curable for which a Soveraign Medicine may be found, but cured it is not till the Medicine be applyed to the Patient; and if it ſo fall out, that the Medicine being not applied, the party miſcarries, We ſay, He was loſt, not becauſe his ſickneſs was incurable, but becauſe there wanted a care to apply that to him that might have helped him.

All *Adam's* Sons have taken a *mortal ſickneſs* from their Father, which if it be not remedied, will without fail, bring them to the *ſecond death*: No Medicine under Heaven can heal this Diſeaſe, but only a *potion confected* of the blood of the Lamb of God, who came *to take away the ſins of the World*; which, as *Proſper* truly notes, *habet quidem in ſe ut omnibus proſit; ſed ſi non bibitur non medetur*. The virtue thereof is ſuch, that if all did take it, all without doubt ſhould be recovered, but without taking it there is no recovery: In the former reſpect it may be truly ſaid, That no man's ſtate is ſo deſperate, but by this means it is recoverable, (and this is the firſt comfortable news that the Goſpel brings to the diſtreſſed Soul) but here it reſteth not, nor feedeth a man with ſuch a poſſibility, that he ſhould ſay in *his heart*, *Who ſhall aſcend into Heaven to bring Chriſt from above?* but it brings the word of comfort *nigh unto him*, even to his mouth and heart, and preſents him with the Medicine at hand, and deſireth him to take it; which being done accordingly, the cure is actually performed.

LETTER XXIV.

A Letter from Sir Henry Bourgchier, *afterwards Earl of* Bath, *to Dr.* James Uſher, *afterwards Arch-Biſhop of* Armagh.

Worthy Sir,

WERE my Invention able to find Words to expreſs the greatneſs of my Error, I would fill this Sheet of Paper with Phraſes Apologetical, and Reaſons of Excuſe for my long Silence; but when I conſider the Goodneſs of your Diſpoſition and mine own Confidence, of the Intereſt I have heretofore had in your Love, they diminiſh Deſpair in me, and perſwade ſtrongly to conceive Hope of Pardon at your Hands. I ſhould have

have been very glad in this time of my Abſence from thence, to have heard from you, but your greater Imployments, and the Burthen of a higher Duty that lyeth upon you, do ſpeak ſufficiently in your behalf. If you can ſteal any time from your Paſtoral Function to give Perfection and Life, to many of your exquiſite Labours, there liveth no man who would more rejoyce at the News thereof than my ſelf. I hear by common Fame, That there is ſomewhat publiſhed againſt you this Mart; but the Catalogue is now come over, and proves Fame a Lyar. The Arch-Biſhop of *Spal.* his great promiſed Work is in the Preſs here at *London*, and will come abroad before the End of the Term. It will be as large as *Bellarmin*'s Work. *Laurentius Beyerlinke*, who ſtiles himſelf *Archipresbyter Antuerpienſis*, hath begun the Fight againſt the Arch-Biſhop. I know not whether you have ſeen his Book or no. There came but a few over. I only ſaw it, but could not buy it for Money. He is much threatned by the Jeſuits in all Countries of Chriſtendom. I doubt not but you have heard of the Ambaſſage of Sir *John Bennet* to *Bruxels* to queſtion the Arch-Duke in the Behalf of the King our Maſter, concerning the late Book of *Patianus*, who neither apprehended the Author, nor ſuppreſſed the Book, until he was ſollicited by the Kings Agent, and only interdicted the Book, and ſuffered the Author to fly his Dominions. On Munday the 13*th.* of April, in the King's Chamber of Preſence at the tower in *Paris*, the Marqueſs *d' Ancre*, a Man of no obſcure Fame, was murthered with a Piſtol, by the Hands of *Mounſ. de Vitri* his old profeſſed Enemy, whoſe death will give a great aſſiſtance to the much deſired Peace in *France*. A Synod of the Reformed Churches began at *Rochel* the 28*th.* of the laſt Month; wherein will be handled the Cauſe of the Princes in the late Stirres. Sir *John Digby* makes Preparation for his Journy into *Spain*, to treat of a Marriage, which (to give you my Opinion) I think is unfeignedly intended on our Part, but whether by them or no, the Doctors doubt, as the Saying is. Sir *Walter Raleigh* is now at *Southampton*, and the Ships of his Fleet follow him daily from hence, and other parts. The action is moſt diſtaſtful to the *Spaniards* beyond any that we have undertaken theſe many years, and hath received ſtrong Oppoſition from the *Spaniſh* Ambaſſador, and ſome of our own, who have ſucked in too much *Spaniſh* Air. We hear that two *Scottiſh* Earls, *Angus* and *Morton*, both of the Family of *Douglas*, have lately withdrawn themſelves out of their Country, and are gone into *France*. This place is now grown ſomewhat ſolitary; and therefore if my Advertiſements be ſomewhat trivial, I hope you will afford them a favourable Interpretation. I deſire to be eſteemed a Servant to your Love, and will ever be ready (I make profeſſion) to declare my ſelf

London, the 31*th.* of *May* 1617.

Your true affectionate Friend, while I am

Henry Bourgchier.

LETTER

LETTER XXV.

A Letter from Mr. William Crashaw, *Preacher at the* Temple, *to Dr.* James Usher.

Salutem in Christo.

Sir,

THese be some of the Points I would have conferred with you in.

1. Whereas the Oath for the Clergy in the Council of *Trent*, it runs thus, *Credo*, &c. *Sanctam Cath. Ap. Romanam Ecclesiam*, &c. Our Men say *Luther* and others were not perjured: For that *Romana* was then put in, and not in afore when they took it: I pray shew me where any such Oath or Creed is extant of theirs that hath it not in?

2. What Credit is to be given to the Life of St. *George* extant in *Lipomanus*, printed at *Rome*, 1558. translated, he saith, out of *Metaphrastes*? and what Evidence in Story you find of *Alexandra*, an Empress, Wife to *Diocletian*?

3. What sound Evidence have you of *Cyril* the Monk his *Evangelium Æternum*, and whether it is extant more than in *Gul. de S. Amore*?

4. Who was the Author of that Hellish Libel, *De tribus Mundi Impostoribus*, and whether you ever saw it?

5. What Author have you more than *Scaliger*, that *Mysterium* in Greek was written within on the fore-part of the Pope's Crown? And what certainty of Proof conceive you to be in that Testimony of *Scaliger*?

6. What Evidence have you, that the 4 Book of *Esdras*, refused both by Us and the Church of *Rome*, was written before Christ; if it were, Why then is it refused as *non-Canonical*, seeing such plain and pregnant Prophecies are in it, and such as no Power but Divine could foretel, especially that of the 12 *Cæsars*, *cap.* 11?

Of these things I pray consider, and when you have leisure, write me what you conceive, that so I may not lose it; I lent you *Josseline de Vitis. Archiep. Cant. in Fol.* which you said you lent Dr. *Mocket* and I believe it, yet I could never get it; and now I find my Book at Mr. *Edwards* his Shop, near *Duke-Lane*, and he saith he bought it with Dr. *Mocket*'s Library, but I cannot have it. Happily you might by your Testimony prevail to get it me, for I charged him not to sell it: I pray think of it, as you go that way. Thus longing to see you, and till you send me Word what day you will be here, I commend us to God, and am

Yours in Christ,

William Crashaw.

LETTER

LETTER XXVI.

A Letter from Mr. Thomas Gataker *to Dr.* James Uſher, *afterward ArchBiſhop of* Armagh.

Health in Chriſt.

Worthy Sir,

I Eſteem my ſelf much beholden unto you, as for your former love, ſo for this your late kindneſs, in vouchſafeing me ſo large a Letter, with ſo full inſtructions concerning this buſineſs, that I was bold to break unto you, though the ſame, as by your information appeareth, were wholly ſuperfluous.

True it is, that though not fully purpoſed to do ought therein my ſelf, willing rather to have afforded mine endeavours and furtherance to ſome others, I ſuppoſed that thoſe two treatiſes, *viz.* that Oration of the Biſhops, and that of *Wilhelm* of *S. Amore* his might be not unworthy the publiſhing, had the one been perfect, and the other not yet publiſhed, (for as for that of *Pariſienſis de prebendis*, I had heard to be already abroad: and *Geſner* in his *Bibliotheca* hath *tractatus* 2. *Argentin. impreſſ.* 1507 *de collatione & pluralitate Eccleſ. beneficiorum*, which may ſeem the ſame, one of them with this. As it is ſaid to be *gemma pretioſior* in that Manuſcript you ſpeak of, ſo to be *auro pret.* in mine.) But I perceive now by your inſtructions, that the one is out already, and the other perfect and fit for the Preſs, in the hands of one better furniſhed and fitter for the performance of ſuch a work than my ſelf, whom I would therefore rather incite to ſend what he hath perfect, abroad, than by his perfect Copy, having pieced out mine imperfect one, to take his Labours out of his hand. I have heard ſince I Wrote to you by Mr. *Bill*, that Sir *Henry Savil* is about to publiſh Biſhop *Groſthead*'s Epiſtles, out of a Manuſcript remaining in *Merton* Colledge Library. That treatiſe *de oculo morali*, I lighted lately on, in another Manuſcript bound together with *Groſthead in Decalog.* having this Title before it, *Incipit Liber de Oculo morali, quem compoſuit Magiſter Petrus de Sapiere Lemovicenſis.* And I find it cited by *Petrus Reginaldeti*, a Friar, in his *Speculum finalis retributionis*, under the name of *Johannes de Pechano*, as the Author of it. Neither ſeemeth it, though written honeſtly, yea wittily and learnedly, as the wit and learning of thoſe times was, to be of the ſame frame and ſtrain for gravity, that other the works of that Biſhop are; which alſo maketh me ſuſpect thoſe Sermons, that in my Manuſcript go under his name, ſhould not be his, having lately at idle times run over ſome of them. If I meet with your Country-man *Malachy* at any time, I will not be unmindful of your requeſt. And if any good Office may be performed by me for you here, either about the Impreſſion of your Learned and Religious Labours, (ſo eſteemed and much deſired, not of my ſelf alone, but of many others of greater judgment than my ſelf,) or in any other imployment, that my weak ability may extend it ſelf unto, I ſhall be ready and glad upon any occaſion to do my beſt therein. I lighted of late upon an obſcure fellow, one *Hieronymus Dungerſheim de Ochſenfart*, who in *Anno* 1514 publiſhed a confutation dedicated to *George*, then Duke of *Saxony*, of a confeſſion of the *Picards*, which whether it be the ſame with that which *Gretſer* ſaith *Luther* ſet out with his Preface, I wot not: The Title of it is, *Totius quaſi Scripturæ Apologia*, and the beginning

ginning of it, *In ſummi Dei maximo nomine & terribili, Amen. Nos homines in terræ orbe quanquam ad ima ſubacti*,&c. And though it be not entirely, inſerted by him in his anſwer, yet ſo much is picked out of it, and ſet down in their words, as may ſhew in divers main points their diſſent from them, and conſent with us. But it is not likely, that this Author, though obſcure and not worthy the Light, hath eſcaped your curious eye. *Geſner* ſeemeth miſtaken in him, when he ſaith, *Hieronymus Dungerſheim ſcripſit Apologiam ſacræ Scripturæ Boemorum*, for he wrote not it, but againſt it. But I trouble you, it may be unſeaſonably, with needleſs trifles, amids your more ſerious Affairs; which forbearing therefore to do, further at this preſent, with hearty Salutations, and my beſt Prayers unto God, I commend you and your godly Labours to his gracious Bleſſing, and reſt

Your aſſured Friend and Unworthy

Fellow-Labourer in the Lord,

Tho. Gataere.

Ridrith June 24. 1617.

LETTER XXVII.

A Letter from Mr. Thomas Lydyat *to Dr.* James Uſher, *afterward Arch-Biſhop of* Armagh.

Salutations in Chriſt.

Reverend Mr. Uſher,

I Received both your Letters; and as touching your diſcourſe in the latter, about the beginning of *Artaxerxes*'s Reign, and *Daniel*'s weeks, and the time of our Lord's Paſſion, *&c.* depending thereupon, I framed mine anſwer to your former diſcourſe therebout, in your Letter bearing date, *Octob.* 6. 1615. upon the ground of your opinion, which I gathered out of the Words thereof: *Darius hath there* (*in* Ptolemy's *Canons*) 36 *years, and* Xerxes 21. *which maketh me ſomewhat to ſtagger at your beginning of* Artaxerxes. Which words I could not otherwiſe underſtand, than that they had drawn *Artaxerxes*'s Beginning back again, in your conceit, unto the vulgar Station, lower than I had advanced it, upon the grounds mentioned in the beginning of your laſt Letter, and that place of *Faſt. Sicul.* which either I had not marked, or elſe had neglected and forgotten. And to the ſame purpoſe ſeems unto me to tend that you inferr in the ſame Letter, upon *Cimon*'s taking *Eïone* and *Scyrus*, in the beginning of his Admiralty, firſt mentioned by *Diodorus Siculus* in *Demotion*'s year. Whence it would follow, That the Siege of *Naxos*, and *Themiſtocles*'s Flight at the ſame time, was later, and the Victory at *Eurymedon* yet later than that. My Manuſcript Chronicle being the third part of my Treatiſe *de Emendat. Tempor.* after my firſt project, wherein I have wholly tranſlated thoſe places of *Thucydides* and *Diodorus*, concerning *Themiſtocles*'s Flight, I did communicate unto you; if I have not much forgotten my ſelf, and if I be not much deceived, you ſhall find that part of my Tranſlation, agreable both to *Diodorus* his Words, and to the Truth. Wherefore it made me *marvel*, that in the latter part of the ſame Letter, you now go about contrariwiſe, to ſet *Themiſtocles*'s Flight, according to *Euſebius*'s Chronicle, and conſequently the beginning of *Artaxerxes*, according to *Thucydides*, two or three years higher, at what time I ſuppoſed his troubles began, about the Arraign-

ment and Examination of *Pauſanias*, and ſo much the more, that for your purpoſe you alledge *Aurelius Probus* or *Cornelius Nepos*, affirming *Themiſtocles* to have been expelled *Athens*, four years before *Ariſtides*'s Death, and the beginning of *Pericles*'s Government; which falling out juſt upon the very ſame year of my ſuppoſal, ſtrongly confirmeth the ſame; and ſo much the more ſtrongly, for that his Words ſeem to have direct reference to thoſe of *Thucydides*. *Erat enim Themiſtocles patriâ pulſus per oſtraciſmum, Argis vitam agens, & per cæteram Peloponneſum commeans.* Whereas therefore *Cornelius Nepos* his account caſts *Themiſtocles*'s expulſion or exoſtraciſm from *Athens*, right upon that ſame year, after which time, ſaith *Thucydides*, he lived at *Argis*, and was going up and down about *Peloponneſus*: needs muſt his Purſuit and Flight be ſuppoſed a good ſpace after that, upon the Execution of *Pauſanias*, whoſe firſt plotting of Treaſon and endictment thereupon, whereabout was long and much ado before his Execution, ſeem to have befallen the 4*th.* year of the 75 *Olympiad*. Where *Diodorus* relateth his whole Hiſtory together, according to his manner. But that, that made me moſt of all to marvel, was, that by your thus urging *Artaxerxes*'s beginning together with *Themiſtocles*'s Flight, two or three years higher than my Pitch, you not only utterly diſcredit your *Ptolemy*'s Canons, for giving 36 years to *Darius* and 21 to *Xerxes*, together with *Diodorus* and *Euſebius*, but alſo all other Authors of Antiquity that I know, whereof none aſcribes leſs than 31 to *Darius*, and 20 to *Xerxes*, which hereby, whether upon overſight or otherwiſe, you enforce your ſelf to do; namely ſubtracting two or three years more from *Xerxes*, leaving him ſcarce 17. whoſe Authorities and Teſtimonies, together with the other reaſons, that I have in place alledged, will, I truſt, in the end prevail with you, to move and draw you, to aſſent to the truth which I have delivered, concerning the beginning and ending of *Daniel*'s weeks, and the time of the Paſſion and Reſurrection of our Lord and Saviour Chriſt, with all the dependences thereupon. For certainly how weak ſoever I the reſtorer and publiſher thereof am, yet it is ſtrong and will prevail; and notwithſtanding mine obſcure eſtate, in due time, the Clouds and Miſts of errors being diſperſed and vaniſhed, it will ſhine forth as bright as the clear Sun at Noon-tyde.

As touching the Books you wrote for, I told this Meſſenger that I meant to ſend them, and therefore I appointed him to call for them, together with my Letter this Day. But ſince I have altered my purpoſe, not envying you the ſight of them, but expecting your coming into *England* ere long, as of cuſtom, once within three or four years: at which time I ſhall be glad to ſhew you them, and to confer them together with your *Ptolemy*'s Canons. In the mean time if you have any more urgent occaſion, of deſiring to be reſolved of any thing in them, do but acquaint me with your purpoſe, what you would prove out of them, and I will truly give my beſt diligence to find what may be found in them for the ſame; and ſo ſave you that Labour of ſeeking, which I ſuppoſe you may better beſtow otherwiſe, and ſo I truſt I ſhall deſerve better of you, than if I ſent you the Books. Thus deſiring your daily Prayers, as you have mine, for Gods bleſſing, to bend our Studies to the beſt ends, and make them moſt profitable to the ſetting forth of his glory and the good of his Church and of our Countries, I take leave of you for this time, reſting

Banbury, July 8.
1617.

Yours to be commanded in all Chriſtian duties,

Thomas Lydyat.

LETTER

LETTER XXVIII.

Mr. William Eyres *Letter to Dr.* James Uſher, *afterward Arch-Biſhop of* Armagh.

Eximio Doctori Domino Jacobo Uſſerio Guilielmus Eyre S.P.D.

Præſtantiſſime Domine;

FAteor me tibi plus debere quàm verbis exprimere poſſim, etiamſi centiès ad te quotannis literas darem, idque non ſolùm propter privatæ benevolentiæ erga me tuæ fructus uberrimos, ſed etiam ob magnitudinem tuorum erga nos omnes qui Theologiæ ſtudioſi ſumus meritorum. Macte virtute tua, ſaxitque Chriſtus Opt. Max. (cujus ſub vexillo militamus) ut Scripta tua polemica cedant in nominis ſui gloriam, & Antichriſti interitum, quo de in Sibyllinus memini me legiſſe, ὅτι λίνῳ ἀϋλὸν ὀλεῖται, quod de ſcriptis doctiſſimorum Virorum quidam interpretantur. Nos hic plerique omnes (ut opinor) preces fundimus, dum vos, ſive gubernatores, ſive nautæ, vel clavum tenetis, vel per foros curſitatis, &c. & navali prælio dimicatis. preces & lachrymæ, arma nunquam magis neceſſaria fuerunt, quàm in hac in exulceratiſſima tempeſtate & omnium peſſimâ morum corruptelâ.

Sereniſſimus Rex noſter Jacobus jam denuò collegium illud Chelſeienſe prope Londinum, Theologorum Gratia, qui controverſiis dent operam, adornare & locupletare cœpit. Matthæus Sutlivius ea in re nullum lapidem immotum relinquit. Quid fiet neſcio. Res agitur per Regias literas ad Epiſcopos apud Clerum, & eorum operâ apud ſubditos ditiores, ut opus tandem perficiatur. Forſan majora adhuc à vobis in Dublinienſi Collegio, quàm ab illis Chelſeienſibus expectare poſſumus, quamdiù vivit ac viget amicus ille meus, de quo Draxus quidam noſtras, in libello nuper edito, *lumen illud Irlandiæ, & in Academia Dublinienſi Profeſſor regius, Theologus tam* παναοπλωμένος *ut ſive ſcripta ſive diſputationem requiras, idoneus eſt, qui cum tota Papiſtarum natione concertet.* Sed quid ego hæc autem ne quicquam ingrata revolvo? Me quod atinet, ita nuper, præſertim per integrum annum noviſſime elapſum & eo plus & ſecularibus negotiis quotidianis, contra genium & voluntatem meam & concionibus ad populum nimis (ut videtur) frequentibus, quaſi demerſus fuerim ut nihil in Hebraicis quæſtionibus me poſſe videar; atque in quibuſdam abſque te, quem pure indigitare poſſim מורם נבוכים, ita hæret aqua, ut ulterius progredi non liceat: fas ſit igitur mihi Oraculum tuum conſulere, & limatiſſimum judicium tuum expiſcari. Nolo tamen in hoc tempore diutiùs te interpellare. Gratulor tibi ex animo & purpuram tuam & coſtam illam, quam tibi Deus reſtituit, עיל כנגרך. Cura Valetudinem. Gratia Jeſu Chriſti ſit cum omnibus vobis. Amen.

Colceſtriæ 17o *die Auguſti*, 1617.

G. Eyres.

LETTER XXIX.

A Letter from Mr. Edward Warren *to* Dr. James Uſher, *afterwards Arch-Biſhop of* Armagh, *at* St. Patricks.

Reverend Sir,

THat the Beaſt *which was, and is not, and yet is*, ſhould be *Romanus Pontifex*, I like your Conjecture very well, and the Ground ſeems to me firm, and ſuch as I may tread ſafely on. And that which you quote out of *Dionyſ. Halicarnaſ.* touching his Immunity, brought me to conſider better of his Office and Authority ſet down by *Livy*, (*lib.* 1.)----*Cætera quoque omnia publica privataque ſacra pontificis ſcitis ſubjecit* [*Numa:*] *ut eſſet quò conſultum Plebs veniret: ne quid divini juris negligendo patrios ritus peregrinósque aſciſcendo turbaretur.* Which in my conceit is ſome Reſemblance of that Head-ſhip which the latter *Pontifex* now challengeth to himſelf.

In the other Part I take all to be clear, ſave only that I ſtick ſomewhat at the Accommodation of thoſe Words, (*pag.* 10.) That *when he cometh, he ſhall continue but a ſhort Space.* I heartily thank you, that for my ſatisfaction you have taken ſo much Pains.

The God of Peace be with you.

Kilkenny. Novemb. 4. 1617.

Your poor Friend

Edward Warren.

Uſſerii notæ.

Of *Pontifex Maximus* ſee *Plutarch. in Vitâ Numæ, Ciceronem in orat. pro domo, apud Pont. et de aruſpic. Reſp. Val. Max. lib.* 1. *cap.* 1. *Georg. Fabrice obſervat. lect. Virgil. Ænead.* 6.

Inſolentia & ſuperbia eorum abiit in Proverbium. (*Horat. Od.* 2. 14.)

----------Mero
Tinget pavimentum ſuperbo
Pontificum potiore Cœnis.

Vid. loc. ubi Interpres notat prælautas cœnas Proverbio Pontificales appellari ſolitas. Exemplum hujus Cœnæ vide in Macrobio, lib. 2. *Saturnal. cap.* 9.

LETTER XXX.

A Letter from Dr. James Uſher, *afterwards Arch-Biſhop of* Armagh, *to* Mr. Thomas Lydyat, *Rector of* Askerton *in* Oxford-ſhire.

Salutem in Chriſto.

AS I was now going out of the Houſe, I met with *Robert Allen*, who told me he was to go preſently for *England*, and required my Letters unto you. I have nothing that upon this ſudden I can well write of, but the renewing

renewing of my former Requeſt for thoſe two Books which I wrote for in my two former Letters. And therefore according to the Form which our Canoniſts uſe in their Court Proceedings,---*Peto, primò, ſecundò, & tertio, inſtantèr, inſtantiùs, & inſtantiſſimè*, That you will let me have the uſe of your *Geminus* and *Albategnius*, which ſhall (God willing) be returned unto you as ſafely and as ſpeedily as you ſhall deſire, which I hope you will the rather condeſcend unto, becauſe I have no purpoſe to ſee *England* theſe many Years: the contrary Report whereunto, was the chief Cauſe wherefore you deferred the ſending of thoſe Books by the former Meſſenger. And ſo nothing doubting, but you will yield at laſt to my earneſt Requeſt, I bid you heartily farewel, reſting ever

Your aſſured loving Friend and Brother,

Scripſi raptim Dominici Adventûs Anno Domini 1617.

James Uſher.

LETTER XXXI.

A Letter from Sir Henry Bourgchier *to Dr.* James Uſher, *afterwards Arch-Biſhop of* Armagh, *at* Dublin.

Worthy Sir,

HAD the Opportunity of convenient Meſſengers concurr'd with my Deſires, my Letters ſhould have come faſter to your Hands than they have done; and what hath been wanting of that Reſpect which abſent Friends yield one another, I do aſſure you hath been ſupplied by an affectionate Deſire in me to enjoy your Company, together with the Remembrance of thoſe many happy Hours, which I have ſpent with you. I had once hop'd to have ſeen you this Winter, but my neceſſary Occaſions in *England*, with the Difficulties of a Winter Journey, are like to detain me here until the Spring; where, if my Service may be uſeful or advantageous to you, it ſhall be as abſolutely at your Command, as any Friend of yours that lives. I doubt not, but you have heard much of the troubleſome Eſtate of the Low-Country Churches, by their Diverſity of Opinions, and what Tumults had like to have enſued; or rather are like to enſue, for the Tempeſt is not yet over-blown; and had not the oppoſite Faction to the *Arminian*, by them termed vulgarly *Gomarians*, ſhewed a great deal of Temperance, and Patience, much Effuſion of Chriſtian Blood had followed. I ſuppoſe you have ſeen Sir *Dud. Carlton*'s Speech in the laſt General Aſſembly at the *Hague*, which is anſwered by *H. Grotius* in Print: He is a Profeſſor in *Leyden*, very inward with *Mounſ. Barneveldt*, and by name (I think) well known to you: And 14 of the 18 Cities, which ſend their Deputies to the General Aſſembly, have publickly proteſted againſt any National, or Provincial Synods, which ſhall be called. About a Fortnight ſince, the Heads and others of the Univerſity of *Cambridge*, were ſummon'd to appear before his Majeſty at *New-market*, where, at their coming, they were required to deliver their Opinions concerning *Mounſ. Barneveldt*'s Confeſſion, lately ſent over to the King, to which, as I am informed, many of them did ſubſcribe; and principally Dr. *Richardſon*, the Kings Profeſſor, for which he either hath already, or is in ſome Danger of loſing his Place. I know not whether you have

ſeen

ſeen the Book called *Analecta Sacra*, publiſhed the laſt Mart, if you can diſcover the Author I pray you let me know him. I have written to a Friend of mine at *Paris*, to enquire at the Printers, where the Book was printed of the Author. With much difficulty I obtained one of them, which you ſhould have received, had I not been conſtrained to beſtow it otherwiſe. Here in *England* there is little written or publiſhed in any kind of Learning. In every Pariſh-Church there are now Sums of Money collected for *Chelſey* Colledge, but I ſee no Addition to the Work. Our kind Friend, Mr. *Briggs*, hath lately publiſhed a Supplement to the moſt excellent Tables of Logarithms, which I preſume he hath ſent you. *Suarez*'s Book againſt the King, is now grown common by the late *German* Impreſſion; which if you pleaſe you may have. The Popiſh Writers having ſharpned their Weapons, being now to ſtrike, with ſharp Invectives, our Arch-Biſhop of *Spalato*, after their wonted manners, and now openly charge him with Apoſtacy, and revolt from their Religion. He hath not obtained any Eccleſiaſtical Promotion, nor, for ought I hear, deſireth any; but rather to end his Days in a retired and ſolitary Exile. Since the return of *Digby* into *Spain*, there is little known of the Progreſs of our Affairs there; neither of Sir *Walter Raleigh*, ſince the Return of Captain *Bayly* from him, if I may give his unworthy running away ſo honeſt a name. Sir, both I and my Meſſenger ſtand upon Thorns, as they ſay, being both preſently to begin our Journeys; he for *Ireland*, I for the Weſt of *England*, where I mean to ſpend this Feſtival time; which I hope ſhall excuſe my Rudeneſs in Writing, both for Matter and Manner. When I come to a place of more leiſure, you ſhall hear from me. In the mean time, let me live in your good Opinion, as one who truly loves you, and will ever declare himſelf

London the 6th. of December 1617.

Your truly affectionate and faithful Friend,

Henry Bourgchier.

LETTER XXXII.

A Letter from Mr. William Eyres *to Dr.* James Uſher, *afterward Arch-Biſhop of* Armagh.

Eximio Sacr. Theologiæ Profeſſori, & amico ſuo ſingulari, Domino Jacobo Uſſerio, S.

RAMUS iſte tuus & noſter, qui brevi (ut opinor) ad nos in Angliam reverſurus eſt, abſque grati animi mei ſignificatione aliqua, pro ſingulari tuâ erga me clementiâ & benignitate, non eſt dimittendus. Gratulor verò tibi (chariſſime frater!) felicitatem tuam, qui in regione minùs culta, & variis motibus perturbatâ natus & educatus, nobis hic in florentiſſimo Regno, totique orbi Chriſtiano facem Divinæ intelligentiæ in rebus maximè neceſſariis præbuiſti; ac etiamnum porrò (uti ſperamus, & expectamus) præbiturus es. Intelligo doctiſſimas tuas lucubrationes, tanquam ſtellas totidem

dem lucidiſſimas. Macte Virtute iſtâ tuâ, Chriſto optimo Maximo duce in omnibus.

Nos hic Semipagani qui ad ſtivam religati ſumus, Ruſticos in Chriſtianæ fidei fundamentalibus, & in timore Domini inſtruimus.

Plerique hic ferè omnes Papiſmum deteſtantur.

Sit nomen Domini benedictum.

Contra Papatum quotidie concionamur.

Neminem habemus repugnantem: omnes conſentientes. Cæterum valdè multi ſunt, qui odio Papiſmi pluſquam Vatiniano (ut ita dicam) flagrant, ut ſolenniorem Dei cultum nullo modo ferre poſſint. Hinc omne genus nequitiæ caput ſuſtollere taxim occœpit. Multi qui contra Papiſticam ſuperſtitionem invehuntur, contra rapinam, ſacrilegium, luxuriam, ebrietatem, gulam, arrogantiam, ſuperbiam, avaritiam, uſuram, & id genus enormia, ne proteſtantur quidem. Sed quorſum hæc? Manum de Tabula. Verbum ſapienti ſat eſt, ſatque habet ſavitorum ſemper qui rectè agit. Quid nos in votis habemus, poſtmodum accipies. Interea verò, in Jeſu Chriſto Domino ac ſoſpitatore noſtro benè vale.

Coleſtriæ 21. die Aprilis, 1618.

Fraterculus tibi multis nominibus devinctiſſimus,

Guilielmus Eyres.

LETTER XXXIII.

A Letter from Dr. James Uſher, *afterward Arch-Biſhop of* Armagh, *to Mr.* William Camden.

My dear and worthy Friend,

I Have been earneſtly intreated by Dr. *Rives* to ſend this incloſed Letter unto you. He hath had his Education in New-Colledge in the Univerſity of *Oxford*, where he took his Degree of Doctor in the Civil Law. He is now one of the Maſters of the *Chancery* with us, and Judge of the Faculties and Prerogative Court. Two things, he told me, he was very deſirous to be certified of from you; the one, In what ſort you would have him anſwer that Calumniation of our Iriſh Libeller, where he intimateth, that you diſſemble your Religion, and write otherwiſe than you think, *deluſus Spe hujus ſeculi, et mundani honoris lenocinio illectus*. The other, What you think of our great St. *Patrick* and of his Miracles.

Touching the former, I aſſured him of my own knowledge, that you were wrong'd moſt ſhamefully: what you did you did out of Judgment, and not led by any ſuch baſe Reſpect as you were charged withal; and that I knew for certain, that with your heart you embraced the Religion which by Authority is maintained in the Church of *England*. For the latter, I gave him good leave to diſcredit as much as he liſt, that Pack of ridiculous Miracles which latter Writers had faſtned upon St. *Patrick*; but wiſhed him in no wiſe to touch the Credit of that worthy man himſelf, nor to queſtion his Succeſſion to *Palladius*, nor to caſt him unto lower Times, contrary to the conſent of all Writers that ever make Mention of him. And to this end, I ſhewed unto him what I had gathered together to this purpoſe, in a Treatiſe which

which I lately wrote at the Requeſt of Dr. *Hampton*, Lord Arch-Biſhop of *Armagh*, of the firſt Planters of the Chriſtian Faith in *Ireland*, and ſpecially of St. *Patrick* and his Succeſſors in the See of *Armagh:* but one word from you will ſatisfie him more than a hundred from me; and therefore let me intreatyou, that you would here *erranti comiter monſtrare viam.* You eaſily may ſee what little Credit theTeſtimony (or the Silence rather) of ſo late an Author as *Platina* is, may carry to bear down the conſtant agrement of all our own Writers. The Objection would be far more ſpecious, if it were drawn from the Silence of venerable *Bede*, who making expreſs Mention both in his Hiſtory and his Chronicle of *Palladius*, ſpeaketh nothing at all of *Patricius*. Yet have I ſeen in Sir *Robert Cotton*'s Library an ancient Fragment written before the time of *Bede*, wherein St. *Patrick* is not only mentioned, but alſo made to be as ancient in time as hitherto we have ſtill believed him to have been. It was found among Mr. *Joſſeline*'s Papers: and is now bound up in blew Leather, with other Antiquities. If you can come by the Book, and will be pleaſed to tranſcribe that place of it where the Tradition of the Liturgy from Man to Man is deſcribed (for there this Mention of St. *Patrick* is to be found) either that or nothing will give full Satisfaction to our Doctor.

The Company of *Stationers* in *London* are now erecting a Factory for Books and a Preſs among us here; Mr. *Felix Kingſton*, and ſome others are ſent over for that Purpoſe. They begin with the printing of the Statutes of the Realm; afterwards they purpoſe to fall in Hand with my Collections *De Chriſtianarum Eccleſiarum Succeſſione & Statu.* I do intreat you of all Love, to look over the firſt Edition; and what you find I have miſtaken, or what you think may be further added out of the Antiquities which you have met withal, ſignifie unto me. I wrote unto you to this purpoſe about four years ſince, by a Kinſman of mine, Mr. *John Brereton*: at which time alſo I deſired to underſtand from you,Whether it were poſſible to get the Copy of the Epiſtles to the Monks of *Glaſtenbury*,attributed to St. *Patrick*, which I remember you told me you had ſometimes ſeen.But ſince that time I have heard nothing from you. If you will be pleaſed at this time to write unto me, or to Dr. *Rives*, (who earneſtly expecteth your Anſwer) you may leave your Letters at my Lord *Knevet*'s Houſe in *Weſtminſter*, there to be delivered unto Sir *Henry Docwra*, our Treaſurer at Wars; who will take Order that they ſhall be ſafely conveyed unto me. And thus craving Pardon for my Boldneſs in troubling you thus far, I take my Leave for this time, reſting always

Your moſt loving and firm Friend,

Dublin, June 8. 1618.

James Uſher.

LETTER

LETTER XXXIV.

A Letter from Mr. William Camden *to Dr.* James Uſher, *afterward Arch-Biſhop of* Armagh.

My moſt eſteemed good Mr. Dr.

YOur loving Letter of the Eighth of *June* I received the Fourth of *July*, being retired into the Country for the recovery of my tender health, where *portum anhelans beatudinis*, I purpoſed to ſequeſter my ſelf from Worldly buſineſs and cogitations. Yet being ſomewhat recovered, I could not but anſwer your love, and Mr. Doctor *Rieves* Letter for your ſake, with the few lines herein encloſed, which I ſubmit to your cenſure.

I thank God my life hath been ſuch among men, as I am neither aſhamed to live, nor fear to die, being ſecure in Chriſt my Saviour, in whoſe true Religion I was born and bred in the time of King *Edward* VI. and have continued firm therein.

And to make you my Confeſſor *ſub ſigillo Confeſſionis*, I took my Oath thereunto at my Matriculation in the Univerſity of *Oxon.* (when Popery was predominant) and for defending the Religion eſtabliſhed, I loſt a fellowſhip in *All-Souls*, as Sir *Daniel Dun* could teſtifie, and often would relate how I was there oppoſed by the Popiſh Faction. At my coming to *Weſtminſter* I took the like Oath, where (*abſit jactantia*) God ſo bleſſed my labours, that the now Biſhops of *London*, *Durham*, and St. *Aſaph*, to ſay nothing of perſons employed now in eminent place abroad, and many of eſpecial note at home of all degrees, do acknowledge themſelves to have been my Scholars. Yea, I brought there to Church divers Gentlemen of *Ireland*, as *Walſhes*, *Nugents*, *O Raily*, *Shees*, the eldeſt Son of the Arch-Biſhop of *Caſſiles*, *Petre Lombard* a Merchants Son of *Waterford*, a youth of admirable docility, and others bred Popiſhly, and ſo affected.

I know not who may juſtly ſay that I was ambitious, who contented my ſelf in *Weſtminſter* School when I writ my *Britannia*, and eleven years afterward: Who refuſed a Maſterſhip of Requeſts offered, and then had the place of a King of Arms, without any ſuit caſt upon me. I did never ſet ſail after preſent preferments, or deſired to ſoar higher by others. I never made ſuit to any man, no not to his Majeſty, but for a matter of courſe incident to my place, neither (God be praiſed) I needed, having gathered a contented ſufficiency by my long labours in the School. Why the *Annalectiſt* ſhould ſo cenſure me I know not, but that men of all humours repair unto me in reſpect of my place; and reſt content to be belied by him, who is not aſhamed to belie the Lords Deputies of *Ireland* and others of honourable rank. *Sed hæc tibi uni & ſoli.*

That I might give you better ſatisfaction, I ſent my Servant with directions to my Study at *Weſtminſter*, who found this which I have herein incloſed. Which if they may ſtead you I ſhall be right glad. As my health will permit I will look over your learned Treatiſe *De Chriſtianarum Eccleſiarum Succeſſione*. But ſuch hath been your happy induſtry therein, that I have little hope to add any thing, and leſs to obſerve any miſtaking. Thus with my ſalutations to your good ſelf, and my reſpectful love remembred to Sir *Arthur Savage*, I reſt

Your true and devoted Friend,

Cheſilhurſt July 10. 1618.

William Camden.

LETTER. XXXV.

A Letter from Mr. Thomas Warren *to Dr.* James Uſher, *after Arch-Biſhop of* Armagh.

Sir,

I Have read carefully what *Arminius* hath written *De juſtitia & efficacia providentiæ Dei in malo.* Yet in that I read him for eſpecially, he leaves me as doubtful as he found me. For where he ſaith, *Quum ſæpenumero futurum ſit, ut creatura non omnino in malo obdurata actum quia peccato junctus ſit patrare nolit, niſi argumentis quibuſdam & occaſionibus, quæ velut incitamenta ſint ad illum patrandum, objectis ; iſtius quoq; objectionis adminiſtratio penes Dei providentiam eſt, qui irritamenta iſta objicit* : In theſe words (if I miſtake him not) he will have it, That God caſts Stumbling-blocks in the way of them that of themſelves would have gone upright, of purpoſe to provoke them to do evil ; which, taken together with his foreknowledge of the event, in my apprehenſion ſeems very harſh, and flat contrary to the Scripture, *Jam.* 1. 13. Indeed if God, foreſeeing both what arguments and occaſions inciting unto ſin, would by ordinary courſe of Nature, or free-will, come in the way of him that for the preſent meant no ſuch evil ; and likewiſe, that unleſs his Providence hindered, he would be thereby overcome ; I ſay, if God, foreſeeing all this, ſhould with-hold his preventing interpoſition, it were no more than bare permiſſion, the juſtice whereof cannot be called in queſtion. And if this ſeem too little, it might haply be farther granted, *iſtius objectionis adminiſtrationem penes Dei providentiam eſſe*, (to uſe his own words) though I cannot think what bounds are thereunto due : but that he ſhould *irritamenta iſta objicere, cum creatura actum peccato junctum ex ſe patrare nolit*, It ſeems to me very hard to grant, and he as hardly to maintain the juſtice of it, *pag.* 102. & 114. But of the extent, and juſtice of his Adminiſtration in this point, I would your leiſure ſerved to ſend me your opinion ; you ſhall both pleaſure me, and do God ſervice in it. So commending you to his Protection and Grace, I reſt, and ſhall be

Pag. 96.

Ever at Your Service,

Kilkenny Sept. 1. 1610.

Edward Warren.

I have ſent you *Arminius* by this Bearer, *James Congame.*

LETTER

LETTER XXXVI.

A Letter from the Right Reverend Thomas Morton, *Biſhop of* Cheſter *to Dr.* James Uſher, *late Arch-Biſhop of* Armagh.

Salutem in Chriſto Jeſu.

Sir,

I Do heartily thank you for your double pains in writing, which is your kindneſs beyond any ſingle deſert of my part; and I muſt twice thank you for the young Batchelor, who hath approved himſelf, ſince his coming hither, to be indeed very commendable. Your manifold imployments ſpecified in your Letters, will not ſuffer me to be too large in theſe of mine, leſt I might *morari tua tempora.*

Truly I cannot but admire your exceeding pains, and bleſs God for his Graces in you. The Synod in the low Countries is held at *Dort*, the moſt of their Suffragators are already Aſſembled, the manner of their proceedings is methodically ordered; the Remonſtrants (excepting ſome few) do exempt themſelves. I think to hold univerſal grace *quoad revelationem negativè*, as importing that no Soul can be ſaid particularly to be excluded, may ſufficiently qualifie the violence of oppoſitions. I ſhall long to ſee you with me, that I may enjoy the comfort of your preſence; I pray you, if it be poſſible, ſatisfie my deſire: In the interim, and always, I pray our Lord Jeſus to preſerve us to the glory of his Saving Grace, and reſt

Your loving Friend,

Cheſter, Decemb. 15. 1618.

Tho. Ceſtrenſis.

LETTER XXXVII.

A Letter from Mr. Samuel Ward *to Dr.* James Uſher, *at* Dublin.

Good Mr. Dr. Uſher,

MY kindeſt ſalutations premiſed. Theſe are to ſignifie unto you, That I received at *Dort* the Letter you ſent me, though a long time after the date. As touching the Additions and Corrections * which *J. Scaliger* left with *Gomarus*; I underſtand by him, that they ſhall ſhortly be publiſhed. He hath delivered them to a Printer at *Leyden*, who is to print them. The Additions are many, as he telleth me, almoſt as many as are already ſet forth. *Chamierus* was not at the Synod, and I cannot learn whether any ſuch ancient Writings of the *Albigenſes* were left with him. As for that which you deſired to be tranſcribed out of *Paulus Alexandrinus*, concerning the method of the *Alexandrian* Year, I being at *Leyden* after the Synod, was deſirous to have ſpoken with *Meurſius*; but enquiring for him of Mr. *Joannes Latius*, one of our Synod, he told me he would go to *Meurſius*, and tranſcribe it, and ſend it me into *England*; for he thought it not ſeaſonable to go to him that day, being the day of *Bernevelt*'s Execution, whoſe Sons *Meurſius* had been

* Upon *Euſebius*'s Chronicle.

Tutor unto. When I receive the Tranſcript from *Latius*, I will ſend it you.

It may be you will be deſirous to know the remarkable paſſages of the Synod, which will be ſhortly publiſhed, both the Acts, and the Canons concluded upon touching the five Articles: We had ſomewhat to do when we came to frame Canons, with the *Provincials*, and ſome of the *Exteri*, touching ſome points, eſpecially touching the ſecond Article. Some of us were held by ſome half Remonſtrants, for extending the Oblation made to the Father, to all; and for holding ſundry effects thereof offered *ſeriò*, and ſome really communicated to the reprobate. I had ſomewhat to do with a principal man touching this point; ſomewhat paſſed in writing between us privately. We were careful that nothing ſhould be defined which might gainſay the Confeſſion of the Church of *England*: which was effected, for that they were deſirous to have all things in the Canons defined *unanimi conſenſu*. We foreign Divines, after the Subſcription of the Canons, and a general approbation of the *Belgick* Confeſſion, and Catechiſm (which is the *Palatine*'s) as containing no *Dogmata* repugnant to the Word of God, and a Decree againſt *Vorſtius*'s Doctrine, chiefly that in his Book *De Deo*, were diſmiſſed. In our approbation of the *Belgick* Confeſſion, our conſent was only asked for Doctrinals, not for matters touching Diſcipline. We had a ſolemn parting in the Synod, and all was concluded with a ſolemn Feaſt. This was upon Thurſday *April* 29. The Saturday we went to the *Hague* to take our leaves of the States General, where we reſolved, while our Ship was made ready, to ſee *Leyden*, *Amſterdam* and *Harlem*, which we did the week following. Upon the Monday we purpoſing to go for *Leyden*, early in the morning were informed, that *Bernevelt* was to loſe his head that morning, which was executed. Upon the tenth of *May* we looſed from the *Bril*, and arrived at *Graveſend* the thirteenth of *May*: And viſited his Majeſty at *Greenwich* as we came by, who graciouſly did receive us. And thus, I thank God, we are ſafely returned to our homes. And here with my hearty ſalutations, I commend you to the gracious Protection of the higheſt Majeſty.

Your aſſured, ever-loving Friend,

Sidny Colledge
May 26. 1619.

Samuel Ward.

LETTER XXXVIII.

A Letter from Dr. James Uſher *to Mr.* Thomas Lydyat:

Salutem, à Salutis fonte D. N. Jeſu Chriſto.

Dear Sir,

I Do acknowledge my ſelf much bound unto you for the Loan of your *Geminus* and *Albategnius* (the Reading whereof hath given me a great deal of Contentment) but moſt of all for your kind Letter (delivered unto me by *Robert Allen*, the 3*d.* of *July* laſt) wherein you ſo gently paſs over my great Error in detaining your Books ſo long from you. I will not make any long Apology for my ſelf, and excuſe my Negligence by want of Opportunity of a fit Meſſenger: your love having covered my Offence already

I may

I may ſpare my Labour in covering any further. Now at length therefore I return your Books unto you again, with a thouſand Thanks; and heartily do wiſh that I may have ſome Occaſion offered on my part to gratify you in the ſame kind. In the mean time I ſend you *Ptolomy's Canon Regum*, ſo often cited by Dr. *Rainolds* in his Lectures: a Copy whereof I received from *Biſhop Overal* (lately deceaſed) tranſcribed by Mr. *Rich. Mountague* out of Sir *Henry Savils* Manuſcript of the πρόχειροι Κανόνες. In the ſame Volume is *Theon* alſo upon thoſe Canons, whence Sir *Henry Savil* himſelf hath ſent me certain Notes *de Ratione anni Alexandrini*; touching which alſo within theſe three daies I received from *Meurſius* a Greek Diſcourſe of the Scholiaſts againſt *Paulus Alexandrinus*, who wrote in the Year of the World (according the Account of the *Grecians*) 6659, *Dioclesiani* 867, (hoc eſt Æræ noſtræ 1151.)

This latter doth contain but ordinary Stuff: in *Theon* the Principal thing that I obſerve is the time of the Concurrence of the beginning of the *Ægyptian* and the *Alexandrian* year, (*hoc eſt anni vagi et fixi*) noted by him in theſe Words. Γέγονε δὲ ἡ εἰρημένη διὰ αὐξ ἐτῶν ἀποκατάσασις ἀπό τινος ἀρχῆς χρόνου τῷ πεμπτῳ ἔτει τοῦ Αὐγούστου βασιλέως, or (as he otherwiſe expreſſeth it) μετὰ πέντε ἔτη τῆς ἀρχῆς Αὐγούστου βασιλέως. For, *ab initio æræ Philippicæ*, μέχρι τοῦ Αὐγούστου βασιλέως, he reckoneth with *Ptolomy annos* 294, but 299 εἰς τὸν ἀποκατάσασιν τὸν καθ' Ἀλεξανδρέας (ἤτοι Ἑλλήνας) χρόνους πρὸς τὴν καθ' Αἰγυπτίους. That from this ἀποκατάσασις we muſt deduce *Caput æræ Alkept apud Albategnium*, which by him is placed *annis* 287. (587, 387. your Book hath the firſt Figure being ſet down inconſtantly and falſly, the other two conſtantly and truly) *poſt æram Dhilcarnain*, I make little queſtion: howſoever I be not yet fully reſolved whether I ſhould referr the ſame to the beginning or the ending of the fifth year of *Auguſtus*, that is, whether I ſhould begin it *à Thoth anni* 299. or 300. *æræ Philippicæ*: for in both of them, the firſt of *Thoth* fell upon the ſame day, *tam in anno vago, quam in fixo*; in the former upon *Auguſt* 30, *feria* 5ª (which is the Character *æræ Alkept* in *Albategnius*; if the number be not depraved) in the latter upon *Auguſt* 29, *feria* 6ª, unto which I rather incline; becauſe by this means we ſhall keep ſtraight the beginning of *Dhilkarnain*, which by *Albategnius* his Account certainly doth incurr *in annum periodi Julianæ* 4402, twelve years after the Death of *Alexander* (as himſelf ſetteth down fol. 43. lin. 4. and you do acknowledge to be true) whereas by the former *Hypotheſis* it muſt be referred to the Year 4401, (contrary to the meaning of *Albategnius*) eleven Years after *Alexander's* Death.

That the *Ægyptians* received the uſe of their *annus æquabilis* from *Nabonaſar*; or that the *Babylonians* did ever uſe that Form of Year, I think will hardly be proved. If that be true which *Eratoſthenes* writeth ἐν τῷ περὶ τῆς ὀκταετηρίδος ὑπομνήματι (*apud Geminum* pag. 127.) that the *Ægyptians* ſometime celebrated their *Iſia* κατὰ θερινὰς τροπάς, uſing this manner of year, it muſt needs be that they uſed this Form of year before the time of *Nabonaſar*. For the 17*th*. day of *Athyr* (to which you rightly refer the beginning of that ---------- I could never concurr with the Summer Solſtice betwixt the time of *Nabonaſar* and *Eratoſthenes*. The Authority of *Geminus* alſo moveth me to yield, that in *Metonis Enneadecaëteride*, the years were not *alternatim pleni* and *cavi* (as you imagine) although in *Calippus* his Period the Diſpoſition ſeemeth to have been ſuch; to which, (as to that which was received into civil uſe in his time) I referr that place of *Geminus* (pag. 115[8]) Ὅθεν διὰ ταύτην τὴν αἰτίαν οἱ κατὰ πόλιν μῆνες ἐναλλὰξ ἄγονται πλήρεις καὶ κοῖλοι.

You have rightly obſerv'd that in my Diſcourſe *de Chriſtianarum Eccleſiarum Succeſſione & Statu*, there is wanting for the Accompliſhment of the ſecond Part, an hundred years Story: which defect in the Continuation of the Work is by me ſupplied. I purpoſe to publiſh the whole Work together much

much augmented: But do first expect the Publication of my Uncle *Stanihurst*'s Answer to the former, which I hear since his death is sent to *Paris* to be there Printed. I am advertised also, that even now there is come out at *Antwerp*, a Treatise of my Country-man *Christopher de Sacro-Bosco*, *De veræ Ecclesiæ Investigatione*, wherein he hath some dealing with me. Both these I would willingly see, before I set out my Book anew: that if they have justly found fault with any thing, I may amend it; if unjustly, I may defend it.

I am very glad to hear of your Pains taken in the unfolding of the Revelation: and hope that e'er long, it will come abroad among us. To help you therein touching the *Fratricelli*, *Beguini*, &c. my Opinion is this, That as under the name of the *Albigenses* were comprehended not only the *Manichees* which swarmed in those parts of *France*, but also the *Waldenses* which dwelt among them: so likewise under the Name of the *Fratricelli* and *Beguini* (unto whom as monstrous Opinions and Practices are ascribed as unto the other) those also were contained who made Profession of the Truth. For to omit the Testimony of a certain Writing, *in quo S. Bernardini Errores recensentur* (alledged by *Illyricus*) affirming, *Fratricellos, qui potissimum in Italiâ fuerunt, communiter esse Hussitas:* the Witness of *Conradus de Monte Puellarum*, or of *Maydenburg*, (a Canon of *Ratisbon*, who wrote about the year 1340. *De Erroribus Begehardorum*) is plain to this purpose. *Sub illorum habitu* (saith he) *quarumlibet Hæresum species, utpote pauperum de Lugduno, & aliarum iniquitatis Sectarum partitiones per Ovile Christi suos Apostolos satagunt seminare.* Add hereunto, that the *Waldenses Merindoll* and *Cabriers*, are known to have been a Colony deduced from the *Alpes*, the chief Receptacle of the *Fratricelli*. This appeareth by the Inquisition returned unto *Francis* the first, *anno* 1540. by *William Bellay* then Governor of those Parts: wherein was certified of them, *ducentis abhinc annis ex regione Pedemontanâ profectos, in provinciæ partem illam commigrasse*, &c. as may be seen in *Crispin. lib.* 3° *Actionum & Moniment. Martyrum. Thuanus* hath here 300 Years, but 200 of these times they were persecuted under the Name of the *Beghardi*. I alledge the Testimony of *Matthias Parisiensis*, who lived in *Bohemia* about the year 1390. *Qui alienant se strenuè* (saith he *in lib. de Sacerdotum & Monachorum spiritualium abominatione Cap.* 30.) *ab exercitio talium & à contubernio propter Domini Jesu timorem & amorem, mox à vulgo Christiano hujus mundi conviciantur & confunduntur, & nota pessima singularitatum vel Hæresum criminantur: propter quod tales homines devoti, qui similia vulgo profano non agunt, Bechardi, vel Turspinii* (lege *Turebipini*) *aut aliis nominibus blasphemis communiter jam nominantur: quod figuratum est in illis primis in Babylone, quibus alia nomina imposuerunt quàm habuerunt in terra Israel.*

There cometh also unto my mind, another place (which is not common) touching the *Beghardi* and *Fratricelli*, out of the Book *de squaloribus Romanæ Curiæ*, written by *Matthew de Cracovia*, who was Bishop of *Worms*, *ab anno* 1405 *ad* 1410. Thus he there complaineth, *Vadunt Beckardi, Fratricelli, Sectuarii suspectissimi de hæresi, & clero infestissimi, erectis capitibus absque ullo timore in urbe, et seducunt liberè quotquot possunt.* And mark that this fell upon the time of Pope *Gregory* the XII, who usually did send his Letters to the Princes and Bishops of Christendom, *per Lollardos seu Beguardos, ad quos semper videbatur ejus affectio specialitèr inclinari.* As is affirmed by *Theodoricus à Niem. lib.* 3. *de Schism. cap.* 6. Whereby we see what Rest and Boldness the same Professors got by the great Schism in the Papacy; agreeable to that which *Wickliff* writeth, *lib.* 3. *de Sermone Domini in monte.*

You

You ſee, when I begin, I know not how to make an end, and therefore that I prove not too tedious, I will abruptly break off, deſiring you to remember in prayers

Your moſt Aſſured, Loving Friend and Brother,

Dublin, Aug. 16. 1619.

James Uſher.

LETTER XXXIX.

A Letter of Dr. James Uſher's, *afterwards Arch-Biſhop of* Armagh.

Sir,

YOU hear (I doubt not) ere this, of the lamentable news out of *Bohemia*; how it pleaſed God, on the 29th. of *October* laſt, to give victory to the Emperor's Army againſt the King of *Bohemia*. His whole Army was routed, 3000 ſlain on the ground, others taken Priſoners, who have yielded (to ſave their lives) to ſerve againſt him. Himſelf, and the chief Commanders, fled with 2000 Horſe, came to *Prague*, took away the poor Queen (being with Child) and ſome of his Councellors, with ſuch things as in that haſt could be carried away; and ſo left that Town (it not being to be held) and withdrew himſelf into *Sileſia*, where he hath another Army (as alſo in *Moravia*) though not without an Enemy there invading alſo. How thoſe of the Religion in *Bohemia* are like to be dealt with, you may imagine; and what other evil effects will follow, God knoweth, if he in mercy ſtay not the fury of the Enemy, who in all likelihood intendeth to proſecute the Victory to the uttermoſt. *Spinola* alſo prevaileth ſtill in the *Palatinate*, one Town or two more, with two or three little Caſtles, he hath gained; and now we hear, that a Ceſſation of Arms is on either ſide agreed upon, for the ſpace of five months. The *Spaniard* hath made himſelf Maſter of the Paſſage betwixt *Italy* and *Germany*, by getting *Voltelina*; where he hath put down five Proteſtant Churches, and Erected Idolatry in their places. He hath ſo corrupted many among the *Switzers*, as they cannot reſolve on any good courſe, how to help the miſchief, or how to prevent the further increaſing of it. The *French* (that ſhould protect them) are *Hiſpaniolized*: The *Germans* have their hands full at home: And the *Venetians*, that would, dare not alone enter into the buſineſs. And now newly (while I am writing this addition) we are certified here, that the King of *Bohemia* hath quit *Moravia* and *Sileſia*, ſeeing all things there deſperate; and hath withdrawn himſelf unto *Brandenburgh*. God grant we may lay this ſeriouſly to heart; otherwiſe I fear, the judgment that hath begun there, will end heavily upon us; and (*if all things deceive me not*) *it is even now marching toward us with a ſwift pace*. And ſo much touching the Affairs of *Germany*, which you deſired me to impart unto you, whether they were good or evil. 1800 *Of the other ſide.*

Concerning Mr. *Southwick*'s departure, although not only you, but divers others alſo have advertiſed me; yet I cannot, as yet, be perſwaded that it is intended by him: for both himſelf in his laſt Letter unto me, and his Wife here (no longer than yeſterday) hath ſignified unto me the plain contrary. Your Son *Downing* wiſheth the place unto Mr. *Ward*, your neighbour Mr. *Johnſon*

Johnſon unto Mr. *Cook* of *Gawran*, and others unto one Mr. *Neyle*, who hath lately preached there with good liking (as I hear:) The laſt of theſe I know not; with the firſt I have dealt, and am able to draw him over into *Ireland*.

1619. *Your aſſured loving Friend*

James Uſher.

LETTER XL.

A Letter from Mr. Edward Browncker *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

SIR,

I Marvel much at the Deputy's exceptions; he diſcovers a great deal of unworthy ſuſpicion. What anſwer I have made unto him you may here ſee. I doubt not but he will reſt ſatisfied with it, unleſs he hath reſolved to do me open wrong. You may ſeal it up with any, but your own Seal. I pray you lend me your beſt furtherance, it ſhall not go unacknowledged, howſoever I ſpeed. As for the Manuſcripts you deſire to hear of, neither one, nor the other is to be found: It is true, according unto Dr. *James* his Catalogue, there was one *Gildas* in *Merton* Colledge Library, but he was *Gildas Sapiens*, not *Gildas Albanius*, whom *Pitts* ſays was the Author of the Book entituled, *De Victoria Aurelii Ambroſii*; neither is that *Gildas Sapiens* now to be ſeen in *Merton* Colledge, he hath been cut out of the Book whereunto he was annexed: Yet there is one in our Publick Library * who writes a ſtory *De Geſtis Britannorum*, in whom I find mention of King *Lucius* his Baptiſm: His words be theſe, *Poſt* 164 *annos poſt adventum Chriſti Lucius Britannicus Rex cum Univerſis Regulis totius Britaniæ Baptiſmum ſuſceperunt, miſſa legatione ab Imperatore & Papa Romano Evariſto.* As for the Orations of *Richard Fleming*, there be no ſuch to be heard of in *Lincoln* Colledge Library: Neither can I find, or learn, that the Junior Proctor's Book relates any paſſage of the Converſion of the *Britains*. If you have any thing elſe to be ſearch'd for, I pray, make no ſcruple of uſing me further: So wiſhing you comfort in your labours, I reſt

* He ſtiles him *Gildas Sapiens* alſo, as Biſhop *Uſher* noted in the margin MSS.

Your very loving and thankful Friend,

From *Wadham* Colledge *Septemb.* 11. 1620.

Edward Browncker.

LETTER

LETTER XLI.

A Letter from the Right Reverend James Uſher, *Biſhop-elect of* Meath, *to the moſt Reverend Dr.* Hampton, *Arch-Biſhop of* Armagh.

My very good Lord,

I Received yeſterday your Grace's Letter, whereby I underſtand, how unadviſedly the Biſhop of *Clogher* entred into conteſtation with your Lordſhip for the exerciſe of his Juriſdiction; and laboured to turn your particular favour toward me, to his own advantage, whereat I was not a little grieved. It was far from my meaning ever to oppoſe either your Archiepiſcopal right, or the duties of your Regiſter for the time preſent, much leſs for the time to come. The difference betwixt the Regiſters is by their mutual conſent referred to the determination of my L. Chancellor, before whom let them plead their own Cauſe; I mean not to intermeddle with it. The exerciſing of the Juriſdiction hitherto, cannot be juſtified by taking out a Commiſſion now from your Lordſhip: But ſeeing what hath been done herein, cannot now be undone, I will thus far ſhew my reſpect unto your Metropolitical Authority, that whenſoever the matter ſhall be called in queſtion, I will profeſs, that what I have done in the exerciſing of the Juriſdiction, I have done it by your ſpecial Licence, without which I would not have meddled with it. And for the time to come, I have given order to my Commiſſary, that he ſhall proceed no farther, but preſently ſurceaſe from dealing any way in the Juriſdiction: that no occaſion may be left, whereby it might be thought that I ſtood upon any right of mine own, to the derogation of any point of your Archiepiſcopal Authority.

And thus much for my ſelf. As for my Lord of *Clogher*, howſoever I be none of his Council, yet the reſpect and duty which I owe unto you, as unto my Father, forceth me to wiſh, That your Grace would ſeriouſly deliberate of this buſineſs, before you bring it unto a publick Tryal. For then I fear the matter will be determined, not by Theological Argumentations of the power of the Keys, but by the power of the King's Prerogative in Cauſes Eccleſiaſtical, and the Laws of the Land. If my Lord of *Clogher*'s Council told him, that he might challenge the exerciſing of his Juriſdiction as an incident to that which he had already received from the King: It is certain that in his Letters Patents the Biſhoprick is granted unto him, *Una cum omnibus Juribus, Juriſdictionibus, Prerogativis, Preeminentiis, Allocationibus, Commoditatibus & Privilegiis tam ſpiritualibus quàm temporalibus*, with a *Mandamus* directed *Univerſis & ſingulis Archiepiſcopis, Epiſcopis, Decanis, Archidiaconis, Officialibus, Commiſſariis, Rectoribus, Vicariis, Presbyteris, & aliis perſonis Eccleſiaſticis quibuſcunque; quatenus ipſum Epiſcopum & ejus Officiarios tam ſpirituales quàm temporales Epiſcopatum prædictum habere, percipere, gubernare, gaudere & diſponere permittant.* And howſoever, if the matter were to be diſputed in the Schools, he peradventure might obtain the victory, who did defend, That *Juriſdiction Eccleſiaſtical doth iſſue from the Keys, not from the Sword*: Yet I doubt me, when the caſe cometh to be argued in the King's Court, he will have the advantage that hath the Sword on his ſide, and ſtandeth to maintain the King's Prerogative. Again, by the Statute of 2 *Eliz.* whereby *Congedelires* are taken away, he that hath the King's *Letters Patents* for a Biſhoprick is put in the ſame ſtate, as if he were Canonically both Elected and Confirmed. Now, howſoever by the Law, a Biſhop barely elected can do little or nothing: yet the Canoniſts do clearly reſolve,

Vid. Abb. c. Qualiter, *tit. de electo & electi poteſtate. & c.* Avaritiæ. *in 6.* Gregor. Tholoſan. *in* Syntagm. utriuſq; Juris; *& alios paſſim.*

that he who is both Elected and Confirmed, may exerciſe all things that appertain to Juriſdiction; although he may not meddle with matters of Ordination, until he receive his Conſecration. Laſtly, I would intreat your Lordſhip to conſider, when the See of *Armagh* becometh void, (as ſometimes it hath been for two or three years together:) in whom doth the exerciſe of the *Archiepiſcopal Juriſdiction* remain? Doth it not in the Dean and Chapter of *Armagh*? If a *Dean* then, who is but *ſimplex Presbyter*, without receiving Commiſſion from any other Biſhop, is by the cuſtom of the Land, capable in this caſe of *Epiſcopal Juriſdiction*; What ſhould make him that is elected and confirmed a Biſhop to be uncapable of the ſame? I ſpeak now only of the Law, and ancient Cuſtoms of the Realm; by which (I take it) this matter, if it come to queſtion, muſt be tryed. All which I humbly ſubmit unto your Graces grave conſideration; proteſting, notwithſtanding, for mine own particular, that I will not only for the time to come ceaſe to exerciſe the Juriſdiction (of the proceeding further wherein, I ſee no great neceſſity before my Conſecration) but alſo willingly herein ſubmit my ſelf unto any courſe that your Lordſhip ſhall be further pleaſed to preſcribe unto me.

There is at this time in *Dublin* neither *Civilian* nor *Regiſter* with whom I might adviſe touching the matter of the Dilapidation. My Lord Chancellor offered to grant (if I pleaſed) a Commiſſion out of the *Chancery*, for the inquiry hereof: But I conſidered with my ſelf that this buſineſs was more proper for the Archiepiſcopal Court; whereof I remembred that famous Preſident of *William Wickham* Biſhop of *Wincheſter*; who ſued the Executors of his Predeceſſor in the Court of *William Witleſey* Arch-Biſhop of *Canterbury*, and recovered againſt him 127 *afros*, 1556 *boves*, 3876 *mutones*, 4717 *oves matrices*, 3521 *agnos*, & 1662 *libras cum* 10 *ſolidis*, *pro reparatione Ædificiorum ad ruinas vergentium*: as in the Regiſter of the ſaid *Witleſey* is yet to be ſeen. I will cauſe Mr. *Ford* to draw up my Libel in the beſt manner he can; and then expect the iſſuing of the Commiſſion with all convenient expedition: For it behoveth me that the inquiry of the Dilapidations be returned, before I go in hand with the reparation: and that I muſt do very ſhortly, though upon mine own charges, unleſs I will ſee the houſe fall quite down the next Winter.

I humbly thank your Grace for your remembrance of me in the matter *Armagh*. For howſoever I conceive very little hope that I ſhall ever enjoy that *Deanry*; yet am I nothing the leſs beholding unto you for your care of me: for which, and for all the reſt of your honourable favours, I muſt always remain

Your Graces in all Duty
to be Commanded,

Dublin, July 11. 1621.

James Uſher.

LETTER

LETTER XLII.

A Letter from the moſt Reverend Dr. Hampton, *Arch-Biſhop of* Armagh, *to the Right Reverend* James Uſher, *Biſhop of* Meath.

Salutem in Chriſto.

I Thank your Lordſhip for your care and reſpect of me, as likewiſe your counſel, that I ſhould be well adviſed, ere I brought the matter of Juriſdiction into publick Tryal. I truly have not cauſe to complain, but if the Biſhop of *Clogher*, or any other, think themſelves wronged, that I give not way to the exerciſe of his Juriſdiction until he be Conſecrated, and thereupon deſire Juſtice, I ſhall be ready to ſhew reaſon, and yield account of my Opinion as well in the King's Courts, as in Theological Schools. For to paſs the general words of his grant *cum omnibus Juriſdictionibus*, which grant him *Jus ad rem*, but not *in re*: The Statute of 2 *Eliz. cap.* 1. expreſly forbiddeth all that ſhall be preferred, to take upon them, receive, uſe, exerciſe any Biſhoprick, &c. before he hath taken the corporal *Oath of the King's Supremacy* before ſuch perſon as hath Authority to admit him to his Biſhoprick. As for the *Statute* of Conferring and Conſecrating Biſhops within this Realm, I find not the words you have written, *viz.* That he which hath the King's *Letters Patents* for a Biſhoprick, is put in the ſame ſtate as if he were Canonically elected and confirmed. But that his Majeſties Collation ſhall be to the ſame effect, as if the *Conge delire* had been given, the election duly made, and the ſame election confirmed (for the Dean and Chapters election in *England* is not good, until the King have confirmed by his Royal aſſent) then it followeth in the *Statute*, upon that collation the perſon may be conſecrated, &c. Afterward in the ſame Statute it is further enacted, That *every perſon hereafter conferred, inveſted, and conſecrated*, &c. *ſhall be obeyed*, &c. *and do, and execute in every thing, and things touching the ſame, as any Biſhop of this Realm, without offending of the Prerogatives Royal.* Now by an argument *à contrario ſenſu* it appeareth that it is not I which ſtand againſt his Majeſties Prerogative, but they which exerciſe Juriſdiction without the form preſcribed in theſe Statutes: Conſider again how impertinent the opinion of Canoniſts is in this caſe, where the King's collation is æquivalent to a Canonical Election, and Confirmation: The Confirmation which the Canoniſts ſpeak of is from the *Pope*, not from the *Prince*. *Gregoriana conſtitutione in Lugdunenſi Conſilio cautum eſt, Electum infra tres menſes poſt conſenſum ſuum electioni præſtitum, ſi nullum juſtum impedimentum obſtat confirmationem à ſuperiore Prælato, petere debere, alioqui trimeſtri ſpatio elapſo electionem eſſe penitus irritandam.*

When the See of *Armagh* falleth void, the Dean and Chapter have Authority by the Canons to exerciſe Juriſdiction, which the Biſhop elect hath not until he be conſecrated, as you may read in *Maſon*'s Book, and elſewhere, and ſo it is practiſed in *England*. Behold the cauſe which maketh the Dean capable, namely the Authority, Canons, and Cuſtom of the Church: So is not the Biſhop elect warranted, and ſtandeth ſtill in the quality of a ſimple Presbyter, until he be further advanced by the Church.

When *Jo. Forth* ſhall bring his Libel I will do the part which belongeth to me. In the mean time I commend you to God, and reſt

Your Lordſhips very loving Friend,

13 *July* 1621.

Armagh.

LETTER XLIII.

A Letter from Mr. Thomas Gataker *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

Right Reverend,

MY duty to your Lordſhip remembred. This Meſſenger ſo fitly offering himſelf unto me, albeit it were the Sabbath Even, and I caſt behind hand in my ſtudies by abſence from home, yet I could not but in a line or two ſalute your Lordſhip, and thereby ſignifie my continued and deſerved remembrance of you, and hearty deſire of your welfare. By this time I preſume your Lordſhip is ſetled in your weighty charge of Over-ſight, wherein I beſeech the Lord in mercy to bleſs your Labours, and Endeavours, to the glory of his own Name, and the good of his Church, never more in our times oppugned and oppoſed by mighty and malitious Adverſaries both at home and abroad: never in foreign Parts generally more diſtracted and diſtreſſed than at the preſent. Out of *France* daily news of Murthers and Maſſacres, Cities and Towns taken, and all ſorts put to the Sword. Nor are thoſe few that ſtand out yet, likely to hold long againſt the power of ſo great a Prince, having no ſuccours from without.

In the *Palatinate* likewiſe all is reported to go to ruine. Nor do the *Hollanders* ſit, for ought I ſee, any ſurer, the rather for that the Coals that have here been heretofore kindled againſt them, about Tranſportation of Coin, and the Fine impoſed for it, the Quarrels of the *Eaſt-Indies*, the Command of the *Narrow Seas*, the Interrupting of the Trade into *Flanders*, &c. are daily more and more blown upon, and fire beginneth to break out, which I pray God do not burn up both them and us too. I doubt not, worthy Sir, but you ſee as well, yea much better, I ſuppoſe, than my ſelf, and many others, as being able further to pierce into the ſtate of the times, and the conſequents of theſe things, what need the forlorn flock of Chriſt hath of hearts and hands to help to repair her ruines, and to fence that part of the Fold that as yet is not ſo openly broken in upon, againſt the Incurſions of ſuch ravenous Wolves, as having prevailed ſo freely againſt the other parts, will not in likelihood leave it alſo unaſſaulted: as alſo what need ſhe hath, if ever, of Prayers and Tears (her ancient principal Armor) unto him, who hath the hearts and hands of all men in his hand, and whoſe help (our only hope, as things now ſtand,) is oft-times then moſt preſent, when all humane helps and hopes do fail. But theſe lamentable occurrents carry me further than I had purpoſed when I put Pen to Paper. I ſhall be right glad to hear of your Lordſhip's health and welfare, which the Lord vouchſafe to continue; gladder to ſee the remainder of your former learned, and laborious Work abroad. The Lord bleſs and protect you: And thus ready to do your Lordſhip any ſervice I may in theſe parts, I reſt

Rothrith, Sept. 29.
1621.

Your Lordſhips to be commanded in the Lord,

Thomas Gataker.

LETTER

LETTER XLIV.

A Letter from Sir William Boſwel *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

My very good Lord,

IF your Lordſhip hath forgotten my name, I ſhall account my ſelf very unhappy therein, yet juſtly rewarded for my long ſilence; the cauſe whereof hath eſpecially been my continual abſence (almoſt for theſe laſt eight years) from my native Country: where now returning, and diſpoſed to reſt I would not omit the performance of this duty unto your Lordſhip, hoping that the renewing of my ancient reſpects will be entertained by your Lordſhip, as I have ſeen an old Friend or Servant, who arriving ſuddenly, and unexpected, hath been better welcomed than if he had kept a ſet and frequent courſe of viſiting and attendance.

With this repreſenting of my ſervice, I preſume your Lordſhip will not diſlike that I recommend my eſpecial kind friend Dr. *Price* (one of his Majeſties Commiſſioners for that Kingdom,) and for his Learning, Wiſdom, and other Merits (which your Lordſhip will find in him) truly deſerving your Lordſhips good affection.

The moſt current news I can ſignifie to your Lordſhip from this place, are, That the Lord *Vicomte Doncaſtré* returneth (within three days) into *France*, (as 'tis thought) invited thereunto by that King, both at his coming from thence, and ſince by his Ambaſſadour reſident here; which occaſioneth ſome forward natures to preſage of Peace very ſpeedily in thoſe Parts, between the King and his Proteſtant Subjects. Whereof, notwithſtanding, (except want of moneys) the importunity of his old Councellors, at length, having been long ſlighted, the diſunion of his Grandees, and deſperate reſolution of the afflicted Proteſtants to withſtand theſe Enemies, ſhall beget an alteration, for my own part, I ſee little reaſon: for it is not likely, That either the Prince of *Condé*, who hateth the Proteſtants, and loveth to fiſh in troubled Waters; or the Jeſuit party (earneſt votaries of the Houſe of *Auſtria*) being ſtill powerful in *France*, will ever ſuffer that King to be at reſt, until their Patrons Affairs ſhall be ſettled in *Griſons*, *Germany*, &c. From *Italy* I hear that in *Rome* there is lately erected a new Congregation *De fide propaganda*, conſiſting of 12 Cardinals, (whereof Cardinal *Savelli* is chief:) A principal Referendary thereof being *Gaſpar Schioppius*: There are to be admitted into this Congregation of all Nations, and their *Opus* is to provide maintenance from their Friends, &c. for Proſelites of all Nations, who ſhall retire into the Boſom of the *Romiſh* Church: But I fear I begin to be tedious to your Lordſhip, and therefore craving Pardon, as well for my preſent boldneſs as former omiſſions, with my ancient and moſt unfeigned Reſpects I take leave of your Lordſhip, deſiring to know if in theſe parts I may be uſeful to your Lordſhip, and remaining ever

Your Lordſhips moſt Affectionate to love and ſerve you,

William Boſwel.

From *Weſtminſter* Colledge, *March* 17. 1621.

LETTER

LETTER XLV.

A Letter from Sir Henry Spelman *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

Right Reverend, and my moſt worthy Lord,

THough I be always tied to reiterate my thankfulneſs to your Lordſhip, for your favours here in *England*, yet is it not fit to trouble you too often with Letters only of complement. And other occaſion I have hitherto not had any, ſave what in *Michaelmas* Term laſt I wrote unto you touching the Monument of *Bury* Abby, which the Cutter going then in hand with came to me about, as directed ſo by your Lorſhip. I was bold to ſtay him for the time, and ſignified by thoſe Letters that I thought much exception might be taken to the credit of the Monument, for that both the ends of the upper Label pictured in the Glaſs, over the head of Antichriſt, are ſtretched out ſo far, as they reſt not in the Glaſs, but run on either way upon the ſtone Pillars, which, as your Lordſhip knows, could not poſſibly be ſo in the Window it ſelf. How it cometh to paſs I do not know, whether by the raſhneſs of the Painter, (not heeding ſo light a matter as he might take it) or that perphaps thoſe which in the picture ſeem to be the Pillars of the Window, were but painted Pillars in the Glaſs it ſelf, and ſo the whole Window but one Pannel. I cannot determine this doubt, but out of all doubt ſuch a picture there was, and taken out exactly by a Painter then, as a right honeſt old Gentleman which ſaw it ſtanding in the Abby Window, and the Painter that took it out, did often tell me about 40 years ſince; affirming the picture now at the Cutters to be the true pattern thereof. But at that time my underſtanding ſhewed me not to make this doubt; if I had, he perhaps could have reſolved it. For my own part, though I think it fitter in this reſpect not to be publiſhed, as doth alſo Sir *H. Bourgchier*, yet I leave it to your direction, which the Cutter hitherto expecteth. So remembring my ſervice moſt humbly to your Lordſhip, and deſiring your bleſſing, I reſt

Your Lordſhips to be commanded,

Tuttle-ſtreet, Weſtm. Mar. 18. 1621.

Henry Spelman.

LETTER XLVI.

A Letter from Mr. John Selden *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

My Lord,

I Should before this have returned your *Nubienſis Geographia*; but Mr. *Bedwell* had it of me, and until this time, preſuming on your favour, he keeps it; nor can we have of them till the return of the Mart. Then I ſhall be ſure to ſend yours through Mr. *Burnet*. There is nothing that here is worth memory to you touching the State of Learning; only I received Letters lately

ly out of *France* touching this point, *Whether we find that any Churches in the elder times of Chriſtianity were with the Doors, or Fronts Eaſtward or no*, becauſe of that in *Sidonius* ——*Arce Frontis ortum ſpectat æquinoctialem, lib.* 2. *ep.* 10. &c. and other like. I beſeech your Lordſhip to let me know from you what you think hereof. I have not yet ſent it, but I ſhall moſt greedily covet your reſolution: And if any thing be here in *England* that may do your Lordſhip favour or ſervice, and lye in my power, command it, I beſeech you, and believe that no man more admires, truly admires your worth, and profeſſes himſelf to do ſo, than

Your Lordſhips humble Servant,

March 24. 1621.
Styl-Anglic.

J. Selden.

My *Titles of Honour* are in the Preſs, and new written, but I hear it ſhall be ſtaid; if not, I ſhall ſalute you with one as ſoon as it is done.

LETTER XLVII.

A Letter from Sir Robert Cotton *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

My honourable Lord,

THE opportunity I had by the going over of this honourable Gentleman, Sir *Henry Bourgchier*, I could not paſs over without doing my ſervice to your Lordſhip in theſe few lines. We are all glad here you are ſo well ſettled to your own content and merit, yet ſorry that you muſt have ſo important a cauſe of ſtay; that all hopes we had to have ſeen your Lordſhip in theſe parts is almoſt taken away: Yet I doubt not but the worthy work you gave in *England* the firſt life to, and have ſo far happily proceeded in, will be again a juſt motive to draw you over into *England* to ſee it perfected, for without your direction in the ſequel I am afraid it will be hopeleſs and impoſſible. Let me, I pray you, intreat from your Honour, the Copy of as much as you have finiſhed, to ſhow his Majeſty, that he may be the more earneſt to urge on other Labourers to work up, with your Lordſhips advice, the reſt. I have received Eight of the Manuſcripts you had, the reſt are not returned: If I might know what my Study would afford to your content, I would always ſend you; and that you may the better direct me, I will, as ſoon as it is perfected, ſend your Honour a Catalogue of my Books. The Occurrents here I forbear to write, becauſe a Gentleman ſo intelligent cometh to you. What after falleth worthy your Honours knowledge, I will write hereafter upon direction from your Lordſhip, whither, and by whom I may addreſs my Letters. I cannot forget your Lordſhips promiſe to get me a Book of the *Iriſh* Saints Lives, and that Poem of *Richard* the Second your Honour told me of: A love to theſe things I hope ſhall make excuſe for my bold remembrance. My ſervice to your ſelf, I remain

Your Lordſhips conſtant and aſſured
to be ever Commanded,

New Exchange,
Mar. 26. 1622.

Robert Cotton.

LETTER

LETTER XLVIII.

A Letter from Sir Henry Bourgchier *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

Moſt Reverend in Chriſt,

I Muſt excuſe my long ſilence, partly by my long ſtay by the way, and partly by my expectation of your Lordſhip here about this time: Now being ſomewhat doubtful of your repair hither, I have adventur'd theſe, as an aſſured Teſtimony of my reſpect and obſervance to your Lordſhip. Many of your good friends here were glad to hear of your health, and hopeful to ſee you. Sir *Robert Cotton* hath purchaſed a Houſe in *Weſtminſter*, near the *Parliament Houſe*, which he is now repairing, and there means to ſettle his Library by Feoffment to continue for the uſe of Poſterity. Mr. *Camden* is much decayed, *Et ſenio planè confectus*, in ſo much that I doubt his friends ſhall not enjoy him long. Sir *Henry Spelman* is buſie about the impreſſion of his Gloſſary, and Mr. *Selden* of his *Eadmerus*, which will be finiſhed within three or four days; together with his Notes, and the Laws of the Conqueror; the comparing whereof with the Copy of *Crowland*, was the cauſe of this long ſtay; for they could not get the Book hither, though they had many promiſes, but were faign to ſend one to *Crowland* to compare things. We have not yet the Catalogue of *Frankfort*; nor any news but what you often hear. The reports of the Princes entertainment in *Spain* fills the Mouths and Ears of all men; and not ſo only, but alſo ſet the Printers a work. I ſhould be very glad to know your Lordſhips reſolution of coming into *England*, that I might accordingly ſend you either Books, or other news which we have here. If your Lordſhip would be pleaſed to ſend me your Copy of *Dionyſius Exiguus*, I would willingly take ſome pains in the publication of him; for I doubt your own labours take you up ſo much, that you cannot attend him. I deſire to be moſt kindly remembred to Mr. *Dean* of *Chriſt-Church*. I hear much murmurings among the Papiſts here, eſpecially thoſe of our County, againſt ſome new perſecutions, (you know their Phraſe) lately raiſed in *Ireland*, and particularly againſt ſome courſes of your Lordſhips in the Dioceſs of *Meath*; as namely in the caſe of Clandeſtine Chriſtnings, &c. beyond all others of your rank. I ſhould be larger, did I not doubt of my Letter's finding your Lordſhip there; but whereſoever God will diſpoſe of us, let it be; I will ever approve myſelf

Your Lordſhips true Affectionate Friend and Servant,

London, April 16. 1622.

Henry Bourgchier.

Your *Colledge Statute* of ſeven years continuance is much diſliked here, with ſome other things in that Society; and ſome fault laid upon us, that we did not take a more exact Survey of their Affairs.

LETTER

LETTER XLIX.

A Letter from the Right Reverend James Uſher, *Lord Biſhop of* Meath, *to Mr.* John Selden.

Worthy Sir,

I Received your loving Letter ſent unto me by Sir *Henry Bourgchier*, and do heartily thank you for your kind remembrance of me. Touching that which you move, concerning the ſituation of Churches in the elder times of Chriſtianity, *Walafridus Strabo* (*De rebus Eccleſiaſticis cap.* 4.) telleth us, *Non magnoperè curabant illius temporis juſti, quam in partem orationis loca converterent.* Yet his concluſion is, *Sed tamen uſus frequentior, & rationi vicinior habet, in Orientem orantes converti, & pluralitatem maximam Eccleſiarum eo tenore conſtitui.* Which doth further alſo appear by the Teſtimony of *Paulinus* Biſhop of *Nola*, in his * twelfth Epiſtle to *Severus*: *Proſpectus verò baſilicæ non, ut uſitatior mos, Orientem ſpectat.* And particularly with us here in *Ireland*, *Joceline* in the Life of St. *Patrick*, obſerveth, That a Church was built by him in *Sabul*, hard by *Downe* (in *Ulſter*) *Ab aquilonali parte verſus meridianam plagam.* Add hereunto that place of *Socrates*, *lib.* 5. *hiſt. Eccleſ. cap.* 22. Ἐν Ἀντιοχείᾳ τῆ Συρίας, ἡ Ἐκκλησία ἀντίστροφον ἔχει τὴν θύραν· οὐ γὰρ πρὸς ἀνατολὰς τὸ Συναξάριον, ἀλλὰ πρὸς δύσιν ἐστί: And compare it with that other place of *Walafridus Strabo*, where he ſheweth both in the Church that *Conſtantine* and *Helena* builded at *Jeruſalem*; and at *Rome* alſo in the Church of *All-Saints*, (which before was the *Pantheon*) and St. *Peters*; *Altaria non tantum ad Orientem, ſed etiam in alias partes eſſe diſtributa.*

I deſire to have ſome news out of *France* concerning the *Samaritan Pentateuch*; and how the numbers of the years of the Fathers, noted therein, do agree with thoſe which the Σαμαρειτὴν hath in *Græcis Euſebianis Scaligeri*; alſo whether *Fronto Ducæus* his Edition of the *Septuagint* be yet publiſhed. I would intreat you likewiſe (if it be not too great a trouble) to tranſcribe for me out of the *Annals* of *Mailroſe* in Sir *Robert Cotton's* Library, the *Succeſſion* and *Times* of the *Kings* of *Scotland*. So ceaſing to be further troubleſome unto you at this time, I reſt

Your moſt aſſured, loving Friend,

Ja. Mid.

Dublin, April 16. 1620.

* Tom. 5. *Biblioth. Patr.* Part 1. p. 171. (Edit. *Colon.*)

LETTER L.

A Letter from Dr. Ward, *Margaret Profeſſor at* Cambridge, *to the Right Reverend* James Uſher, *Biſhop of* Meath.

My good Lord,

THe remembrance of our former love, doth embolden me to preſent theſe lines to your *Lordſhip*, which otherwiſe I would not preſume to do. I wiſh your *Lordſhip*, in your great Place and Dignity, all happineſs and contentment,

tentment; ſtill perſwading my ſelf, That your Place and Dignity doth not ſo alter you, but that you ſtill do continue to be φιλόβιβλος, no leſs than that Biſhop of *Durham*, *R. Angervile*, was. I hope therefore it will not be altogether ungrateful to write of things touching that argument. I am right ſorry to hear of that heavy news which was reported unto me upon *Monday* laſt, of the taking of *Heydelberg* by *Tilly*, the Commander of the Duke of *Bavaria*. It is a great grief that the place where the purity of the *Reformed Religion* hath ſo long been maintained, ſhould now come into the hands of the Enemy. I take it (I have heard) that, out of fear it ſhould be Beſieged, care was taken that the Manuſcripts were conveyed into the Duke of *Wirtemburg*'s Country. I wiſh it were ſo, if it be not. It ſhould grieve me, if that famous Library too ſhould come into their hands, who are ſo faithleſs in ſetting them out.

Your *Lordſhip* was partly acquainted with a buſineſs which I had undertaken, to anſwer one Chapter of *Perron*'s lateſt work, ſet out after his deceaſe. Since that time *Petrus Bertius*, the Remonſtrant, is turned *Roman Catholick*, and hath undertaken the Tranſlation of that whole Book into *Latin*, and hath in Specimen ſet forth the Tranſlation of that Chapter which I had undertaken to anſwer, as a principal motive of his Converſion to them, which he hath added to the Oration of the motives to his Converſion; I ſuppoſe you have ſeen the Book. Now having been lately choſen, upon my Lord of *Sarum* his promotion, to be Reader of the *Margaret Lecture* in our Univerſity, I am adviſed by my good friends, and namely the Lords Biſhops of *Wells*, and *Sarum*, to read thoſe Controverſies mentioned in that Chapter. And upon more mature advice have reſolved to ſet down poſitively the Fathers Doctrine, not barely by *Theſis*, but with their ſeveral proofs, and the Vindication of them from the Adverſaries cavils. I will be bold to communicate with you, the ſpecial difficulties which I ſhall obſerve, if it be not troubleſome unto your Lordſhip. In the firſt Controverſie touching the Real Preſence, they except againſt the teſtimony produced by *P. Martyr* of *Chryſoſtom ad Cæſarium Monachum*. I have heard your Lordſhip ſay, it is alledged by *Leontius*, but by what *Leontius*, and where, I remember not. I cannot find it in ſuch Tractates of *Leontius*, as I find in *Bibliotheca Patrum*; I deſire your Lordſhip in a word to certifie me. It ſeemeth *P. Martyr* read it in *Latin*, for otherwiſe it is probable he would have alledged the *Greek* Text, if originally he had it out of the *Greek*.

I ſuppoſe your Lordſhip hath ſeen the third Tome of *Spalatenſis*, containing his VII. and IX. Book. I fear me he may do ſome harm with the Treatiſe which he hath, *lib.*7. *c.*11. touching the matter of *Predeſtination*, wherein he goeth about to ſhew, That both Opinions may be Tolerated, both that of St. *Auſtin*'s, which makes *Predeſtination* to be *gratuita*; and that other, which maketh *Predeſtination* to be, *Ex præviſis fide & operibus*. But chiefly he goeth about to invalidate St. *Auſtin*'s Opinion. It will confirm the *Remonſtrants* in their Error; for he hath ſaid more than any of them, but all in vain, for doubtleſs St. *Auſtin*'s Opinion is the truth: and no doubt but it is ſpecial Grace which doth diſtinguiſh *Peter* from *Judas*, and not *ſolum liberum arbitrium*. It is great pity the man was ſo carried away with Ambition and Avarice; otherwiſe I think he is not inferior to *Bellarmine*, for the Controverſies. I write this Letter upon my way, being at *Sarum*, where my Lord Biſhop of *Sarum* doth ſalute you. I cannot now dilate further, but with my beſt ſervice and wiſhes, commend your Lordſhip to the Higheſt Majeſty, and ſo reſt

Your Lordſhips in all ſervice,

Sarum, Sept. 25. 1622.

Samuel Ward.

I intreat your Lordſhip that I may know where *Leontius* doth alledge that Tractate of *Chryſoſtom*.

LETTER

LETTER LI.

A Letter from the Right Reverend James Uſher, *Lord Biſhop of* Meath, *to the Right Honourable* Oliver *Lord* Grandiſon.

My very good Lord,

I Had purpoſed with my ſelf long ere now to have ſeen your Honour in *England*; which was one reaſon, among others, why I did forbear to trouble you hitherto with any Letters. But ſeeing I think now it will fall out, that I ſhall remain here this Winter, I thought it my duty, both to tender my thankfulneſs unto your Lordſhip for all the honourable favours which I have received at your hands, and withal to acquaint you with a certain particular, which partly doth concern my ſelf, and in ſome ſort alſo the ſtate of the Church in this poor Nation. The day that my Lord of *Falkland* received the Sword, I preached at *Chriſt-Church*: and fitting my ſelf to the preſent occaſion, took for my Text thoſe words in the 13th. to the *Romans*; *He beareth not the Sword in vain.* There I ſhewed, 1. What was meant by this Sword. 2. The Subject wherein that power reſted. 3. The matters wherein it was exerciſed. 4. Thereupon what it was to bear the Sword in vain. Whereupon falling upon the Duty of the *Magiſtrate* in ſeeing thoſe Laws executed that were made for the furtherance of God's Service, I firſt declared, That no more was to be expected herein from the ſubordinate Magiſtrate than he had received in Commiſſion from the *Supreme*; in whoſe power it lay to limit the other at his pleaſure. Secondly, I wiſhed, That if his *Majeſty* (who is, under God, our Supreme Governour) were pleaſed to extend his clemency toward his Subjects that were *Recuſants*, ſome order notwithſtanding might be taken with them, that they ſhould not give us publick affronts, and take poſſeſſion of our Churches before our Faces. And that it might appear, that it was not without cauſe that I made this motion, I inſtanced in two particulars that had lately fallen out in mine own Dioceſs: The one certified unto me by Mr. *John Ankers*, Preacher of *Athloane*, (a man well known unto your Lordſhip) who wrote unto me, *That going to read Prayers at* Kilkenny *in* Weſt-Meath, *he found an old Prieſt* (*and about* 40 *with him*) *in the Church; who was ſo bold as to require him* (the ſaid *Ankers*) *to depart, until he had done his buſineſs.* The other concerning the *Friars*, who not content to poſſeſs the Houſe of *Multifernan* alone (whence your Lordſhip had diſlodged them) went about to make Collections for the re-edifying of another Abby near *Molengarre*, for the entertaining of another ſwarm of Locuſts. Theſe things I touched only in general, not mentioning any circumſtances of Perſons or Places. Thirdly, I did intreat, That whatſoever connivance were uſed unto others, the Laws might be ſtrictly executed againſt ſuch as revolted from us, that we might at leaſt-wiſe keep our own, and not ſuffer them without all fear to fall away from us. Laſtly, I made a publick Proteſtation, That it was far from my mind, to excite the *Magiſtrate* unto any violent courſes againſt them, as one that naturally did abhor all cruel dealings, and wiſhed that effuſion of blood might be held rather the Badge of the *Whore of Babylon*, than of the *Church of God.*

Theſe points, howſoever they were delivered by me with ſuch limitations, as in moderate mens judgments might ſeem rather to intimate an allowance of a Toleration in reſpect of the general, than to exaſperate the State unto any extraordinary ſeverity: yet did the *Popiſh Prieſts* perſwade their followers, that I had ſaid, *The Sword had ruſted too long in the Sheath*, whereas in my

whole Sermon I never made mention either of *Ruſt* or *Sheath*: yea ſome alſo did not ſtick to give out, That I did thereby cloſely tax your ſelf for being too remiſs in proſecuting of the *Papiſts* in the time of your Government. I have not ſuch diffidence in your Lordſhips good opinion of me, neither will I wrong my ſelf ſo much, as to ſpend time in refelling ſo lewd a calumniation. Only I thought good to mention theſe things unto your Lordſhip, that if any occaſion ſhould be offered hereafter to ſpeak of them, you might be informed in the truth of matters: Wherein, if I have been too troubleſome unto you, I humbly crave pardon, and reſt

Your Honours in all Duty;

ever ready to be commanded,

Dublin, Oct. 16. 1622.

Jac. Midenſis.

LETTER LII.

A Letter from the Moſt Reverend Dr. Hampton, *Arch-Biſhop of* Armagh, *to the Right Reverend* James Uſher, *Biſhop of* Meath.

Salutem in Chriſto.

My Lord,

IN the exceptions taken by Recuſants againſt your Sermon, I cannot be affected as *Gallio* was at the beating of *Soſthenes*, to care nothing for them. I am ſenſible of that which my Brethren ſuffer: And if my advice had been required, I ſhould have counſelled your Lordſhip to give lenitives of your own accord, for all which was conceived over harſh, or ſharp; the inquiſition, whether an offence were given or taken, may add to the flame already kindled, and provoke further diſpleaſure, it is not like to pacifie anger. But let your caſe be as good as *Peter*'s was, when the Brethren charged him injuriouſly for preaching to the uncircumciſed, the great Apoſtle was content to give them a fair publick ſatisfaction, *Act.* 11. and it wrought good effects; for the Text ſaith, *His auditis quieverunt & glorificaverunt Deum*: it brought peace to the Congregation, and glory to God.

My Noble *Lord Deputy* hath propounded a way of pacification, that your Lordſhip ſhould here ſatisfie ſuch of the *Lords* as would be preſent; wherein my poor endeavours ſhall not be wanting: howbeit (to ſay ingenuouſly as I think) that is not like to have ſucceſs; for the Lord of *Kilkenny*, and your other friends trying their ſtrengths in that kind at *Trim*, prevailed not; but can tell your Lordſhip what is expected. And if my wiſhes may take place, ſeeing ſo many men of Quality have ſomething againſt you, tary not till they complain, but prevent it by a voluntary retractation, and milder interpretation of the points offenſive, and eſpecially of drawing the Sword, of which ſpirit we are not, nor ought to be; for our Weapons are not Carnal, but Spiritual. Withal it will not be amiſs in mine opinion for you Lordſhip to withdraw your ſelf from thoſe Parts, and to ſpend more time in your own Dioceſs; that ſuch as will not hear your Doctrine, may be drawn to love and reverence your Lordſhip for your hoſpitality, and converſation. Bear with

with the Plaines of an Old mans Pen, and leave nothing undone to recover the Intercourſe of Amitie between you and the People of your Charge. Were it but one that is alienated you would put on the Bowels of the Evangelical Shepherd, you would ſeek him and ſupport his Infirmities with your own Shoulders, how much more is it to be done, when ſo many are in danger to be loſt? But they are generous and noble and many of them near unto you in Blood or Alliance, which will plead effectually, and conclude the matter fully whenſoever you ſhew your ſelf ready to give them Satisfaction. In the mean time, I will not fail to pray God for his Bleſſings unto the Buſineſs, and ſo do reſt

Your Lordſhips very loving Brother,

Tridagh, October 17. 1622.

Armagh.

LETTER LIII.

A Letter from the Right Reverend James Uſher, *Lord Biſhop of* Meath, *to Dr.* Samuel Ward, *Maſter of* Sidney Suſſex *Colledge*, Cambridge.

Worthy Sir,

I Was heartily glad when I heard, that upon my *Lord of Sarum*'s Promotion you were choſen to ſucceed him in Reading the *Lady Margaret*'s *Lecture*; and do very well approve the Judgment of them, who adviſed you to handle the Controverſies mentioned in that Chapter of *Cardinal Perron*'s Book, which *Bertius* pretendeth to have been the principal Motive of verifying in himſelf the Title of his old Book, *Hymenæus Deſertor*. His Oration of the Motives to his Perverſion I ſaw before I left *England*, than which I never yet did ſee a more ſilly and miſerable Diſcourſe proceed from the Hands of a learned Man. The *Epiſtle* that *Chryſoſtom* wrote unto *Cæſarius* againſt the Hereſie of *Apollinarius* and others, that confounded the *Deity* and *Humanity* in Chriſt, is not cited by *Leontius*, but by the Author of the *Collections* againſt the *Severians*, who is thought to have lived about the time of *Damaſcen*. In the 8*th*. Tome *Bibliothecæ patrum*, *Edit. Colon. An.* 1618. *pag.* 336. you ſhall find theſe words alledged by him, *ex Chryſoſtomo ad Cæſarium Monachum*: *Hoc eſt abſurdum dogma Apollinarii amentis*; *hæc eſt hæreſis impiiſſima introducentium mixtionem et compoſitionem*. Sir *Henry Savil* was of your mind, that *Pet. Martyr* met with this Treatiſe only in *Latine*; but I ſhewed him the contrary, by the Controverſie that was betwixt *Gardiner* and Him, (*Reſponſ. ad Object.* 201) concerning the Interpretation of the Word ἐνυδρυσάσης. *Martyr* miſtaking it, as if it had been derived from ὕδωρ, and ſo tranſlating it in that Sentence [*Sic et divinâ mundante corporis naturâ*,] and *Gardiner* on the other ſide contending it ſhould be rendred [*Firmante corporis naturâ*,] and the righter of the three peradventure being that which I follow [*divinâ naturâ in corpore inſidente*.] I am at this preſent in hand with ſuch a Work as you are imployed in, being drawn thereunto by a *Challenge* made by a *Jeſuit* in this Country, concerning the *Fathers* Doctrine in the Point of *Traditions*, *Real Preſence*, *Auricular Confeſſion*, *Prieſt*'s

Prieſt's Power to forgive Sins, *Purgatory*, *Prayer for the Dead*, *Limbus Patrum*, *Prayer to Saints*, *Images*, *Free-will*, and *Merits*. I handle therein only the poſitive Doctrine of the *Fathers*, and the Original of the contrary Error, leaving the Vindication of the Places of Antiquity abuſed by the Adverſary, until I be urged thereunto hereafter by my *Challenger*. The better part of the Work I have gone through already: As ſoon as the whole is finiſhed I will not forget to ſend it unto you, or elſe deliver it with mine own hands. In the mean time I ſend you a Treatiſe, written by one of our Judges here, touching theſe Controverſies; with a Diſcourſe of mine own added thereunto, *concerning the Religion profeſſed by the Ancient Iriſh*: And ſo leaving you, and all your painful Endeavours unto the Bleſſing of our good God, I reſt

Your own in all Chriſtian Love and Affection,

Tinglaſs, March 18, 1622.

Jac. Midenſis.

LETTER LIV.

A Letter from Sir Henry Bourgchier *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

Salutem à fonte Salutis.

Moſt Reverend in Chriſt;

I Cannot hope to ſend you any Portion of our *London* News, which common Fame will not bring ſooner to you; I notwithſtanding fail in my Duty, if I adventure not. The ſame day of your departure hence, the Houſes of *Parliament* preſented their *Petition* concerning *Recuſants* to the *King*; to which they received a large and very ſatisfactory Anſwer; and a Proclamation to that purpoſe is expected within a few days. On *Saturday*, the day following, the *Spaniſh Ambaſſador* (I mean the *Marqueſs*) deſiring Audience, acquainted the *King* with a Practice of Treaſon; namely, That the *Prince* and my Lord of *Buckingham* had conſpired, That if they could not draw the *King* to their Deſires this *Parliament*, by the Authority thereof they would confine him to ſome place of Pleaſure, and transfer the Government to the *Prince*: About this there is now much conſultation, in what manner to proceed; (*Salvo legatino jure*) and Sir *Robert Cotton*, (as you know his manner is) hath been very buſie in ranſacking his Papers for Preſidents: Of this more hereafter. This day my *Lord Treaſurer* makes his Anſwer; about the beginning of the next Week we ſhall know his Doom. Our good Friend D. *Lyndſel* was cut on *Munday*; and is yet (God be praiſed) well after it; there was a Stone taken out of his Bladder about the bigneſs of a Shilling, and rough on the one ſide. I am now collating of *Bede's Eccleſiaſtical Hiſtory* with Sir *Robert Cotton's Copy*; wherein I find many Variations; I compare it with *Commelyn's* Edition in Folio, which is that I have. All that I expect from your Lordſhip, is, to underſtand of the Receipt of my Letters, which if I know, I ſhall write the more confidently. I ſhould alſo willingly know

know how you like your Dwelling. My Lord of *Briſtol* is come. I pray you preſent my Love and Service to Mrs. *Uſher*: And ſo with many thanks for all your kind Reſpects, I will ever remain

Your very affectionate Friend and Servant,

London, April 28. 1623.

Henry Bourgchier.

Sir *Robert Cotton* is like to get a very good Copy of *Malmsbury de Antiquit. Glaſton.* It is a Book I much deſire to ſee. I pray you remember the *Iriſh Annal* which you promiſed me before your going out of Town.

LETTER LV.

A Letter from Mr. H. Holcroft *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

My Lord,

IT hath pleaſed his Majeſty now to direct this Letter to the *Lord Deputy* to admit you a *Privy Counſellor* of that Kingdom. I am aſhamed it hath ſtaid ſo long in my hands before it could be diſpatch'd: But if it had come at the firſt to me, during the *Duke of Buckingham*'s being here, it had not ſtaid three days; but gone on in the plain High-way, which is ever *via ſana*. After the Lord *Deputy* was pleaſed to put it into my Hands, at my firſt Acceſs I moved his Majeſty and ſhewed his Lordſhips Hand: But the King willed it ſhould ſtay; and it became not me to preſs it further at that time: I know the Cauſe of the Stay was not any diſlike of your Perſon, or Purpoſe not to grant it. But if the *Duke* had come home in any time, you ſhould have been beholding to him for it. I pray your Lordſhip not to think it ſtrange, that about the ſame time, his Majeſty diſpatch'd the Letter for Sir *Edward Trevour* to be a Counſellor: The Grant was gotten by my Lord of *Buckingham* before his going, and by his Commandment I drew it. I do ſtrive to give your Lordſhip a particular Accompt of this Buſineſs, and do pray your Lordſhip to endeavour to ſatisfie the *Lord Deputy*, of whoſe Commands herein I was not negligent. So ſoon as I acquainted his Majeſty with his Lordſhips ſecond Letter, I had his Royal Signature of which I wiſh you much Joy. My Lord *Grandiſon* is in reaſonable good Health. So I remain

Weſtminſter, June 13. 1623.

Your Lordſhips moſt aſſured Friend,

Henry Holcroft.

LETTER

LETTER LVI.

A Letter from Dr. Goad, *and* Dr. Featly, *Chaplains to the Arch-Biſhop of* Canterbury, *to the Right Reverend* James Uſher, *Biſhop of* Meath.

Admodum Reverende Domine,

HAving ſo convenient a means, we ſend to your *Lordſhip*, which perhaps you have not yet ſeen tranſlated and thus Armed with a Preface, by a worthy and learned Gentleman, Sir *Humphrey Lynd*, our Neighbour. To whoſe Obſervations concerning the Cenſures upon this Tractate *de Corpore & Sang. Chriſti*, if you will add any thing which he hath not eſpyed, we will impart the ſame from you to him, whereby your Lordſhip ſhall more encourage this well deſerving Defender of the Cauſe of Religion, to whom in other Reſpects the Church and common Cauſe oweth much. For at this inſtant upon our Motion he hath undertaken the Charge of printing the particular paſſages of many late Writers caſtrated by the *Romiſh* Knife. The Collections are made by Dr. *James*, and are now to be ſent unto us for preparation to the Preſs. We ſhall begin with *Polydore Virg. Stella*, *Mariana*, and *Ferus*.

Præterea in eodem genere alia texitur tela. The Story of the *Waldenſes* written in *French*, and compriſing Relations and Records for 400 years, is now in tranſlating into *Engliſh* to be publiſhed. Before which it is much deſired that your *Lordſhip* will be pleaſed to prefix a Preface for the better poſs; which we think will be very acceptable, and the rather becauſe we hope your Lordſhip will therein intimate, that in the ſame Subject *jamdudum aliquid parturis*, whereto this may ſerve for a Midwife, unleſs the Maſculine birth deliver it ſelf before this foreign Midwife come.

Thus deſiring to hear from your Lordſhip; but more to ſee you here upon a good occaſion, we take our Leave, and reſt,

Your Lordſhips to be commanded,

Lambeth, June 14: 1623.

Thomas Goad.

Daniel Featly.

LETTER

LETTER LVII.

A Letter from Sir Henry Bourgchier *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

Salutem à Salutis fonte D. N. Jeſu Chriſto.

Moſt Reverend in Chriſt,

THough I have little to ſay more than the remembrance of my love and beſt reſpects, I could not forbear to lay hold on the opportunity of this Bearer, our common friend, thereby to preſent them, as many ways moſt due from me to your Lordſhip. You have been ſo long expected here, that your Friends Letters have by that means, come more rarely to your hands. We have little News either of the great buſineſs, or any other, though Meſſengers come Weekly out of *Spain*: And I conceive that Matters are yet very Doubtful. The new *Chapel* for the *Infanta* goes on in Building, and our *London-Papiſts* report, That the *Angels* deſcend every Night, and Build part of it. Here hath been lately a Conference between one *Fiſher* a *Jeſuit*, and one *Sweete* on the one ſide; and Dr. *Whyte* and Dr. *Feately* on the other: The Queſtion was of the Antiquity and Succeſſion of the Church: It is ſaid that we ſhall have it Printed. All our Friends are in good Health, namely Sr. *Robert Cotton*, Sr. *Henry Spelman*, Mr. *Camden*, Mr. *Selden* and the reſt, and Remember themſelves moſt Affectionately to you. Mr. *Selden* will ſend you a Copy of his *Eadmerus* with the firſt opportunity; which ſhould have been done before this time, had not his expectation of you here, ſtayed his hand. *Philip Cluverius* is lately Dead at *Leyden* of a Conſumption: Before his Death he was ſo happy as to finiſh his *Italia*, which they ſay is done with great diligence, and the Impreſſion ſo forward that we ſhall have it this Autumnal Marte. My Lord *Chicheſter* is to go within a Fortnight to *Colen*, to the Treaty and Meeting there, appointed for the Reſtitution of the *Palatinate*. But ſome think that the Armies now a-foot in *Germany* will much hinder it. *Bethlem Gabor* troubles the Emperor again in *Auſtria*. The Duke of *Brunſwick* in *Bohemia*, *Luſatia*, and *Sileſia*; and *Manfeyld* in other places. I believe I ſhall ſee your Lordſhip in *Ireland*, before I ſee you here. If your *Anſwer to the Challenge* be Printed, I hope I ſhall be beholding to you for a Copy. And thus wiſhing your Lordſhip as much happineſs as to my ſelf, I will ever remain

Your Lordſhips moſt Affectionate

Friend, and Servant,

London. July, 14.
1623.

Henry Bourgchier.

Divers of my fellow-Commiſſioners remember their beſt Affections to your Lordſhip; eſpecially Sr. *Nath. Rich*, and Mr. *Crew*.

My Lord *Marſhal* ſpeaks of you often with much Affection; you will find him a noble Friend, if occaſion be to uſe him; which if it be in your abſence, and my ſelf preſent, I ſhall be moſt glad to be your Sollicitor.

LETTER LVIII.

A Letter from the Right Reverend Thomas Morton, *Biſhop of* Coventry *and* Litchfield, *to the Right Reverend* James Uſher, *Biſhop of* Meath.

Salutem in Chriſto Jeſu.

Right Reverend, and Dear Brother: φωνὴ καὶ φῶς:

I Do much joy to hear of your health, wherein conſiſteth the comfort of many: I have been much beholding unto Mr. Dr. *Barlow* for his pains, both in commending your Lordſhips health unto me, and in inviting me by his preſence to write unto you; yet more eſpecially for the view that he gave me of your Treatiſe, which is now lately publiſhed: At the ſight of the Inſcription, *viz.* [*The Religion profeſſed by the Ancient Iriſh*] I was compelled to uſurp that ſaying, *Num boni quid ex Galilæa?* Yet when I came and ſaw, it is that good which beyond expectation doth much affect me: This is *Ex tenebris lucem: Macte induſtriâ & ſanctitate*, and bleſs the World with your labours. When I ſhall have any thing that may ſeem acceptable, I ſhall be ready to impart it unto your Lordſhip. My requeſt is, That when you ſhall have occaſion for *London*, I may be your Hoſt, for I lie directly in the Road: In the interim let us, I pray you, enjoy the Rite of Chriſtian *Abſents*, to pray one for another. And thus deſiring our *Lord Jeſus* to preſerve us to the glory of his Saving Grace, I reſt

Your Lordſhip's loving
Brother and Friend,

Tho. Coven. & Litch.

Eccleſhall, July, 19, 1623.

LETTER LIX.

A Letter from the Right Reverend James Uſher, *Biſhop of* Meath, *to the Moſt Reverend Dr.* Hampton, *Arch-Biſhop of* Armagh.

My very good Lord,

IT is now above a fortnight ſince I received your Graces direction for proſecuting the Order, for ſettlement of the payment of Tithes in the Eſcheated Counties: whereof ſome queſtion was made at the *Council Table*. My Lord *Docwra*, and my ſelf, the next day after we received your Letters, addreſſed our ſelves unto the *Lord Deputy*; and poſſeſſed him fully with the ſubſtance of the buſineſs: Within two hours after your Graces Letter was openly read at the Table: together with which I exhibited the Orders ſet down in your Triennial *Viſitation*, *Anno* 1620. Whereupon my Lord Deputy very honourably moved, that the former Act of State might be renewed, and enlarged with the addition of ſuch particulars as were in your Orders expreſſed, and there omitted. It was replyed, That the matter was of great importance, and much concerned the Country, and therefore it was not ſuddenly

ſuddenly to be reſolved upon, until the advice of the Judges, and ſome other of the Biſhops were had therein. In the mean time, for the preparing of matters, Mr. *Vice-Treaſurer*, my *Lord Chief Juſtice*, Sir *Roger Jones*, Sir *Adam Loftus*, and my ſelf, were appointed to meet in private, and to conſider of thoſe particulars in your Graces Order, which were not formerly contained in the *Act of State*. The things queſtioned at that meeting, were,

1. For the Titles of Warrens, and Fiſh, of which they made doubt, whether they ought to be paid or no.

2. Of Tradeſmen, Merchants, and Sellers of ſmall Wares, under which Title, they ſaid, all ſellers of Ale, all manual Occupation, and day Labourers might be comprehended: yea, and the Servants of all the Trades alſo, as well as the Maſters.

3. To the Title of Milk and Calves; they would have the words of Cheeſe and Butter added, to take away all queſtions about them.

4. That no Seed of Hemp and Flax ſhould be paid, but ſuch as are in the Bundle with the ſtalks of the Hemp and Flax, (as it was no otherwiſe, I told them, in the Order intended.)

5. Of Mortuaries was the laſt and greateſt Controverſie; which being given heretofore (as was alledged) for praying for dead mens Souls, it was by ſome ſaid, That it was againſt Law and Conſcience to demand them now, when ſuch praying is held to be unlawful. But generally the exception taken againſt the Order was, That the poor only did ſuffer therein; and therefore it was wiſhed, that a certainty might be laid down for all Mortuaries.

This is the ſubſtance of all that paſſed at that meeting: ſince which, I have attended divers times, to ſee unto what iſſue theſe things might be brought at the Table. And to be ſure that nothing ſhould be done therein in my abſence, I took with me your Graces Orders, and the Commiſſioners Animadverſions upon them, and ſtill detain them in mine own cuſtody. At laſt, conſidering that it was your Graces pleaſure, that my *Lord Chancellor* ſhould be made acquainted with this buſineſs, before it came to the *Table*, ſeeing, by reaſon of his abſence, that could not then be done, I thought it not amiſs yeſterday to move my *Lord Deputy*, that things might be deferred until my *Lord Chancellor*'s coming hither: for now that my Lord *Docwra* is in *England*, I think we ſhall not find any like affected unto us in this buſineſs, as my *Lord Deputy* and *Lord Chancellor* have always ſhewed themſelves to be. My continual expectation of the ending of this matter, hath occaſioned the delay of my writing unto your Grace therein: now, as you ſhall be pleaſed to give me further direction, I will either proceed in the ſame, or forbear until we may have the benefit of my *Lord Chancellor*'s preſence.

While I was writing of this, I received your Graces Letter brought by this Bearer: together with his complaint made againſt *Heglye*, and others, in the proſecution of that ſuit. I will, according to your direction, give order to my Official that theſe violent courſes may be ſtayed, until the truth of things upon further examination may appear. I find more trouble with Mr. *Heglye* and Mr. *Shepherd* in cauſes of this nature, than with all the Miniſters in *Meath* beſide, and in truth (my Lord) unleſs ſome courſe be taken for reſtraining ſuch unquiet ſpirits as theſe, our whole Clergy will *peſſime audire* for their ſakes. Yeſterday I was fain my ſelf to prefer a Petition to my *Lord Deputy* in the behalf of my Clergy, that no Indictments might be permitted to proceed againſt them at the Aſſizes for matters of this kind, but they might be referred to the *Eccleſiaſtical Court*, unto which the cogniſance of the right of Tithes doth properly appertain. And I do diſcern at this time a kind of a general combination to be made for the diſgrace and keeping down of our Miniſters. What that particular is which your Grace doth mention in the beginning of your Letter, I do not yet underſtand, *John Forth* having

not

not as yet ſent any Letter unto me. But whatſoever it is, I will not fail (God willing) to be preſent at the Aſſizes in *Trim*; and both in that particular, and in all other things, wherein your Grace ſhall be pleaſed to employ me, to follow your directions, as one who deſireth always to be accounted

Your Graces, ready to

Finglaſs, Auguſt, 6. 1623. *do you all ſervice,*

Ja. Midenſis.

LETTER LX.

A Letter from the Moſt Reverend the Arch-Biſhop of Armagh *to the Right Reverend* James Uſher, *Biſhop of* Meath.

Salutem in Chriſto.

UPon *Sunday* laſt, as I was going to Bed, a Pacquet was brought unto me from my *Lord Deputy*, with the Advertiſements of all that paſſed at *White-Hall* the 20th of *July*. But by good hap I received advice from my Lord *Grandiſon* five days before of the King's noble profeſſion in a Speech uſed to his Judges, That as he had, ſo he would ſtill maintain the *Religion Eſtabliſhed in the Church of England, and would never give way to the contrary*. Only he wiſhed the Judges to proceed in the execution of Laws with temperance, and fitting moderation.

Seeing it hath pleaſed God (whoſe Councils may be ſecret, but not unjuſt) to exerciſe us with this mixture, let us remember how dangerous it is to provoke Princes with too much animoſity, and what hazard *Chryſoſtom* brought to Religion that way. The Goſpel is not ſupported with wilfulneſs, but by patience and obedience. And if your Lordſhip light upon petulant, and ſeditious Libels, too frequent now-a-days, as report goeth, I beſeech you to repreſs them, and adviſe our Brethren to the like care. So I commend you to God, reſting

Your Lordſhips very loving Brother,

Auguſt 12. 1623.

Armagh.

LETTER

LETTER LXI.

A Letter from Dr. Ryves *to the Right Reverend* James Usher, *Bishop of* Meath.

Right Reverend, and my very good Lord;

I Have now too long time forborn to write unto your Lordship, the cause whereof hath been, for that we have here lived in suspense our selves, of what would ensue of our Noble *Prince* his Journey into *Spain*; neither durst I write you any thing for certain, because I was ever in fear of a contrary report before my Letter could come unto you; and as for Uncertainties they were not worth the writing. But now at the last, thanks be to our good God, we have our *Prince* again; he came to *London* on Monday Morning last, being the *6th* of this present, at Eight of the Clock in the Morning; it was my hap to be at *Lambeth* at that time with my Lord of *Canterbury*; and whilst I was there, the *Prince* came to *Lambeth* Stairs, where his Grace received him and kissed his Hand; and from thence in his Graces Barge went to *York-House*, where he brake his Fast, and presently went away to *Royston*, where the King then was and is. News of his lodging that Night at *Guilford* came to his Grace of *Canterbury* that Morning at Three of the Clock, and presently all *London* rang with Bells, and flamed with Bonfires, and resounded all over with such Shouts, as is not well possible to express. The day, without bidding, was kept festival by every Man; whereof, because I took such pleasure in seeing it, I conceive your Lordship will also take some pleasure in hearing the Relation. As for the Match, *Rumor in ambiguo est, pars invenit utraq; causas*; some say it will be a Match, others that it will not; and each part thinks he hath reason for what he says; but nothing is yet known that may be reported for a certainty. As for my self, hanging otherwise in equal Ballance between the two Opinions, your *divining Spirit* is always obversant before mine eyes; and sways me to believe as I hope, that it will please God to dispose of our Prince's Affections for the greater benefit of his Church, and our State.

It hath happly ere this came to your Lordship's Ears, that I was not long since commanded to attend my Lord *Chichester* into *Germany*: after a while, that Negotiation was hung up upon the Nail, in expectance of the *Princes* return: and now we look to hear of a new Summons, but nothing is done as yet therein. And even so, my good Lord, humbly desiring your good Prayers to God for me in all my honest Endeavours, I take leave, and rest,

From my House near the *Doctors-Commons*, this 8th of *October*, 1623.

Your Lordship's in all Service to be commanded,

F. Ryves.

This should be T. Ryves's name was Thomas P. B.

POSTSCRIPT.

MY good Lord, no Man doubts but that the *Prince* went a good Proteſtant out of *England*; but it's as certain, thanks be given to God for it, that he is returned out of *Spain* tenfold more confirm'd in ours, more obdurate againſt their Religion than ever he was before. So is the Duke of *Buckingham*, in ſo much that upon his Letters to his Dutcheſs out of *Spain*, ſhe went alſo publickly to her Pariſh-Church at St. *Martins* the Sunday before *Michaelmas-day*, and on *Michaelmas-day* it ſelf, and ſo continueth. Moreover, what is befallen to the *Prince* himſelf and to the Duke, the ſame is befallen to all the reſt of his Company, they all return more reſolv'd Proteſtants than ever; being thorowly perſwaded *ex evidentia facti*, that *Popery is Idolatry*, if ever any were.

F. R.

LETTER LXII.

A Letter from Sir H. Bourgchier *to the Right Reverend* James Uſher, *Biſhop of* Meath.

Salutem à D. N. Ieſu Chriſto.

Moſt Reverend in Chriſt,

I Hope you will impute my long ſilence to your long expected and much wiſhed repair hither, which you ſeemed in your laſt kind Letter to intend before this time: I truſt that your Stay proceeds not from want of Health, but ſome other occaſion, which I ſhall moſt gladly underſtand. We are here full of buſineſs, but all in Treaty, and ſo little concluded, that I know not what to deliver for Truth to my Friends. Here hath been a great Conventicle of Embaſſadors, which is now diſſolved: *Dieguo de Mendoza*, who accompanied the Prince, is gone yeſterday: *Dieguo de Meſhia*, who came from *Bruxells* with a fair train of Nobles, Gentlemen, and Military Men, goes away on Tueſday next. Our late prodigious Events, as that of the fall of the Houſe in *Black-friers*, being related in three ſeveral Pamphelts, the late dangerous Fire in *London*, with ſome others of that kind, cannot now be new to your Lordſhip. The lateſt which I muſt ſend you, is very ſad and dolorous, being of the death of our late worthy Friend Mr. *Camden*, whoſe Funeral we ſolemnized at *Weſtminſter* on Wedneſday laſt in the Afternoon with all due Solemnity: At which was preſent a great Aſſembly of all Conditions and Degrees; the Sermon was preached by *Dr. Sutton*, who made a true, grave, and modeſt Commemoration of his Life: As he was not factious in Religion, ſo neither was he wavering or inconſtant, of which he gave good Teſtimony at his end; profeſſing in the Exordium of his laſt Will and Teſtament, that he died, as he had lived, in the Faith, Communion, and Fellowſhip of the Church of *England*. His Library (I hope) will fall to my ſhare, by an Agreement between his Executors and Me, which I much deſire, partly to keep it entire, out of my Love to the Defunct. The original Copy of the ſecond part of his *Elizabeth*, is in my hands, which

which is intended to be ſhortly printed. Within a day or two Sir *Robert Cotton* and my ſelf intend to go into his Study, which is yet ſhut up, and there to take a view of his Papers, eſpecially of ſuch things as are left of his own writing. I deſire to be remembred by your Lordſhip in your holy Prayers to God, to whoſe gracious Protection I commend you, and ever remain,

Your Lordſhips moſt affectionate Friend and Servant,

London, Novemb. 22, 1623.

Henry Bourgchier.

LETTER LXIII.

A Letter from Dr. James *to the Right Reverend* James Uſher, *Biſhop of* Meath.

MY Duty in moſt humble manner remembred unto your Lordſhip. I am informed that your Lordſhip paſſed this way, not far from us to *London*, where you have remained for ſome few weeks: I ſhould have been glad to have known of it ſooner, or rather to have waited upon your Lordſhip here in *Oxford*. I have traced the Steps a far off about *the Succeſſion and Viſibility of the Church*, wherein your Lordſhip hath gone a far Journey: I do but glean where you have reaped a plentiful Harveſt. Nevertheleſs if my poor and weak Labours may any ways ſtead your Lordſhip, I would be glad to contribute my Pains. You aſcend (as I perceive) as far as our St. *Aug.* of *England*, and not unworthily: for if our Records be true, not only the *Iriſh*, (as you ſhew) but alſo our *Britains* and *Scots* continued averſe and heretical (as they are called) to the whole World, almoſt till the time of S. *Bernard*. Many *Scots* and *French* were orthodox in the ſubſtantial Points of Religion long before *Waldus* (I mean *P. Waldus*, for there was another *Waldus* Orthodox ſome hundreds of years before *P. Waldus* in *Berengarius*'s time.) I have collected as much as I can find in all likely Authors to this purpoſe, as in the Catalogue of Writers and Witneſſes of the truth of the laſt Age of *Goulartius*, *Wolfius*, *Rhoanus*, *Balæus de ſcriptoribus*, out of the Hiſtory of the *Waldenſes*, both by *Lydius* and *Camerarius* out of *Lombard*, Dr. *Powel* and others, printed; out of ſundry Manuſcripts, as *Gaſcoigne*, *Canter*, *Mapes*, *P. de Vineis*, *Becket*, *Sarisburienſis*, which have been diligently read over by a learned Kinſman of mine, who is at this preſent, by my direction, writing *Becket*'s Life: wherein it ſhall be plainly ſhewed, both out of his own Writings and thoſe of his time, that he was not (as he is eſteemed) an *Arch-Saint*, but an *Arch-Rebel*; and that the *Papiſts* have been not a little deceiv'd in him. This Kinſman of mine, as well as my ſelf, ſhall be right glad to do any Service to your Lordſhip in this kind. He is of ſtrength, and well both able and learn'd to effectuate ſomewhat in this kind; critically ſeen both in *Hebrew*, *Greek*, and *Latin*, knowing well the Languages both *French*, *Spaniſh*, and *Italian*, immenſe and beyond all other Men, eſpecially in reading of the Manuſcripts of an extraordinary ſtyle in penning, ſuch a one as I dare ballance with any Prieſt or Jeſuit in the World of his Age, and ſuch a one as I could wiſh your Lordſhip had about you: but *paupertas inimica bona eſt moribus*, and both fatherleſs and motherleſs, and almoſt (but for my ſelf) I may ſay (the more is the pity) friendleſs. For my ſelf, I am not ſo far gone in Years as in Sickneſſes; yet my Body is not ſo weak, but my Mind is as ſtrong,

and my Zeal great to ſee ſomewhat acted againſt the *Papiſts* in matters of *Forgery* and *Corruption*, which are matters of Fact, whereto my Studies have always aim'd, and ſhall during Life (if God will.) I find infinite Corruptions in the *Fathers* Works, eſpecially of the *Roman* Print: in the *Canon Law* and *Decretals* I can convince them of ſhameleſs Forgeries by the Parchments. But that which hath amazed or amuſed the World, and made it turn, or continue *Popiſh*, hath been the want of Cenſurers of the *Fathers* Works, which made our *Magdeburgians* and ſome of our beſt learn'd, to lance the Fathers, and not to ſpare them, whereas they are but Pſeudo-Fathers indeed. But the notedſt cozenage which is riſe, and moſt beguiling in theſe days, is a ſecret *Index Expurgatorius*, and therefore the more dangerous; that is, the reprinting of Books, not making mention of any *Caſtigation* or *Purgation* of them, and yet both leaving and adding, and otherwiſe infinitely depraving them (as is to be ſeen in hundreds of Books of the middle-Age and later Writers) I inſtance in *Sixtus Senenſis*, and *Alphonſus de Caſtro*, and *Antoninus Summes*. There are about five hundred baſtard Treatiſes, and about a thouſand places in the true Authors which are corrupted, that I have diligently noted, and will ſhortly vindicate them out of the Manuſcripts, (for hitherto they be but the Conjectures of the Learned.) For this purpoſe I have gotten together the Flower of our young Divines, who voluntarily will joyn with me in the ſearch: ſome fruits of their labours (if your Lordſhip deſires) I will ſend up. And might I be but ſo happy as to have other twelve thus beſtowed; four in tranſcribing Orthodox Writers (whereof we have plenty) that for the ſubſtantial Points have maintain'd our Religion, (40 or 50 *l.* would ſerve): four to compare old Prints with the new: four other to compare the Greek Tranſlations by the *Papiſts* (as *Vedelius* hath done with *Ignatius*, wherein he hath been ſomewhat help'd by my Pains) I would not doubt but to drive the *Papiſts* out of all their ſtarting-holes: But alas, my Lord, I have not Encouragement from our Biſhops! Preferment I ſeek none at their hands, only 40 or 60 *l. per Annum* for others, and their Lordſhips Letters to incourage others is that I ſeek, which being gained, the Cauſe is gained, notwithſtanding their brags in their late Books. And thus, craving pardon, I reſt in humble Service,

Oxford, 28 *Jan.* 1623.

Your Lordſhip's in all Duty,

Tho. James.

LETTER LXIV.

A Letter from Mr. William Eyre *to the Right Reverend* James Uſher, *Biſhop of* Meath.

Reverende in Chriſto Pater, Domine mihi multis nominibus colendiſſime:

NUperrime de adventu tuo in Angliam, deq; morâ per aliquot menſes, audivi à Ramo noſtro, quem tamen nondum mihi contigit videre, ex quo tecum fuit Londini: Solummodo per internuntium me de quibuſdam certiorem fecit.

Gratulor

Gratulor verò tibi & tuis, nobis etiam omnibus vitam & valetudinem tuam, qui tam auſpicatò & fœliciter his funeſtiſſimis temporibus, illa arma ſumſiſti, quæ non carnalia, ſed divinitùs valida ſunt ad ſubverſionem munitionum Antichriſti, & Davidis exemplo in nomine Domini exercituum ad debellandum incircumciſum illum acceſſiſti.

Certe hìc in Anglia ad arma Eccleſiæ communia capeſſenda, quæ preces ſunt & lachrymæ, heu! nimis ſegnes ſumus omnes: & alibi forſan ad arma carnalia minimè neceſſaria nimis proclives fuerunt valdè multi, oraculi Apoſtolici non ſatis (ut videtur) memores de interitu Antichriſti ὃν ὁ κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ; quod non ſolum de prædicatione veritatis vivâ voce, ſed etiam, ac præcipuè de Polemicis Theologorum noſtrorum ſcriptis interpretari licet: quò *Sibyllinum* etiam illud à quibuſdam transfertur, — ὅτι λίνος ἀϋτὸν ὀλεῖται; quoniam ſcilicet ex linteis contritis fit papyrus, quæ ſcriptioni inſervit. Sed quorſum hæc apud Dominationem tuam? Accedo ad illa quorum tu nupèr mentionem feciſti. Fateor me ante annos aliquot quædam meditatum fuiſſe quæ verè סיג הקולה vel etiam antidoti vice eſſe poſſent, non ſolùm contrà venenata aliquam multorum ſcripta, qui ſacroſanctos fontes corruptelæ paſſim inſimulant; ſed etiam adverſus nonnullorum & Pontificiorum & noſtrorum de origine *Biblicæ* punctationis ſcriptioniſque, admodùm periculoſas vel certè nimis temerarias conjecturas; & quorundam etiam aliorum ex adverſa parte, judaizantium ſuperſtitioſas vel minùs probabiles opiniones. Nam inter *Biblicam* & *maſoreticam* punctationem diligenter diſtinguendum eſſe cenſeo, ut Veritatem tàm ab exceſſu quàm à defectu inter utrumque vindicemus & ſartam tectam defendamus. Cæterùm hæc etiam omnia & id genus alia à nobis ſemipaganis qui nec otio nec literis abundamus, & qui literis quam libris ſumus abundantiores, ad te releganda ſunt; limatiſſimum tuum & judicium & ſtylum deſiderant. In his & aliis ejuſdem farinæ ſpinoſis & perplexis nobis eris ימרף נבוכיך vel in Apologia quam in promptu habes pro ſacrorum fontium puritate & authentica utriuſq; inſtrumenti editione, vel in *Bibliotheca tua Theologica*, quam poſt lucubrationes tuas *de Chriſtianarum Eccleſiarum ſucceſſione*, Expectemus. Fieri quidem poteſt ut rectè quis ſentiat forſan etiam & firmiſſimis argumentis oſtendat & confirmet; ſed illud ipſum nec commodè, nec expeditè, nedum politè & latinè proferre poſſit: quod tamen in hoc *de punctatione Hebraicâ* argumento mihi videtur neceſſarium. Quod κατελθόντα εἰς ᾅδου adtinet: lectum reperies in Manuſcripto exemplari (inter alia) *Symboli Apoſtolici* Romanis characteribus expreſſo, *Cantabrigiæ* in Archivis *Bibliothecæ Benedictinæ*, κατελθόντα εἰς κατώτατα τῆς γῆς, iiſdem ferè verbis cum lxx (ut opinor) ☥° 63, & cum Apoſtolo Epheſ. 4. Mirum in modum debacchantur hic adverſarii noſtri quod non ſatis Theologi & Catechiſtæ noſtri conſentiunt in hoc articulo explicando. Et certè populus pleriſq; in locis apud nos articulum hunc tantum non planè negare & rejicere jamdudum occœpit. Quod Concionatorum & Catechiſtarum quorundam vel imperitia, vel (ut leviſſimè dicam) incogitantiâ, factum eſſe videtur. Mihi ſemper maximè conſentaneum viſum eſt & ad obſtruendum os Pontificiis & ad piorum conſolationem, ſi unà cum confutatione errorum de *Limbo Patrum*, &c. unum idemq; doceamus & profiteamur, nempe juxta tum articulos Doctrinæ Catholicæ *Eccleſiæ Anglicanæ*, tum utrumq; Catechiſmum noſtrum, minorem & majorem, Chriſtum ſcilicet Dominum noſtrum, verè & reapſe ad locum damnatorum deſcendiſſe, & quoad efficaciam infernum, &c. debellaſſe, &c. ut in *Noellano Catechiſmo* (ſi dextrè intelligatur) exprimitur. Sed manum de tabula, ne Epiſtolæ modum excedendo graviſſimum occupationum tuarum curſum impediam. Temporis totiuſque villicationis noſtræ reddenda eſt ratio in die illo, coram ſupremo judice. Quoties mihi in mentem venit (venit autem ſæpiuſculè) tua in me ſingularis Clementia toties me ipſum vel ingratitudinis vel ſocordiæ accuſare me

poſſe videar quòd non ſæpius per literas officii & grati animi ſignificationem dederim. Ignoſcas igitur quæſo huic temeritati meæ. Chriſtus opt. max. Te incolumem ſervet precor omniq; benedictionum genere cumulatiſſimum reddat. Vale,

Dominationi tuæ devotiſſimus in Domino,

Colceſtriæ Martii vii, 162⅓.

Guilielmus Eyre.

LETTER LXV.

A Letter from Dr. James *to Mr.* Calandrine.

Good Mr. Calandrine,

I Am glad my Lord hath a mind this way; I am told that he may perhaps have thoſe fair Houſes furniſhed for the ſpeaking. *Godſtow* of Sir *Tho. Walters*, which is not far from *Oxford*, by Land or by Water at pleaſure; *Water-Eaton* of Sir *Richard Lovelace*, four miles diſtant, *Waterſtock* of Sir *Geo. Crooks* ſix miles. I move not becauſe I hear not from his Lordſhip, but if I may, both Dr. *Bambridge* and my ſelf will do our beſt for the beſt in our Intentions, both for my Lord's Health, and the facilitating of his Lordſhip's Studies. Sir *John Walter* and Sir *Geo. Crook* may be ſpoken withal in *London*. Concerning our beginning, and that with the Councels, taking *Damaſus de Pontificibus*, and the *Epiſtles*, *Decretals* together, I wiſh it here preſently, if we had my Lord of *Canterbury*'s Letters and Copies. *Normannus* certainly is no Anabaptiſt. *Alph. de Caſtro* is in the *Index Expurgatorius* as well as *Cajetan*, contrary to both our Expectations. Not only the peices, but the whole Tracts are at my Lord's command. That of *Anſelm*, *Pleſſis* had not from me: Of that my Couſin is tranſcribing, I know that *Aſinus Burnelli* of *Nigellus Wiraker* is long ago printed, now out of print; but he hath compared his Manuſcript with two more and enlarged it, the print is not to be come by. *Stampenſis* and *Serlo*, I think are no where extant. In my note D. I am not as yet aſſured to be that in *Lambeth*; the ſight will ſhew that it is a MS. ſo ancient, that it was *Theodorus*'s, written almoſt in *Gregory*'s Time: The Copy of the Concordance I ſend you, you need not keep a Copy of it, for I have the Original by me. *Anentine* of *Ingolſt.* I have not ſeen, he is much corrupted, as all our Hiſtorians, two quire taken out of him, two out of *Cuſpinian*, more than a quire out of *Krantzius*: If my Couſin come, I will perhaps ſend, I dare not venture them otherwiſe: Remember my Duty to my Lord, *& ſic te Deo.*

Your aſſured Friend,

April 11, 1624.

Tho. James.

LETTER

LETTER LXVI.

A Letter from Dr. Tho. James *to Mr.* Calandrine.

Good Mr. Calandrine,

I Receiv'd your laſt weeks Letter: The Collection out of *Stella* I have, but no *Stella* it ſelf, and that I will not truſt an ordinary Carrier with, the *Lyon's* Addition and the *Index Expurgatorius* of *Spain* will ſatisfy your longing therein: ſome of the firſt places are amended according to the Preſcript of that unholy *Inquiſition*, but farther they proceed not: all the reſt (and in one place a whole leaf or two) are to be expunged, but untouched in that of *Lyons*. We have fully finiſhed the Collation of the *Opus imperfectum*, hereafter more of that matter, mean time I have taken pains for trial ſake, to compare both our *Basil* and it with the Manuſcript, for one Homily; I find wonderful need of a ſecond review. I have ſent you a Proof of ſome few Differences from both the printed Copies, whereby you may perceive, how this Book and ſundry others have been toſſed and tumbled by ignorant Men, what, and how great miſtakes, and need of a diligent review, for this is but lapping. I do ſend you up alſo in thankfulneſs for Dr. *Goad's* Project, a Fancy of mine, which I pray you to impart to the good Biſhop; if he give any liking to it, let it go forward, if otherwiſe, let it be remanded, it is both feſible and poſſible in my judgment. If *Cambridge* will ſet up, or ſet forward the like, I dare undertake more good to be done for the profit of Learning and true Religion, than by building ten Colleges. I have of late given my ſelf to the reading only of Manuſcripts, and in them I find ſo many, and ſo pregnant Teſtimonies either fully for our Religion, or againſt the *Papiſts*, that it is to be wondred at; Religion of *Papiſts* then, and now, do not agree. How many private Men out of their Devotion would ſingly be able to found ſuch a College; much more jointly conſidered, but I leave all to God's Providence, it ſhall ſuffice, and be a great comfort to me if this cannot be effected, that by my Lord of *Canterbury's* Letters, (which I have long'd for) we may have a *quaſi* College, and the whole benefit of that which is expected in Dr. *Goad's* refin'd Project. I my ſelf, by my intreaty, have ſet twenty or thirty a-work; how may the Lord Archbiſhop command our Heads of Houſes, and they their Company, or at leaſt, one out of a College or Hall. I have or ſhall receive this week three quire of Paper of my Workmen, for which as they finiſh the quire, I lay out the Mony, 20 *s.* for each quire; of *Gu. de S. Amore* I have received one quire; and ſo of *Wickleph* περὶ ἐκκλησίας, which is harder to read, and the other in Engliſh of *Wicklephs*, I look for this day. *Platina* is almoſt done, *Alphonſus à Caſtro* reſpited a while, and *Cajetan* likewiſe, till I hear from the Learned Biſhop.

Touching *Wicelius*, I thank you for your Advertiſment, I now perceive my Conjecture fails me not, that *Caſſander* was much holpen by him, and his Judgment confirm'd by reading his; but if I read his *Epiſtles*, I will tell you my mind; howſoever in the interim, *Wicelius* is of more authority than *Caſſander*, and his Books concealed purpoſely, or made away *quantum in illis* by the *Inquiſitors*. I have ever been of Dr. *Ward's* mind, touching the publiſhing thoſe Books which they make away ſo faſt, *ut jugulent homines ſurgunt*, &c. *Fiſher de natura Dei*, is in one of their *Indices* impudently denied to be his; tho ſome one in the Council of *Trent* ſay nay. Upon the fifth of *Matthew*, is but a ſcantling to thoſe great Volumes which I have ready: if any Man pleaſe to come hither, he may ſee the whole,

My Lord of *Meath*'s return and earneſtneſs for the Plot, both before and ſince, as alſo Dr. *Goad*'s forwardneſs to print ought hereabout (I pray God the News be not too good to be true) glads me much; as the Sickneſs of my Lord of *Ely* doth ſome no leſs.

It were not from the purpoſe, if Dr. *Sutcliff* do ſee this whole Project of our College and Purpoſe; and if he did turn away his mind wholly from *Chelſey*, I durſt preſume of more faſibility and poſſibility here of doing good.

Laſtly, for the Catalogue, it is a great and painful Work, but hath well requited my Pains, in that I find ſome Books that I have long ſought after, and could not find, as *Stella* of the *Popes*, and ſuch like. If any thing be printed, I would print only thoſe that are not mentioned in our preſent Catalogue. But where is the Encouragement for the printing or doing any thing?

If our *Genevians* had ſent us over that of *Gregory* at this Mart, how ſeaſonable had it been to have put an egde to our great Buſineſs: I am ſorry it came not, but ſee no remedy. What of the *Enchiridion!* nothing; my Judgment you have, and it is free to alter, that do nothing at pleaſure, but ſure I am ſome things are paſt queſtion: lay aſide and expunge all doubtful Treatiſes, till our College take them in hand, which ſhall rivet them in after another faſhion, if God give Life.

I have now at length recovered the *Spaniſh* Book of Mr. *Boſwell*: the Book is a Commentary upon our *Engliſh* Laws and Proclamations againſt Prieſts and Jeſuits, ſpightful and fooliſh enough, but eſpecially about the *Powder-Treaſon*, laying it to *Puritans*, as *Cobham*, *Gray*, and *Rawley*; or to the whole State, or a Policy to intrap Them and their Eſtates. I would my Lord of *Meath* did underſtand the Tongue, that from him the King might underſtand the Myſtery of Iniquity contained in the Book: No Place, or Time when, or where it was printed. Was he aſham'd of that he did? and it ſeemeth it, or the like like hath been divulged in many Languages. But I end, and pray God, That the Clergy give us not a fair denial, that is, a delay to our Buſineſſes at this Seſſion. Let my Lord prevent as wiſely and timely as he can. God have you and all yours in his ſafe keeping, and remember my Service in dutiful manner to my Lord, and Commendations to my Couſin, with whom (if I had had the Spirit of Prophecy) Dr. *Featly* ſhould not have coaped withal, but God ſend the Truth to take place; if the Preſident be faulty, to be puniſhed; if innocent, to be delivered: And ſo once again I bid you heartily farewel.

Your moſt aſſured Friend,

Oxon the 23*d* of *May*, 1624.

Tho. James.

If my Lord of *Meath*, nor any other there hath *Wicelius*, it ſhall be written out, unleſs my Lord pleaſe to ſpeak with Sir *William Paddy*, who was the Donor of the Book, and may command it to *London*, where it may be reprinted.

LETTER

LETTER LXVII.

A Letter from the Right Reverend James Uſher *Biſhop of* Meath.

My very good Lord;

YEſterday, being the 27*th* of *September*, I received this incloſed Letter: In reading whereof, it preſently came into my mind, that this was the Man at whoſe Sermon his Majeſty was ſo much offended, when I was laſt at *Court*. Whereupon I ſent for the party, and upon Conference had with him, found indeed that I was not deceived in mine Opinion. I put him in mind, that his Conceits were contrary to the Judgment of the Church of Chriſt from the beginning of the Goſpel unto this day: and that of old they were condemned for heretical in the *Nazarites*. But finding that for the preſent he was not to be wrought upon by any reaſoning, and that *longa dies* was the only means to cure him of this Sickneſs; I remembred what courſe I had heretofore held with another in this Country, who was ſo far ingaged in this Opinion of the calling of the Jews (tho not of the revoking of Judaiſm) that he was ſtrongly perſwaded, he himſelf ſhould be the Man that ſhould effect this great Work, and to this purpoſe wrote an *Hebrew* Epiſtle (which I have ſtill in my hands) directed to the diſperſed *Jews*. To reaſon the matter with him I found it bootleſs; I adviſed him therefore, that until the *Jews* did gather themſelves together, and make choice of him for their Captain, he ſhould labour to benefit his Country-men at home with that Skill he had attained unto in the *Hebrew* Tongue. I wiſhed him therefore to give us an exact Tranſlation of the *Old Teſtament* out of the *Hebrew* Verity, which he accordingly undertook and performed. (The Tranſlation I have ſtill by me): but before he had finiſhed that Task, his Conceit of *the calling of the Jews*, and his *Captainſhip* over them, vaniſhed clean away, and was never heard of after. In like manner I dealt with Mr. *Whitehall*; that foraſmuch as he himſelf acknowledged that the *Moſaical* Rites were not to be practiſed until the general calling of the *Jews*, he might do well, I ſaid, to let that matter reſt till then; and in the mean time keep his Opinion to himſelf, and not bring needleſs Trouble upon himſelf and others by divulging it out of ſeaſon. And whereas he had intended to write an hiſtorical Diſcourſe of the retaining of *Judaiſm* under *Chriſtianity*: I counſelled him rather to ſpend his pains in ſetting down the Hiſtory of *Purgatory*, or *Invocation of Saints*, or ſome of the other Points in controverſy betwixt the Church of *Rome* and Us. So far I prevailed with him herein, that he intreated me to become a Suitor unto your Lordſhip in his behalf, that the loſs of his Living, and thoſe other Troubles which he hath already ſuſtained, might be accepted for a ſufficient Puniſhment of his former Offence; and that he might have the Favour to be reſtored only unto his Fellowſhip in *Oxford*, where he would bind himſelf to forbare intermedling any way with his former Opinions, either in publick or in private, and ſpend his time in any other Employment that ſhould be impoſed upon him.

How far it will be fitting to give way unto this motion, I wholly leave unto your own grave Conſideration. Thus much only I have preſumed to propound unto your Lordſhip, in diſcharge of my Promiſe made unto Mr. *Whitehall*, with whom I could have no long Communication, by reaſon

I way preſently to begin my Journey for the viſitation of the Dioceſs of *Meath*. Until my return from thence, I have ſtayed the printing of the reſt of mine *Anſwer unto the Jeſuits Challenge*; the former part whereof I humbly make bold to preſent unto your Lordſhip's view, as unto whom, above all others, I moſt deſire my ſimple Labours in this kind may be approved. And ſo craving pardon for my boldneſs in troubling you thus far, I reſt,

Your Lordſhip's, in all Chriſtian Duty,
ready to be commanded,

Dublin Sept. 28. 1621.

Ja. Midenſis.

LETTER LXVIII.

A Letter from Dr. Thomas James *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

MY Duty remembred unto your Lordſhip. I am much beholden to your Lordſhip for your laſt Book, which I received before the *Act* by my good Friend Mr. *Calendrine*; I have punctually peruſed it, and do render unto your Lordſhip both common and private thanks for the ſame, and expect your Lordſhip's of *the Britains ancient Religion*: wherein as I ſee no difficulty, ſo I would be glad to aſſiſt with my Pains if any thing were worthy: yet of my Couſin Mr. *Rich. Jame*'s (who remembreth himſelf moſt dutifully to your Lordſhip) I ſend a Taſte, or Eſſay, of what may be done by him. I will ſay no more of him or it, but this; That I know no Man living more fit to be imployed by your Lordſhip in this kind than himſelf; his Pains incredible, and his Zeal as great, and his Judgment in Manuſcripts ſuch, as I doubt not but your Lordſhip may uſe to the great benefit of the Church, and eaſe of your Lordſhip; may there be but ſome courſe taken that he may have *victum & veſtitum* independant from any one. This if he may have from your Lordſhip, or by your Lordſhips means, I know his Deſerts and Willingneſs to deſerve well of the Church.

For my own Buſineſs, I know not what to ſay, whether to go onward, or to ſtay. *Guil. de ſ. Amore* is tranſcribed, and wants but the three Books from your Lordſhip, whereof Mr. *Calendrine* hath given me good hopes. *Wickleph de Veritate* is the better part done; I have hitherto laid out the Money, but my Purſe will hold out no longer to defray the Charges: If it would be ſo, that I may receive the Money to recompence their pains, I would not doubt before the next Seſſion, but to have moſt of *Wickleph*'s Works tranſcribed; but I fail in the burden, and refer all to God's Providence and your Lordſhip's Direction, being not idle in theſe Buſineſſes. And ſo in haſte, with my own and my Couſin's Duty to you, I end, and reſt,

Oxon the 27 *July*, 1624.

Your Lordſhip's in all Duty,

Tho. James.

LET-

LETTER LXIX.

A Letter from Thomas Davies *to the Right Reverend* James Uſher *Biſhop of* Meath.

Right Reverend,

MAY it pleaſe your *Lordſhip* to take notice, that your Letter of the 24th of *January* in *London*, came to my hands the 14th of *July*, unto which I have given due peruſal; and perceiving your Lordſhip's pleaſure thereby, omitted no opportunity, neither any time, but the very day that I received it, began to lay out for thoſe Books you writ for. The five Books of *Moſes* in the *Samaritan* Character, I have found by a meer accident, with the reſt of the *Old Teſtament* joyned with them; but the miſchief is, there wants two or three leaves of the beginning of *Geneſis*, and as many in the *Pſalms*, which notwithſtanding I purpoſe to ſend by this Ship, leſt I meet not with another; yet *I* have ſent to *Damaſcus*, and if not there to be had, to Mount *Gerazim*, ſo that in time I hope to procure another, which ſhall contain the five Books of *Moſes* perfectly. I ſent a Meſſenger on purpoſe to Mount *Libanus* and *Tripoly*, for the *Old Teſtament* in the Syriack Tongue, but he returned without it, and brought word that there I might have one after two months, but could not have it time enough to ſend by this Ship. The reaſon why they ſent it not, was, that they wanted Parchment to copy one of the Books, and ſo not being perfect, did not ſend it; which by the next Ship, if your Lordſhip pleaſe, God willing, I will ſend you. But I pray underſtand, that by the *Syriack* Tongue they mean here the *Caldean*; And every Man tells me it is all one, the *Syrians* and *Caldeans* being one and the ſame People, but queſtionleſs the ſame Language: Therefore if your Lordſhip mean, and deſire to have the *Old Teſtament* in *Caldean*, I beſeech you to write me by the firſt over Land, that I may provide it by the next Ship. Alſo I beſeech you to take knowledge that I dare not promiſe you to ſend it according to the *Hebrew*; for neither my ſelf, nor any other Man here, can determine it; only I muſt be forc'd to take his word that ſells it me, who is a Miniſter of the Sect of the *Marranites*, and by birth a *Caldean*, but no Scholar, neither is there any to be found in theſe parts; but if your Lordſhip will have me ſend it at adventures, though it coſt dear (as it will coſt 10 *l.*) I will do my beſt endeavour to ſend it by the firſt Conveyance, but ſhall do nothing herein, until ſuch time I have further order from your Lordſhip; to effect buſineſs of this nature in theſe parts requires time, Travel being very tedious in theſe Countries. I have inquired of divers, both *Chriſtians* and *Jews*, of the overflowing of *Jordan*, but can learn no certainty. Some ſay it never riſes but after great Rain; but I met with a learned *Jew*, (at leaſt ſo reputed) who told me that *Jordan* begins to flow the 13th of *July*, and continues flowing 29 days, and is ſome 18 or 20 days increaſing: but I dare not believe him, his Relation not agreeing with the Text; for Harveſt is near ended with them by that time; and unleſs you will underſtand by Harveſt, the time of gathering Grapes, it cannot agree. I have alſo ſent to *Damaſcus* concerning this, and truſt ere long to ſatisfy your Lordſhip in this Particular, and in the *Calendar* of the *Samaritans*. A *French Frier*, who lived at *Jeruſalem*, told me that it never overflowed except occaſiond by Rain: whereupon I ſhewed him the words in *Joſhua* 3. 15. that *Jordan overfloweth his Banks at the time of Harveſt*: which words are written with a Parentheſis, and therefore ſaid he, are no part of the Text, which I know is his ignorance; I could

have ſhewed him, the thing plainly proved by that which he holds Canonical Scripture, *Eccluſ.* 24. 26. If *I* have done your Lordſhip any Service herein, *I* ſhall greatly rejoyce, and ſhall ever be ready and willing to do the beſt Service *I* can to further the Manifeſtation of God's Truth; yea *I* ſhould think my ſelf happy that *I* were able to bring a little Goats Hair, or a few Badgers Skins, to the building of God's Tabernacle. *I* acknowledg your Lordſhip's Favour towards me, who have not, neither could deſerve at your hands the leaſt Kindneſs conceivable; yet the Graciouſneſs of your ſweet Diſpoſition, emboldens me to entreat the continuance of the ſame, and alſo the benefit of your faithful Prayers; ſo ſhall I paſs the better amongſt theſe Infidel Enemies to God and his Chriſt. And ſo I pray God to encreaſe and multiply his Favours and Graces both upon your Soul and Body, making you happy in what ever you poſſeſs here, and hereafter to grant you Glory with Chriſt; into whoſe hands I recommend your Lordſhip, and humbly take leave, ever reſting,

Your Lordſhip's in all bounden duty to command,

Aleppo, Aug. 29.
1624.

Thomas Davies.

LETTER LXX.

A Letter from Mr. Thomas Pickering *to the R. R.* James Uſher *Biſhop of* Meath, *at* Wicken-Hall.

Right Reverend, and my very good Lord;

I Was not unmindful, according to my Promiſe, to ſend to Dr. *Crakenthorp* for *Polybius* and *Diodorus Siculus* immediatly after I was with your Lordſhip: But he attending the Viſitations at *Colcheſter* and *Maldon*, came not home till yeſterday. At which time, ſending my Man for the Books, the Doctor returned Anſwer, That your Lordſhip ſhall command any Books he hath whenſoever you pleaſe. That he had not *Diodorus Siculus*; but he ſent me *Polybius*, and *Marianus Scotus*, which he ſays Dr. *Barkham* told him you deſired to borrow. Theſe two Books your Lordſhip ſhall now receive; and if it fall out that you be already provided of *Marianus Scotus*, then it may pleaſe you to let that come back again, becauſe the Doctor tells me that after a while he ſhall have occaſion to ſee ſome things for his uſe in *Sigebert* and other Writers, which are bound in this Volume with *Marianus*; but by all means he deſires your turn ſhould be ſerved however. I ſhall be moſt ready to afford your Lordſhip any Service that lieth in my power, during your aboad in theſe parts, holding my ſelf in common with the Church of God, much bound to you for your great and weighty Labours, both formerly and preſently undertaken in the Cauſe of our Religion. The God of all Wiſdom direct your Meditations and Studies, and grant you Health, and all Conveniences, for the Accompliſhment of your intended Task. And ſo with remembrance of Dr. *Crakenthorp*'s, and my own Love and Service, I humbly take leave, and ſhall ever reſt,

Your Lordſhip's in my beſt Devotions and Services to be commanded,

Finchingfield, Sept. 9. 1624.

Tho. Pickering.

LET-

LETTER LXXI.

A Letter from Mr. Thomas Davies *in* Aleppo, *to the Right Reverend* James Uſher *Lord Biſhop of* Meath.

Right Reverend Sir,

MY bounden Duty remembred, *&c.* News here is not any worthy your knowledg; the great Rebel *Abaſſa* ſtill troubles the State, and hinders the going forward of the Army againſt the *Perſian.* Some few days time News came that the *Vizier* had given Battel to the Rebel, and that the Rebel had cut off 12000 *Janiſaries*, yet they report the *Vizier* to have the beſt of the day, which moſt Men judg to be but report: certainly it is that *Abaſſa* will give them great trouble, pretending only Revenge upon the *Janiſaries* for the Blood of his Maſter *Sultan Oſman.* The greateſt Villanies that ever were practiſed or intended, never wanted their Pretences. Yet it is thought by many that this Man hath done nothing without leave from the Port, otherways it is ſtrange they had not cut him off long ſince; for what can be his Forces againſt the *Grand Signior*'s Powers? The *Janiſaries* refuſe to go to War before the Rebel be cut off, or Peace made with him: whereby you may obſerve what Power the King hath over his Souldiers; the truth is, they command and rule all, oppreſſing and eating up the Poor. When I conſider the Eſtate of the Chriſtians in theſe Parts, yea the *Mahumetans* themſelves that are not Souldiers, then muſt I ſay, happy, yea thrice happy are the Subjects of the King of *England*, who live in peace, and enjoy the Fruits of their own Labours, and yet have another and a greater Bleſſing, the free paſſage of the Goſpel. I pray God we may ſee and be thankful for ſo great Favours, expreſſing it by Obedience to God, and Honour to our King.

Thus fearing that I have troubled your Lordſhip with a ſlender Diſcourſe, humbly take my leave, beſeeching the Lord of Lords, to multiply his Graces upon you, recommending you, with all yours, to God's Grace and Mercy, reſt,

Your Lordſhip's in all Duty to command,

Aleppo, 29th *September*, 1624.

Thomas Davies.

LETTER LXXII.

A Letter from Sir H. Bourgchier *to the Right Reverend* James Uſher *Lord Biſhop of* Meath.

My very good Lord,

I Received your *Lordſhip's* Letter, for which I return many thanks. My Journy into *Ireland* is of ſuch neceſſity, that I cannot defer it long; though I have many motives, beſides thoſe mentioned by your *Lordſhip*, to urge my ſtay. As for the Books which you mention, I find *Jordanus in vitas Fratrum* in the Catalogue of the Publick Library at *Oxford*; Mr. *Selden* told me he never heard of the Author; if any Library about *London* have it, or that other Work of his, I will endeavour to diſcover them. As for the new Edition of *Scaliger de Emendat. Temporum*; as many as I ſpeak withal are of opinion that it is ſo far from coming out, that it is not yet come in to the Preſs. Here are already come two Dry-fats of *Mart* Books, and they expect but one more; you may perceive by the Catalogue what they are. Here will be very ſhortly ſome good Libraries to be had; as Dr. *Dee's*, which hath been long litigious, and by that means unſold. One *Oliver*, a Phyſician of St. *Edmundsbury*, of whoſe writing I have ſeen ſome Mathematical Tracts printed; and Dr. *Crakanthorp* are lately dead. If there be any extraordinary Books which your Lordſhip affects, if you will be pleaſed to ſend a note of them, they ſhall be bought. Such News as we have, you receive ſo frequently, as coming from me they would be ſtale, which you know deſtroys their very Eſſence. We have had Bonfires, Ringing, Shouting, and alſo Ballads, and baſe *Epithalamiums* for the concluſion of the *French Marriage*, and yet I am but *modicæ fidei*. Our Country-man *Florence*, Mr. *Carthye* was committed to the *Tower* ſome five days ſince. And thus remembring my beſt Affection to your Lordſhip and Mrs. *Uſher*, I will remain,

London, (in haſte)
Novemb. 24. 1624.

Your Lordſhip's very affectionate
Friend and Servant,

Henry Bourgchier.

LETTER LXXIII.

A Letter from Dr. Ward *to the Right Reverend* James Uſher *Biſhop of* Meath, *at* Much-Haddam *in* Eſſex.

My very good Lord,

IT was my purpoſe to have come to viſit your Lordſhip at *Haddam* to morrow: but the truth is, upon *Thuſday* laſt, before I came out of *Cambridg*, I was made acquainted with a buſineſs which will occaſion my return to *Cambridg* to morrow. I notwithſtanding brought with me the Manuſcripts of *Bedes Eccleſiaſtical Story* which I have of Sir *R. Cotton's*, and have ſent it unto you by this Bearer *Walter Mark*: I will expect the Book from you, when you have done with it, for that *I* would keep it till Sir *Robert* reſtore a Book of mine, which he had of Mr. *Patrick Young*. *I* had purpoſed to have borrowed alſo out of our Univerſity Library, *Simeon Dunelmenſis*, but *I* find that *I* am deceived, in that *I* thought it had been his *Hiſtory* or *Chronicle*, but it is only the *Hiſtory of the Church of* Durham, and of the Endowments of that Church, and not his Hiſtory of *England*. And thus ſorry that my occaſions will not ſuffer me to ſee your Lordſhip this time; and with my kind Salutations to Sir *Gerard Harvy* and his Lady, with Thanks for my kind Entertainment when *I* was there; *I* commend you to the gracious Protection of the higheſt Majeſty.

Your Lordſhip's in all obſervance,

Much-Mondon,
Jan. 2. 1624.

Samuel Ward.

LETTER LXXIV.

A Letter from the Right Reverend James Uſher *Biſhop of* Meath, *to Dr.* Samuel Ward.

Good Mr. Doctor;

I Received by *W. Marks* your Ancient *Bede*, which *I* ſuppoſe did ſometime belong to the Church of *Durham*: As ſoon as *I* have compared it with the printed Book, *I* will not fail (God willing) to ſend it you ſafe back again. As for *Simeon Dunelmenſis* his Hiſtory of the Church of *Durham* (which is in the publick Library of your *Univerſity*) *I* would intreat you to borrow it for me; however it hath not proved to be the *Chronicle* which *I* at firſt deſired; for *I* have a great mind to ſee and tranſcribe all that hath been written by *Simeon* and *Turgotus Dunelmenſis*. *Turgotus* (*I* hear) is with Mr. *Tho. Allen* of *Oxford*, and (if my memory do not much deceive me) at my being in *England* the laſt time before this, you told me that you had begun to tranſcribe the *Annals* of *Simeon Dunelmenſis*, which continue the Hiſtory of *Bede*. *I* pray you, if you know where thoſe *Annals* may be had, do your beſt to help me unto them. *I* could wiſh that Mr. *Liſle* would take ſome pains in tranſlating the *Saxon Annals* into our

Engliſh Tongue; for *I* do not know how he can more profitably imploy that Skill which God hath given to him in that *Language*. If I had any opportunity to ſpeak with him my ſelf, I would direct him to five or ſix *Annals* of this kind, (three of which belonging to Sir *Rober Cotton*, I have in my hands at this preſent) out of which there might be one perfect *Annal* made up in the *Engliſh* Tongue, which might unfold unto us the full State of the *Saxon* Times. But how that Gentleman's Mind ſtands affected that way I know not, the feeling of his Mind therein I leave to you. And ſo commending all your good Endeavours to the Bleſſing of our good God, I reſt,

Much-Haddam, *Jan.* 4. 1624.

Your moſt aſſured Friend,

Ja. Mid.

LETTER LXXV.

A Letter from Sir H. Bourgchier *to the Right Reverend* James Uſher *Biſhop of* Meath.

My very good Lord;

I Received your Lordſhip's Letter, which was muſt wellcome to me, and much more the News of your Recovery, which was deliver'd to me by Mr. *Burnet*, and by me to ſome others of your Friends, who were no leſs glad than my ſelf. I am afraid that you converſe too much with your Books; I need not tell you the danger of a Relapſe. This News which I ſent your Lordſhip deſerved not Thanks, becauſe vulgar and trivial: that of the Death of *Erpenius* is but too true, and is much lamented by learned Men in all places, for the cauſe by your Lordſhip truly expreſſed; he died of the *Plague*. Mr. *Briggs* was gone from *London* ſome three days before the Receipt of your Lordſhip's Letter. But I will write to him, that which I ſhould have delivered by word of Mouth, if he had tarried here.

In the collating of Books your Lordſhip hath made a good choice, that being a fit ſtudy in time of Sickneſs, as not ſo much imploying the Mind as other Studies. As for *Bede I* doubt the Collation of him will be ſcarce worth your labour: For as far as *I* went, they ſeemed rather to be *variantes lectiones*, than material Differences, a very few excepted. To make uſe of my Collations, your Lordſhip ſhall not want the *Heydelburg* Edition, which *I* will take care to have ſent unto you.

I have been this Morning with Mr. *Patrick Young*, who cannot give me ſatisfaction concerning thoſe Books till he have been in the *Princes* Library. For the nameleſs *Annal*, I conceive that your *Amanuenſis* miſtook your meaning; for where you ſay that it begins at the year of our Lord 744, and ends in the year 1100, I cannot ſee how *Aſſerius Menevenſis* could be the Author of moſt of it: Mr. *Young* will make ſearch for it, and return an Anſwer as ſoon as conveniently he may. As for *Aſſerius de rebus geſtis Alfredi*, he tells me that they have only a Tranſcript of it; but Sir *Robert Cotton* hath an ancient Copy; the ſame he tells me of *Florentius Wigornienſis*, and *Simeon Dunelmenſis*. Of *Euſebius Chronicle* they have three or four Copies; and if you pleaſe ſhall have all of them, or which you pleaſe. Sir *Rob. Cotton* doth daily augment his ſtore; he hath gotten lately a Book of St. *Edm. Bury*.

By

By the next return I hope to ſend the Books which you deſire, and perhaps to play the Carrier my ſelf. There is a rumor of the Adjournment of the Parliament till *April*, but no Proclamation yet come forth. There is a new Secretary, Sir *Albertus Morton*, to be ſworn in the place of Sir *Geo. Calvert*. I have not heard any thing out of *Ireland* ſince my laſt to your Lordſhip. Mr. *Young* tells me that he received lately a Letter from *Paris* from one *Lucas Holſtenius*, a young Man whom I mention'd ſometime to your Lordſhip, being acquainted with him here in *London* the laſt year: he writes to him that a Jeſuit there doth publiſh a new Edition of *Euſebius* in Greek and Latin; for the furtherance of which Work, Mr. *Mountague*, and Mr. *Young* ſends thither their Notes and Obſervations upon him. *Petavius* is buſy about his work *de Emendat. Temp.* which will ſhortly come abroad. *Holſtenius* is printing *Scylax*, *Artemidorus Epheſius*; with divers other old *Geographers*, ſome of which were heretofore publiſh'd by *D. Hæſchelius*; and ſome till now never publiſh'd. I doubt not but *D. Ryves* hath ſent your *Lordſhip* his Anſwer to the *Analecta*. I have read him over, and approve the Work, but not in every particular; as where he makes *Sedulius* among others, (pag. 46. *lib.* 2.) to be one of St. *Patrick*'s forerunners in the plantation of Chriſtian Religion in *Ireland*. I do not ſee how that can be; The beſt Authors making him contemporary, if not later than St. *Patrick*. Some other paſſages I could cenſure, both of ancient and modern times; but I will ſpare that labour till our meeting. In the mean time with the remembrance of my Love and Service to your Lordſhip and Mrs. *Uſher*, and my heartieſt Wiſhes and Prayers for your Health, I will remain

Your Lordſhip's moſt affectionate Friend and Servant,

Henry Bourgchier.

Lond. Jan. 17. 1624.

LETTER LXXVI.

A Letter from Dr. Thomas James *to the Right Reverend* James Uſher, *Lord Biſhop of* Meath.

After my Duty in humble manner premiſed; I hope, and am right glad to hear of your Lordſhip's Recovery. I have received from your Lordſhip two Books, whereby I have not been a little benefited; yet of *Boſton* I hear there is a greater Catalogue extant. I forbore to write all this while, for fear of trouble. I have laboured ever ſince in the common buſineſs, as your Lordſhip ſhall perceive by an humble Supplication printed, which your Lordſhip ſhall receive by Mr. *Calandrine*, which could I have had the happineſs that it might have paſſed your learned Cenſure, would have been much more perfect, but, *ut quimus aut quando, non ut volumus.* I have done it as adviſedly as I could, and doubt not to give every Man good ſatisfaction in good time. If our Friends of *Cambridge* will joyn with us, the Work may be well atchieved within half the time, they taking half the Points mentioned, and they both ſending to us their Obſervations to be reviſed by us; we ours to them to be reviſed by them, that it may be the work jointly of both Univerſities. My Zeal and Knowledg cannot match Dr. *Ward*'s, yet I will endeavour to do my beſt. I deſire to have my Service remembred to my Lord of *Ely*. I have upon a Letter of your Lordſhip's, imployed ſome in

tranſcribing *Guil. de S. Amore*, not that which your Lorſhip ſent, but another greater and fuller Work, that is done, and a great deal beſides: More had been, if we had not been compell'd, for want of Mony to have ſurceaſed; and my poor Means would not ſerve to ſupply Wants, and I am indebted for that which is done. Your Lordſhip by Letter (if I miſtake not) undertook for my Lord of *Ely's* 20*l. per Annum*; had all promiſed been paid, I had had 20 or 30 quire in readineſs; that which I have ſhall be fitted againſt the Parliament, in the exacteſt manner that it can be done for the Preſs. I have in the Preſs at the preſent theſe things, *A Confutation of Papiſts out of Papiſts*, in the moſt material Articles of our Religion; whoſe Teſtimonies are taken either out of the *Indices Expurgatorii*, or out of the ancient Books, eſpecially the Manuſcripts. *An Index librorum prohibitorum* 1*æ*, 2*æ*, *vel* 3*æ Claſſis*, *vel expurgatorum quoviſmodo*; chiefly for the uſe of our publick Library, that we may know what Books, and what Editions to buy; their prohibition being a good direction to guide us therein; I have caſt them into an exact Alphabet. My Couſin *Rich. James* deſireth to have his Duty remembred to your Lordſhip, he hath reviewed and inlarged his Book of *Bochel's Decanonization*, a Book ſo nearly concerning Kingly Dignity, and ſo fully opening the Hiſtory of thoſe Times, that I know not where a Man ſhall read the like: I would he might have the happineſs that your Lordſhip might ſee it, being now fair tranſcribed, that it might paſs your Lordſhip's Cenſure before it paſs any further. And I am perſwaded (over-weaning perhaps in love to my Couſin) that if his Majeſty ſaw it, it would pleaſe him, having ſo many good pieces of Antiquity in it: it is his, and ſhall be my chiefeſt Study. I have here found upon ſearch thereof, *Petrus Minorita's Homil.* upon *Matthew*, and two Books of St. *Auguſtins* coming here into *England*, which are of good note: but I make no doubt your Lordſhip hath ſeen them already; I leave therefore to trouble your Lordſhip any further, being right glad to hear of your Lordſhip's Preferment (as I am informed) for the good of the Church; and ſo I reſt,

Oxon Febr. 8. Your Lordſhip's in all Duty,

Thomas James.

LETTER LXXVII.

A Letter from Dr. Thomas James *to the Right Reverend* James Uſher *Biſhop of* Meath.

My humble Duty remembred to your Lordſhip:

I Am incouraged by your Lordſhip's Letters to go on chearfully in my intended courſe and diſcovery, *ſolus aut quomodo?* what is one Man able to reſiſt, when ſo many oppoſe ſo falſly and ſo impudently? I have written to his Grace by his Chaplains for helps neceſſary for the forwarding ſo great a Work, as *the Viſibility and perpetual Succeſſion of the Church.* There ſhall come nothing forth till I have viewed by my ſelf, or others, under a publick Notaries hands, all the Teſtimonies that do reſult out of the Manuſcripts and printed Books of *Papiſts*: But what can I poor weak Man do, unleſs my Lord of *Canterbury* command Help, and command Books and all things neceſſary

neceſſary to ſo great and requiſite a Work? which being well done, will ſerve to cloſe up the Mouths of our deceived *Papiſts*. This Queſtion (if I conceive aright) is ſet afoot politickly by our Adverſaries the *Papiſts*, by eſpecial Advice from *Rome*: for it is plauſible amongſt the People and vulgar ſort, and impoſſible to be anſwered by every one; but be it as it may, I have willingly offered to anſwer one *Smith*, a *Lincolnſhire*-Man, who inſults upon us in the cloſe of his Book in theſe words; *And if now they endeavour to anſwer them,* [his Reaſons] *it will yet more appear that they can no way anſwer them, and that this kind of dealing with Proteſtants* [in matters of Fact] *out of their own Confeſſions is the fitteſt to ſtop all Mouths.* Upon occaſion of theſe words, I will make bold to write ſomewhat concerning this matter, both to divert our *Papiſts* to other matters of Fact, wherein they have hitherto declined the Queſtion about the Controverſie of their *Bibles* (I mean of *Sixtus* and *Clemens*) impoſſible to be anſwered. I have heard their beſt Reaſons about the number of the baſtard Treatiſes, which, as falſe Writers, have put them into Poſſeſſion of their falſe Religion, which amount unto five hundred, reckoning none but ſuch as are both condemned by ſome, and urged by others as learned *Papiſts*; touching the corrupting of all Authors, and Records in all Ages, both in their ſeveral *Indices Expurgatorii*, and without, eſpecially of their *Decretals* and *Gratian*, wherein the Soul and Life of *Popery* conſiſts. For the *Decretals*, I have lighted upon a Manuſcript, that, I truſt, to a clear eye, will make the matter indubious, and by the ſight of this Manuſcript (which contains them not at large) there are ſuch Abſurdities contain'd in them, as I ſhame either in modeſty (as of Mice Turds in the *Euchariſt*) or in Grammar (*Epſcopi ſi in fide erraverit*) are to be quitted; but for all other matters whatſoever they are, *portandi*, a good Reſolution ſet down in a good Phraſe. For the *Canon Law*, I mean *Gratian*, I have compared it from top to toe, not without ſpecial Contentment to all Lovers of the Truth. For by the Edition of the *Canon Law*, ſo carefully ſet out by *Greg.* 13. *Faber* and *Contius*, and I know not who muſt be imployed to that great buſineſs, more care had of the printing of that than of the *Bible*; it muſt be teſtified that the Edition doth agree exactly with the *Roman* Copy, or elſe it of no worth; they had the uſe of many *Vatican* Copies. Now either this is untrue, or their Copies are of no Credit: For none of our Copies, of as great Antiquity as theirs, either have *Conſtantine's Donation*, or the proof of it out of *Gelaſius Diſt.* If *Geſta SS. Martyrum S. Sylveſtri*, this is proving of a thing that is *ignotum* by *ignotius*; for both are wanting in all our Copies, that are of as great Antiquity as theirs, as long ſince *Antoninus* and other good Lawyers have obſerved. Generally in the Edition of the *Canon Law* they have deceived us thus. 1. Thoſe which are *Paleæ*, noted by them, are indeed *Palea*, that is *Chaff*, in our old Copies. But beſides, 2. There are a number of good Conſequences that are *Paleæ*, which they have paſſed over in ſilence, whereof our Manuſcripts give good witneſs. There are alſo a third ſort which they have made *Paleæ*, to diſcredit them which are no *Paleæ*, as in the 8*th Diſtinction* touching Obedience to Princes Commandments for Religion, this is in all our Manuſcripts but cenſured and ſentenced by them Lord! What a world of Corruptions is contained in that Volume, I mean not only of *Gratians*, that is bad enough, but of their Additions to, and Perverſions of *Gratian's*. I mean to ſpend this next week wholly upon this Argument of *Popiſh Frauds*, and to ſend up my abortive Labours to be ſubmitted to your Lordſhip's grave Judgment. I deal in matters of Fact, and have little help God knoweth: *I* will empty my ſelf to your Lordſhip. For *Marianus Scotus*, God knows, if I had compared it, one of the firſt Books, and both that and *Matthew* of *Paris*, yea and *Bedes* Hiſtory muſt be compared, or vain will be our Labour in writing of the *Viſibility of the Church*, when we ſhall rely upon ſuch ſandy Proofs. It is too true that *Poſſevin*

obſerveth, that there are whole Pages thruſt into *Marianus*'s Works; he ſaith by *Hereticks:* he lieth like a Varlet; the *cui bono* will ſhew us that. The Manuſcript in our publick Library (I have compared the *Capita* throughout) doth hugely differ from the Printed, and ſo doth another Copy of alike Goodneſs and Antiquity in C. C. C. To compare him exactly, is to write him out anew: *Hoc opus, hic labor eſt.* I doubt your Lordſhip's Leiſure will not ſerve; after this Fortnight mine ſhall; and it will need the help both of Dr. *Bainbridge* and Mr. *Briggs*. To have the Copy out of the Library it is impoſſible; for if the King ſhould write for it, it is Perjury for any Man to propoſe a Diſpenſation for the lending it forth: but the Copy at C. C. C. upon a ſufficient caution for the redelivery, ſhall and may be ſent up to your Lordſhip; and I ſuppoſe Mr. *Patrick Young* hath one or two Copies in the Princes Library at St. *James*'s. Not only the *Rabbins*, but the *Thalmud* in ſix Volumes at *Rome* hath felt the ſmart of the *Popiſh Indices*, would God we were but half as diligent to reſtore, as they aboliſh and put out the Truth. I have reſtored 300 Citations, and reſcued them from Corruption in thirty quire of Paper: Mr. *Briggs* will ſatisfie you in this Point, and ſundry other Projects of mine, if they miſcarry not for want of maintenance; it would deſerve a Prince's Purſe. If I was in *Germany*, the *Eſtates* would defray all Charges; cannot our *Eſtates* ſupply what is wanting? If every Church-man that hath an 100 *l. per Annum* and upward, will lay down but a Shilling for every hundred towards theſe publick Works, I will undertake the reprinting of the Fathers, and ſetting forth of five or ſix Volumes of Orthodox Writers, comparing of Books printed with printed, or written; collating of Popiſh Tranſlations in Greek, and generally whoſoever ſhall concern Books, or the Purity of them, I will take upon me to be a *Magiſter S. Palatii* in *England*, if I ſhall be thereunto lawfully required. I thank your Lordſhip for my poor Kinſman, whom I leave to expreſs his own Wants and Deſires himſelf. I have treſpaſſed too much on your Lordſhip, whom God long preſerve.

Oxon Feb. 15th, 1624.

Your Lordſhip's in all Duty,

Tho. James.

LETTER LXXVIII.

A Letter from Dr. Ward *to the Right Reverend* James Uſher *Biſhop of* Meath, *at* Much-Haddam *in* Eſſex.

Right Reverend,

I Received your Lordſhip's Letter, which I ſhould have anſwered ere now. But the truth is I had a purpoſe to have ſeen your Lordſhip at my return from *London* at the end of the Term, but I was hindred in that intention: And ſince my return home, I heard your Lordſhip was fallen into a burning Fever, whereupon I purpoſed to have made a Journey to viſit your Lordſhip, and to that purpoſe went to Mr. *Crane* to have his Company: But being born in hand by one of *Jeſus Colledg*, that he ſhould ſhortly hear from *Haddam* how your Lordſhip did, the Party went out of Town, and ſo I heard nothing till Mr. *Crane* came home. I did hear at *London* of the deceaſe of the late *Primate* of *Armagh*, and of your Lordſhip's Deſignment by

by his Majeſty to ſucceed in that place, which I pray God may turn to his Glory, the Good of the Nation, and your own Comfort and Contentment. I have borrowed of Mr. *Vice-Chancellor*, the Book wherein is the Hiſtory of the Church of *Lindiſern*, after of *Durham*; it is in four Books; the Book is none of thoſe which *Bale* mentioneth; I borrowed it of him for two Months. It is one of them which *Matthew Parker* gave to the Univerſity-Library: I ſpake with Mr. *Liſle*, as touching the ſetting of ſome of the *Saxon Chronicles*: He ſaith he hath ſeen ſome, but few of them have any thing which are not in other *Chronicles* now extant. If you have any which you think were worth his pains, I would incite him thereunto. I ſuppoſe your Lordſhip hath ſeen the *Proceſs* againſt the Corps, Picture, and Books of the Arch-biſhop of *Spalato*. Unwiſe Man that could not eaſily have preſaged theſe things. By halting between two, he hath much obſcured his worth with all Parties. I have peruſed ſome of Dr. *Crakenthorp*'s Book, which is well done. I purpoſe to ſee your Lordſhip at Eaſter, if God will, and you continue with Sir *Gerard Harvy*. This Meſſenger bringeth the Book, and things from Mr. *Crane*, with two Letters from him. Thus with my Prayers to God for the Recovery of your Health, and to bleſs you in all your Affairs, with my beſt Wiſhes I commend your Lordſhip to the gracious Protection of the higheſt Majeſty.

Cambridg this 21ſt of *March*, 1624.

Your Lordſhip's in all Practice,

Samuel Ward.

LETTER LXXIX.

A Letter from Sir H. Bourgchier *to the Right Reverend* James Uſher *Arch-biſhop of* Armagh, *at* Much-Haddam.

Salutem in Chriſto.

Moſt Reverend in Chriſt;

IN diſcharge of my Promiſe, and that great Obligation of Thankfulneſs due from me, I thought good to preſent theſe Lines to your Lordſhip: Your Friends here were glad to conceive ſo good hope of your perfect Recovery, which I doubt not will be daily greater. I have herewithal ſent your Lordſhip *Euſebius's Chronicle*, and *Aſſerius de vita Alfredi* from Mr. *Patrick Young*, together with the remembrance of his Love and Service. It was neither his fault nor mine that you had them not ſooner. He deſires that your Lordſhip will be pleaſed to return the *Tranſcript* of *Epiſtles* which you borrowed of me, if you have not preſent occaſion to uſe them; for among them are ſome Epiſtles of *Groſſetede*, which my *Lord Keeper* deſires to have: having contracted with the Printer for the Impreſſion of his Works, with which he goes in hand preſently, as I told your Lordſhip. Sir *Rob. Cotton* hath not yet gotten *Malmesbury de Antiquit. Glaſton.* but expects it daily. I have been with my Lord of *Wincheſter*, and preſented your Lordſhip's Love and beſt Reſpects to him: I alſo told him of your *Samaritan Pentateuch*, of which he was very glad, and deſires to ſee it with your Lordſhip's beſt Convenience:

ence: He keeps his Chamber for a Cold, being otherwiſe very well. Since my being with your Lordſhip, I underſtand that Mr. *Mountagues Appeal to Cæſar* (for ſo he ſtiles it) is in the Preſs. I am promiſed *Sirmundus* upon *Sidonius Apollinaris*, and *Anaſtaſius Bibliothecarius* Hiſtory, which are not common: the former with *Savarons* Notes I have; but Mr. *Selden* will furniſh your Lordſhip in the mean time with both. *Vettius Valens* in *Greek* is Mr. *Selden*'s now, but was ſometimes Dr. *Dees*: But the reſt of his Books will be had very ſhortly, as many as are worth the having; and ſo much *de re literaria*.

Now your Lordſhip will expect ſomething of the publick Occurrents of the World, which may be to you ſome Recreation. The Siege of *Breda* holds ſtill; the Prince of *Orange* will be in the Field by the 20*th* of *April*, *Stylo novo*, with 50000 Foot, 9000 Horſe, and 150 pieces of Ordnance, and as they ſay, is reſolved to fight rather then *Breda* ſhall be loſt.

Here is now great talk of the *French Match*, and of the *Duke*'s preſent Journey thither, but I confeſs I believe little: For I hear others ſpeak of the *Popes Nephew*, Cardinal *Barberino* coming with great Pomp into *France*, and, as ſome ſay, rather to hinder than further the Match. Here is great preparation for a Fleet to go to Sea: They ſpeak of a Preſs of 10000 Land Souldier, and 7000 Mariners to furniſh that Fleet; and that it ſhall be victual'd for eight Months. Here is News come out of *Spain* of a great loſs lately ſuſtained by the *Spaniards* in the *South Sea*, and that by the *Holland* Fleet that went for *Lima*. And thus wiſhing your Lordſhip perfect Health, and as much Happineſs as to my ſelf, I will ever remain,

London, March 23d, 1624.

Your Lordſhip's very affectionate Friend, and humble Servant,

Henry Bourgchier.

LETTER LXXX.

A *Letter from the Biſhop of* Kilmore *to the moſt Reverend* James Uſher *Arch-biſhop Elect of* Armagh.

Moſt Reverend, and my honourable good Lord,

I Do congratulate with unſpeakable Joy and Comfort your Preferment, and that both out of the true and unfeigned Love I have ever born you, (for many years continued); as alſo out of an aſſured and moſt firm Perſwaſion, that God hath ordained you a ſpecial Inſtrument for the good of the *Iriſh Church*, the growth whereof (notwithſtanding all his Majeſty's Endowments and Directions) receives every day more Impediments and Oppoſitions than ever: And that not only in *Ulſter*, but begins to ſpread it ſelf into other places: ſo that the Inheritance of the Church is made Arbitrary at the Council-Table; Impropriators in all places may hold all ancient Cuſtoms, only they upon whom the Cure of Souls is laid, are debarr'd: St. *Patrick's Ridges*, which you know belonged to the Fabrick of that Church, are taken away: Within the Dioceſs of *Ardagh*, the whole Clergy being all poor Vicars and Curats, by a Declaration of one of the Judges this laſt Circuit, (by what direction I know not) without ſpeedy remedy, will be brought to much decay; the which I rather mention, becauſe it is within your Province: The more

more is taken away from the *King's* Clergy, the more accrews to the *Pope's*: and the Servitors and Undertakers, who ſhould be Inſtruments for ſettling a Church, do hereby advance their Rents, and make the Church poor. In a word, in all Conſultations which concern the Church, not the Advice of ſages but of young Counſellors is followed. With all particulars the *Agents* whom we have ſent over will fully acquaint you, to whom I reſt aſſured your Lordſhip will afford your Countenance, and beſt Aſſiſtance. And my good Lord, now remember that you ſit at the Stern, not only to guide us in a right Courſe, but to be continually in action, and ſtanding in the Watch-Tower to ſee that the Church receive no hurt. I know my Lord's Grace of *Canterbury* will give his beſt furtherance to the Cauſe, to whom I do not doubt, but after you have fully poſſeſſed your ſelf thereof, you will addreſs your ſelf. And ſo with the remembrance of my Love and Duty unto you, praying for the perfect recovery of your Health, I reſt,

March 26. 1624.

Your Lordſhip's moſt true and faithful Servant to command,

Tho. Kilmore, &c.

LETTER LXXXI.

A Letter from Mr. Tho. Davis *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend,

MAY it pleaſe your Grace; upo the 8*th* of *July* paſt I received your Letter, baring date the 12*th* of *March* from *Much-Haddam*, and the 5*th* of the laſt Month the Copy thereof by way of *Legorn*, whereby I perceive that my Letter of the 29*th* of *September*, 1624. together with the five Books of *Moſes* in the *Samaritan* Character came in ſafety to your hands, being very glad it proves ſo acceptable to your Lordſhip; however find my ſelf to have been abuſed by a Jew, who pretends to have knowledg in that Tongue, affirming to me that it contained all the Old Teſtament. How they read thoſe Books I have enquired (having no better means) of him, who I perceive knows no more (if ſo much) than their Alphabet, and to hear him read the firſt two Verſes of *Geneſis* I could not, becauſe another of thoſe Books is not here to be had. The Name of God *Jehovah*, is pronounced by them, as ſaith he, Yehueh. And the fift, eight, and ſixth of theſe Letters of their Alphabet are pronounced het, chet, ei, the ch of the eight Letters muſt be pronounced deep in the throat, Chet.

I ſent to *Damaſcus* to ſee if I could procure the Grammer, Chronicles and Calendar which your Lordſhip deſires, but could not obtain any of them, there being but one poor Man of the *Samaritan* race left in *Damaſcus*, who is not able to ſatisfy me in any thing you deſire; only he ſaid there were certain Books in their Language pawned to a great Spahee of that City, but what they contained the poor Fellow knew not. The Spahee would not part with them under 200 Dollers, which is 60 *l. Sterling*: ſo I durſt not venture upon them, being ignorant of their worth; yet I will not ceaſe labouring as occaſion ſhall ſerve to give ſatisfaction to your Grace in what you require touching

touching the *Samaritans*, and I hope to prevail in ſome things, unleſs the Troubles in and about *Jeruſalem* do hinder the free paſſage of Caravans this enſuing Spring.

A former Letter, which it ſeems your Lordſhip writ and ſent away by *Marcelles*, I never received; but as for the Old Teſtament in the *Chaldean* Tongue, my diligence hath not wanted to procure; and to this end, ſent divers times to *Tripoly* and *Mount Libanus*, but could not prevail. I have ſeen here the two firſt Books of *Moſes*, but examining them according to your Direction, I found them to be out of the Greek; whereupon I reſolved to ſend to *Emmit* and *Carommitt* a City in *Meſopotamia*, where divers of the Sect of the *Jacobites* do remain; and after a long time there was ſent me (which I received eight days paſt) the five Books of *Moſes* only, in an old Manuſcript, and according to the *Hebrews*, with a promiſe ere long to ſend the reſt of the Old Teſtament: the Party that ſent me this, is the Patriarch of the *Jacobites* in thoſe Parts who writ alſo that I ſhould have *Euſebius* his Chronicle, with ſome of the Works of *Ephræm*; which if he do, ſhall be ſent by the firſt good Conveyance. Thoſe parcels of the New Teſtament, *viz.* the Hiſtory of the Adulterous Woman; the ſecond Epiſtle of St. *Peter*, the ſecond and third of *John*, the Epiſtle of *Jude*, with the Book of the *Revelations*, I have procured, and ſent them together with the five Books of *Moſes*, and a ſmall Tract of *Ephræm* by the Ship *Patience* of *London*. With the ſaid Books I have ſent another in the ſame Tongue, which I humbly preſent your Grace; if it ſhall yeild any matter worthy your reading, I have obtained my deſire; however it may prove, I preſume it will be accepted as a Token of his Love, who will ever be ready, in what he can, to obſerve and effect what your Lordſhip ſhall command him.

I have ſought the Old Teſtament in that Tongue, which is out of the Greek, and diſtinguiſhed by certain Marks and Stars: but I cannot hear of any ſuch. From *Emmit* I hope to have ſome good News to write your Lordſhip, and to ſend you a Catalogue of ſuch Books as be here to be had. When this Book which I now ſend ſhall be received, I beſeech your Grace to give your Secretary order to adviſe me thereof: in the mean time, if any of the Books you deſire ſhall be brought or ſent unto me, I will not let them go for a ſmall matter more or leſs; ſuch Books are very rare, and eſteemed as Jewels by the Owners, tho they know not how to uſe them, neither will they part with them but at dear rates, eſpecially to Strangers, who they preſume would not ſeek after them, except they were of good worth: and indeed they give a kind of ſuperſtitious Reverence to all Antiquity. Thus have I related my proceedings, and what intend to do, in what your Lordſhip writes for, and I ſhould be very glad to accompliſh your deſire, but I preſume my willing and ready mind ſhall be accepted.

Here is News from *Bagdat*, that the *Vizier* with the Army have been thereabouts now three Months paſt, but have done little worthy ſo great a force; and now for 70 or 80 days have beſieged *Bagdat*, but can do no good upon it. The *Perſians* have made divers Sallies out of the City, and after a ſmall Skirmiſh returned, giving the *Turks* the worſt; the King of *Perſia*, if report be true, draws all his Forces that way, but rather to fear the *Turk* than encounter him, unleſs by ſome Stratagem, wherein he hath the advantage of the *Turks*: the ſequel and iſſue of this War we expect, and greatly deſire in this place, the rather becauſe our Trade depends much thereupon. There hath of late happened ſome Troubles about *Jeruſalem*, by the Inſolence of an *Arab* called *Emeere Farrach*; there is a force of Men gone againſt him; he being of no great power, will be ſoon quiet. The Eſtate of his Empire decays, and will be utterly ruined by the Tyranny and Oppreſſion of the *Spahees* and *Janiſaries*, who are Lords and Governors of the Country; what Man is he that dare oppoſe a Souldier? The *Mahometans* are Slaves to the

the Souldiers, the Christian and Jew under both; it would grieve a Man's Heart to see the poor Estate and Condition of the Christians in these Parts; nor so much for their outward Estate, tho that be marvelous grievous, but they are to be pitied for their Estate of Christianity; for I know that in a manner all true Knowledg is departed both from Minister and People, the Lord in Mercy visit them. Pardon my Tediousness and Presumption, and excuse my weakness, who shall daily pray unto the Lord of Lords to prosper all your ways, and bless all your Endeavours, and grant you a long Life here, with Happiness, and everlasting Glory in the Life to come, and will ever rest,

Aleppo the 16*th* of *January*, 1625.

Your Graces in all humble observance to be commanded,

Thomas Davis.

LETTER LXXXII.

A Letter from Sir H. Bourgchier *to the most Reverend* James Usher *Arch-bishop of* Armagh, *at* Much-Haddam.

Most Reverend in Christ, and my very good Lord;

I Received your Lordship's Letter of the 26*th* of *March*, for which I return many humble Thanks. I have written to Mr. *Pat. Young*, both concerning his Transcript of Epistles, and the nameless Annal; but I could yet receive no Answer from him, and I have not yet had time to go to him my self. I have spoken with Sir *Rob. Cotton* concerning *Malmesbury*, and the two Books of Saints Lives in *Sarisbury* Library, all which he hath undertaken your Lordship shall have with all convenient speed. As for the other two Books, he tells me that you have one of them, if not both already, but if you want either of them you shall have it sent to you. *Giraldus Cambrensis* of the Lives of *David* and *Patrick* was in my hands, which I send your Lordship herewithal. I have transcrib'd him for the Press, only I will desire that when the Printer is ready for that part, I may have it to compare with my Transcript; for I purpose to go in hand with the Impression of his Works, tho I make some adventure of my own Purs. If my Memory fail me not, that Arabick Book is in my Lord *Marshall's* Library, but I have not had opportunity to go in since the receipt of your Lordship's Letter, by the next I will give your Lordship an account of it. I received some Letters out of *Ireland* of the 25*th* of *March*, but containing little memorable; only which is very lamentable, of five hundred Souldiers lately transported from the River of *Chester*, three hundred at least are lost by Shipwrack upon the Coast of *Wales*. Sir *Ed. Chichester* is created Baron of *Belfast*, and Viscount of *Carikfergus*. Here is much preparation for the Solemnities of the Funeral, Parliament, and Coronation. The new Writs are gone out, returnable the 17th of *May*. The Funeral-day is appointed the 10th of *May*, which doubtless will be very great and sumptuous. It is said that the King of *Bohemia* his eldest Son comes over to be chief Mourner. There is no day certain for the Coronation, because it depends upon the Marriage, that both may be done together. *Italy* which hath been quiet sixty Years, some few Brables of the D. of *Savoy* excepted, is now grown the Stage of War: The *French*,

the Duke of *Savoy*, and the *Venetian* Forces are 50000, and are come within twelve Miles of *Genoa*, having already taken divers of their Towns. But now my Paper bids me end; wherefore with the remembrance of my Love and Service to your Lordſhip and Mrs. *Uſher*, as alſo to Sir *Garret Harvy* and my Lady, I will ever remain,

Your Graces moſt affectionate Friend
and humble Servant,

London, *April* 7.
1625.

Henry Bourgchier.

LETTER LXXXIII.

A Letter from Mr. Thomas Davies *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend Father, and my no leſs honoured Lord;

IT is a good while ſince I writ your to Grace, for want of a good occaſion, not preſuming to trouble you with unneceſſary Lines, ſo truſt my long ſilence will be excuſed. The five Books of *Moſes*, with thoſe parcels of the New Teſtament (which your Lordſhip writ for) in the *Caldean* Tongue, ſent you ten Months ago, I truſt in ſafety are come to your hands, whereof I ſhould be glad to hear.

I have uſed my beſt Induſtry to procure thoſe other Books that you would have bought, but hitherto have not been ſo happy as to light upon any of them, ſuch Books being very rare and valued as Jewels, tho the Poſſeſſors are able to make little uſe of them. Amongſt all the *Caldeans* that lay in *Mount Libanus*, *Tripoly*, *Sidon*, and *Jeruſalem*, there is but only one old Copy of the Old Teſtament in their Language extant, and that in the cuſtody of the Patriarch of the Sect of the *Maronites*, who hath his reſidence in *Mount Libanus*, which he may not part with upon any terms; only there is liberty given to take Copies thereof, which of a long time hath been promiſed me, and indeed I made full account to have been poſſeſſed of one ere this time, having agreed for it; but I was deluded, which troubled me not a little, ſo in fine, reſolved to ſend a Man on purpoſe to *Libanus* to take a Copy thereof, who is gone, and I hope in four or five Months will finiſh it; and by the aſſiſtance of the Almighty, I truſt to be able to ſend it by our next Ships.

By our Ships lately departed I have ſent your Lordſhip ſome of the Works of *Ephrem*, which if they prove uſeful, I have my deſire, however I truſt will be acceptable.

The laſt Letter I received from your Lordſhip bears date the 21ſt of *February*, and came to my hands the 18th of *July*, where I perceive you would have the New Teſtament in the *Æthiopian* Language and Character, wherein my beſt Endeavours have not wanted, for which purpoſe I have ſent to *Damaſcus*, where a few of the *Abiſſines* do inhabit, yet have had no anſwer thence; and in caſe do not prevail here, I purpoſe to ſend to *Jeruſalem*, where divers of them do attend upon the Sepulcher of our Lord, whence I hope to be furniſhed, and in due time to ſend it with the Old Teſtament in the *Syriack* Tongue, by the next Ships. Thus much I beſeech your Lordſhip to be aſſured of, that I will omit no time, nor neglect any means for effecting what you have or ſhall command me.

Touching

Touching ſuch Occurrences which are worthy your Lordſhip's knowledg, this unſettled tottering Eſtate affords little. The *Turks* Forces were before *Bagdat*, and during the Siege, the *Perſians* ſallied out of the City divers times and had many Skirmiſhes with the *Turks*, but ever came off with Honour, and ſlew the *Turks* in great numbers, who after eight Months were forced to raiſe their Seige and be gone; who whilſt they ſought to ſtarve their Enemies, were themſelves almoſt famiſh'd, the *Perſians* having ſtopped all Paſſages whereby Proviſion ſhould have been brought to the Camp. The *Vizier* having raiſed the Siege, and marching toward *Moſſell*, a City formerly called *Ninive*, was purſued by their ſubtil Adverſaries, demanding their Ambaſſador, who the *Turks*, contrary to the Laws of Arms, did detain: in this their Fight the *Perſians* had the ſlaughter of the *Turks*, and after three days the Ambaſſador was delivered them, who with great Honour and Joy returned to *Bagdat*; and the *Turks* with great loſs, and greater diſhonour marched weakly towards *Moſſell*, who before they could arrive thither, what with want of Victuals, and a Sickneſs that raigned amongſt them, as alſo an extream hot Wind that ſometimes happens in thoſe Parts, there died in one day twelve thouſand Perſons; in fine, they loſt in theſe Wars the greater part of the Army, which conſiſted of 150 thouſand Men; and now the *Vizier* with a great part of the Army are here in *Aleppo*, where they purpoſe to winter, and in the Spring to make a ſecond on-ſet and try their Fortunes (as they term it) with their Enemies. But a good ſucceſs ſuch unruly and rebellious Souldiers can ſcarce expect; their long Eaſe and unjuſt gotten Wealth hath cauſed them to forget Obedience either to their King, or his Lieutenant: But whether of theſe two Mahumetans prevail I think makes not much; my Prayers ſhall be, that God his Enemies may be ſcattered, and his Truth take place.

Your Graces in all bounden Duty,

Aleppo, July, 1625.

Thomas Davis.

LETTER LXXXIV.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Right Reverend* John *Lord Biſhop of* Lincoln, *Lord Keeper of the Great Seal.*

My very good Lord,

IT pleaſed your Lordſhip and my Lord Treaſurer, upon the reference made unto you by his Majeſty, to order that Dr. *Rives* ſhould forgo the Claim which he made by his Patent to the exerciſe of the Office of the Prerogative and Faculties, and to execute the ſame only as Subſtitute under me. But the Doctor having taken upon him to ſet down in Writing your Lordſhip's Mind; hath done it with ſuch advantage to himſelf, that I am forced to become an humble ſuitor unto your Lordſhip to commit the drawing up of that order to ſome Perſon that ſhall be more indifferent. For there he hath inſerted a Clauſe, that he may enjoy the place which he deſireth *during his Life:* (which is not fit to *be granted unto any Subſtitute*, but during his good Behaviour) and generally he ſetteth down all things therein as may moſt make for his own behoof, without reſerving any Power unto me, to limit him any way

in the exerciſe of thoſe Offices; when it was no part of my meaning to give him any ſuch unlimited and abſolute Power; but ſuch only as other Biſhops ordinarily do give unto thoſe which they place under them. And whereas in *Ireland* the power of granting Diſpenſations is not by Law reſtrained to any competent diſtance of place, to any certain number of Benefices, or to any Qualification of Perſons: I more particularly declared my Mind therein unto my Lord Treaſurer in the Doctor's own preſence: that I held it no ways fit that my Subſtitute ſhould have Authority to grant *Faculties as he liſted*, but only to ſuch Perſons, *and in ſuch manner as I my ſelf ſhould appoint:* yet ſo as the whole profit of ſuch Grants ſhould wholly be reſerved unto him, and the care of ordering them left only unto me. Hereupon a motion was made by my Lord Treaſurer, that as we had referred the main buſineſs *unto your Lordſhip*, ſo we ſhould alſo refer the condition and limitation of that Deputation, which was to be granted unto him by me; unto which Motion both of us then yeilded. After this he brought unto me the Copy of an Inſtrument drawn by himſelf; wherein there was no manner of mention at all made of any limitation of his Power, either in the granting of Diſpenſations, or in any thing elſe: So that by virtue hereof he might alſo likely do what he pleaſed, without controul or reſtraint from me. I leave unto your Lordſhip's Wiſdom to conſider, whether it would be convenient, that the Doctor ſhould take upon him to viſit the whole Clergy of the Kingdom, to convent Arch-biſhops and Biſhops before him, and to grant all manner of Diſpenſations whether I will or no; and whether I ſhould not wrong both my ſelf and the whole Clergy of *Ireland* (who have groaned long under this heavy burden, as your Lordſhip diſcerns by the Copy of their Petitions here incloſed) if I did commit any ſuch tranſcendent and unlimited Power unto him. My humble ſuit therefore unto your Lordſhip is, that you would be pleaſed to get the Order drawn by Dr. *Rives*, into your hands again, and to commit the laying down both of it and of the Authority which he is to receive from me, unto ſome other which ſhall not reſpect his own Ends, but ſimply expreſs what ſhall be your Lordſhip's pleaſure therein; whereunto I will moſt willingly ſubmit my ſelf, and ever reſt,

Your Lordſhip may by private Inſtructions, and his diſcretion, free your ſelf of this fear.

Your Lordſhip's in all Duty ready to be commanded,

Much-Haddam, 6 July, 1625.

Ja. Armachanus.

The Anſwer of the Biſhop of Lincoln.

My Lord, I do not conceive this Patent to be ſo unreaſonable; ſo a Clauſe be added therein, of a Power reſerved to you and your Succeſſors Perſon, to take unto your own Cognizance, any Exerciſe of any one private Act of Juriſdiction, or iſſuing forth of any one particular Diſpenſation, that may be of conſequence to the State, or the Church: which Clauſe Sir *Henry Martyn* will (at my deſire and requeſt) clear up for your Lordſhip.

Jo. Lincoln, C. S.

LETTER LXXXV.

A Letter from Mr. Abraham Wheelock *to the most Reverend* James Usher, *Arch-bishop of* Armagh.

Right Reverend,

MY most humble Duty remembred to your Lordship, being not a little affected with your Recovery. My *Lord*, you may peradventure blame me of Neglect or Forgetfulness, or both, concerning some business I was entrusted with, when last I was with your Lordship. I had wrote a *Letter* fully to excuse my self. The Fellows of *Emanuel* were confident they had not that *Thalmud* your *Lordship* desired: Mr. Dr. *Ward* undertook the delivery of that *Bennet*-Colledg Book, when I intended to have by a *Letter* excused my self, but a long fit of Sickness prevented me. I could draw little or nothing from Mr. *Downs*, whose Memory fails him; by much ado I desired him to shew me that place which Mr. *Broughton* so much talked of concerning ἅδης, it is in *Plato* his *Cratylus*, pag. 54. at the bottom of the *Leaf* of the *Basil* Edition, *apud Henricum Petri*; where he brings *Socrates* shewing why *Pluto* was so called; your *Lordship* will better gather the Argument than I can fitly set it down. *Socrates*, τὸ δ' πλεῖον [ὄνομα] τόδε μὲν κατὰ τινὰ τῶν πλάτος δόξαν, ὅτι ἐκ τῆς γῆς κάτωθεν ἀνίεται ὁ πλοῦτος, ἐτωνομάσθη· ὁ δ' ἅδης οἱ πολλοὶ μᾶλλον μοι δοκοῦσιν, ὑπολαμβάνειν τὸ ἀειδὲς προσειρῆσθαι τῷ ὀνόματι τούτῳ· καὶ φοβούμενοι τὸ ὄνομα πλούτωνα καλοῦσιν αὐτὸν Ἑρμογένης. Σοὶ δ' ὡς φαίνεται ὦ Σώκρατες. Σωκρ. πολλαχῆ ἔμοιγε δοκοῦσιν οἱ ἄνθρωποι δεινῶς διημαρτηκέναι περὶ τοῦτο τοῦ θεοῦ τῆς δυνάμεως, καὶ φοβεῖσθαι αὐτὸν, οὐκ ἄξιον. ὅπερ τε γὰρ, ἐτεόν ἅπασι τοῖς ἡμῶν ἀποθάνη, ἀεὶ ἐκεῖ ὄντι, φοβοῦνται. καὶ ὅπη ἡ ψυχὴ γυμνὴ τοῦ σώματος πᾶσα ἐκείνῃ ἀπέρχεται, καὶ τοῦτο πεφόβηται, where he addeth much more concerning ἅδης; if I were able to give the sum of it, it needeth not if your Lordship have *Plato*, if not, (except *London* Stationers now furnish) I can with much conveniency send down to *Tottenham* any Book. I was lately with one Mr. *Boyse*, whose Notes are on *Chrysostom*, with Mr. *Downes*'s; he is now comparing of *Nicene Syn.* in Greek with an old Manuscript which was by great chance offered to him: he is very learned in the Greek Authors, and most willing to communicate, tho your *Lordship* needs not those Excellencies; he is but four Miles dwelling out of *Cambridg*. I intend to go over of purpose to him concerning the same Queries which your Lordship propounded, because he was Mr. *Downes* his Scholar; I shall intreat him to furnish me with all the Notes (if he may conveniently) that he gathered from Mr. *Downes*. My *Lord* (if I be not over-bold to desire such a Favour) I wish I had that Table wherein your *Lordship* hath compared the Hebrew, Greek and *Latin* Alphabet, which sheweth plainly the right Pronunciation of the ϖ, *y*, and the whole consent of the rest. When I have done with Mr. *Boyse*, and have obtained any thing worth your view, I will by that Messenger desire your Servant to copy out that Table for me, which would give great content to my Scholars, which study the *Languages*. And thus craving pardon of your *Lordship*, I humbly take my leave, and rest

Your *Lordship*'s humble Servant
to his Power,

Clare-Hall, July 12. 1625.

Abraham Wheelock.

LET-

LETTER LXXXVI.

A Letter from Dr. Sam. Ward, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *at* Much-Haddam.

Moſt Reverend, and my very good Lord,

I Received a Note from Dr. *Lindſell*, written by your Lordſhip; wherein you deſire to have a Book out of *Trinity-Colledg* Library, which you intitle, *Pſalterium Gallicum, Romanum, Hebraicum MS. in magno Folio.* There is no ſuch Book there, as the Maſter telleth me; but he ſhewed me the *Pſalter* in Hebrew MS. interlinear with a Latin Tranſlation; and two other Collateral Tranſlations in Latin, but there is no French, and it is but in a little *Folio.*

The *Catena in Pſalmos* 50 *priores, Daniele Barbaro interprete*, I cannot learn where it is.

Whereas you deſire ſome old Impreſſion of the Greek *Pſalms*, in *Trinity-Colledg* Library, there is *Auguſtini Juſtiniani, Epiſcopi Nebienſis Pſalterium Octaplum*; in which there is the Greek Tranſlation, alſo the Arabick and Chalde Paraphraſe; but I ſuppoſe you have that Book already. Alſo they have a Manuſcript *Pſalter* in Greek, a very good Hand, which it ſeemeth was *Liber Theodori Archiepiſcopi Cantuarienſis.* If you would have any of thoſe, I will procure them from Dr. *Maw.* I had purpoſed to have ſeen you e're now; and now this Week I had purpoſed to have brought my whole Family to *Mundon*, but this day I received a Letter, that one of my Workmen at my Parſonage, had a Siſter who is ſuſpected the laſt *Saturday* to die of the Plague at *Standon.* I thank God we are yet well at *Cambridg.* If you pleaſe to write unto me your mind, touching the Books aforeſaid, I will do what you would have me. Thus deſiring the Lord to mitigate this grievous Judgment which hath ſeized upon our Mother-City, and from thence is diffuſed to many other Towns in the Land, and to ſtay it in his good time; and in the mean time to ſanctify this Correction unto the whole Land, that it may have that powerful working for which God ſends it, to make us ſenſible of our Sins, and of his Wrath for our Sins, and of the Miſeries of our Brethren under the Croſs; and ſo to move us to true Repentance, and new Obedience; which He effect in us for his Mercy's ſake. Thus with my beſt Service to your ſelf, and Mrs. *Uſher*, and my kind Love to Sir *Gerard* and his Lady, I commend you to the ſafe protection of the higheſt Majeſty.

Sidney-Coll. Aug. 3. 1625.

Your Lordſhips in all obſervance,

Samuel Ward.

I am careful that the Letter be conveyed by Perſons ſafe from all Infection.

LETTER

LETTER LXXXVII.

A Letter from Dr. James, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

After the remembrance of my humble Duty:

MAY it pleaſe your Grace to pardon my long ſilence and neglect of writing, according to my Duty, occaſioned partly by Sickneſs, partly by Diſcontent and Diſcouragement from our great Ones: But being now freed from both, (God be thanked) I addreſs my ſelf wholly to the care of the Publick, long ſince by me intended. Wherein now, more than ever, I muſt be bold to crave your Lordſhips furtherance, that as it had its firſt beginnings from your Grace, ſo it may its final end, and a fulfilling by your Lordſhips good means. It is true, my Lord of *Litchfield* is intruſted with the whole direction and managing of this Buſineſs: but had your Grace been near, there would have been none more able nor willing than your Grace. I do therefore moſt humbly intreat your Lordſhip, that ſometime before your Grace's departure into *Ireland*, you would be pleaſed, upon conference with my Lord of *Litchfield*, to ſettle the whole Buſineſs, what Authors we ſhall begin with, in what order, and after what manner. As for the Canon-Law, which I have looked unto, not without the vocation and approbation of Mr. *Vice-chancellor*; I muſt confeſs my forwardneſs therein, upon a ſuppoſal of ſundry Additions unto *Gratian*; and my Fellow-labourers are as earneſt as my ſelf upon that little which we have hitherto found. Doubtleſs *Gratian* was one of the firſt Compilers of the Popiſh Religion, in his hotch-potch of the Canon-Law: but yet he is not ſo bad as he is made, the Corruptions are of a later hue, and came in long ſince his time. I have given a taſte as of all that I have hitherto done, in certain rude Papers, overhaſtily perhaps ſent up to paſs your Lordſhips Cenſure and Judgment; and from thence to the Preſs, that I may have a taſte to preſent unto my Lord the Biſhops, and others, that have already promiſed their helps. If this, of almoſt an hundred places corrupted in point of Religion, (not taking all upon an exact ſurvey, but a few to give proof of the faiſibility of the Work to the common profit of the Church) ſhall be thought fit to be printed, and an hundred places of flat contradiction, Men, if ever, will be ſtirred up to advance this Work; for the doing whereof, with ſome jeopardy of my Health, and loſs of all worldly Preferment, I am moſt willing to be imployed to the uttermoſt of my ſimple Endeavours, having nothing to promiſe but Fidelity and Induſtry. Good, my Lord, what can be done by your Grace, let it be done to the uttermoſt; the Work is in a manner yours; to God be the Glory; and if the *Church of England* receive not as much profit by this one Work being well done, as by any thing ſince *Eraſmus*'s Time, I will never look hereafter to be credited of your Grace, or any Man elſe. But to the well-doing and perfecting of this Work, two things are requiſite;

Firſt, That the Fathers Works, in *Latin*, be reprinted, (the *Vindiciæ* will not ſerve) wherein I deſire to have three or four able Doctors, or Batchelors of Divinity, to be my Aſſiſtants in framing the Annotations.

Secondly, That there be proviſion, either in Parliament, or out, that the Copies may be ſent from any Cathedral Church or Colledg, upon a ſufficient Caution, *non obſtante ſtatuto:* both theſe being granted, as at your Lordſhips inſtance they may be, I doubt not of a moſt happy ſucceſs of the whole Buſineſs. Which, that I may not be too troubleſome to your Grace, I

commend

commend unto the protection of the Almighty, praying for your Lordships health and happiness, and resting, as I am, in all Bands of Duty and Service. *Oxon* 27 *Feb.* 1625.

I have a *Pseudo-Cyprian*, *Arnaldus Bonavillacensis*, Work collated and restored by the MS. and printed here under your Graces Name: of Authors falsified, it is the greatest instance that can be given, the whole Treatise fairly written forth, is at your Grace's dispose, your mind being signified. It hath sundry foul Additions, and Diminutions in many Points of Controversy.

Your Grace's

in all Duty,

Tho. James.

LETTER LXXXVIII.

A *Letter from Mr.* John Selden, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

My Lord,

I Was glad to have occasion to send to your Lordship, that I might so hear of the good Estate of your Self, and your Family, to which certainly all good Men wish happiness. I was the last week with Sir *Robert Cotton* at *Connington*; at my parting from him, (when he was with his Son to go to *Oxford* to the Parliament) he gave me leave to send to your Lordship to spare me the two Saxon Chronicles you have of his; which I beseech you to do, and to send them me by this Bearer; together with my *Matthew Paris*, *Baronius* his *Martyrologie*, and *Balæus*. I exceedingly want these five Books here, and (if you command it) they shall be sent you again in reasonable time. I presume too, my Lord, that by this time you have noted the Differences between the Texts of the received Original, and that of the *Samaritan*. I beseech you to be pleased to permit me the sight of those Differences, if they may with manners be desired, especially those of Times. I shall desire nothing more, than upon all opportunity to be most ready to appear, and that with all forwardness of performance in whatsoever I were able,

Wrest in *Bedfordshire*,
August 4. 1625.

Your Lordships most Affectionate

Servant,

J. Selden.

LETTER

LETTER LXXXIX.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to Dr.* Samuel Ward.

Salutem in Chriſto Jeſu;

SIR *Robert Cotton* did aſſure me, that the *Pſalterium-Gallicum Romanum, Hebraicum*, was in *Trinity-Colledg*, in an extraordinary large *Folio*; but hereby you muſt not underſtand any Text written, either in the *French* or in the *Hebrew* Language, but by *Hebraicum*, the *Latin Pſalter* tranſlated by St. *Hierom* out of the *Hebrew*; and by *Gallicum*, the *Latin Pſalter*, tranſlated by him out of the *Greek*, (which is the very ſame with our *Vulgar Latin* Edition) ſo called, becauſe it was firſt received in the *French* Church; as the other *Romanum*, becauſe it was uſed in the Church of *Rome*: which if our laſt Tranſlators had conſidered, they would not have alleaged, (as they do in their Epiſtle to the Reader) for confirmation of the tranſlating of the Scriptures into the Vulgar Tongue, the Teſtimony of *Trithemius*, that *Eſnarde* (*Einardus* they mean) about the Year 800, did abridg the *French Pſalter*, as *Beda* had done the *Hebrew*.

If this Book cannot be had, (as I much deſire it may) I pray fail not to ſend me the other two Manuſcript *Pſalters* which (you write unto me) are in the ſame Library, *viz.* the *Greek* (thought to be *Theodori Cantuar.*) and the *Hebrew* that is interlin'd with a *Latin* Tranſlation; for *Aug. Juſtiniani Pſalterium Octaplum* I have of mine own.

When you remove to *Munden*, (if it be not troubleſome unto you) I wiſh you did bring with you your *Greek Canons* Manuſcript. I underſtand that Mr. *Boyſe* hath gotten lately into his hands, a Greek Manuſcript of the *Acts* of the firſt Council of *Nice*: I ſhould be glad to hear how it differeth from that of *Gelaſius Cyzicenus* which we have; and whether he can help me with any old Greek Copy of the *Pſalms*, or any Commentary upon them. So ceaſing to trouble you any further at this time, I commend you, and all yours, to God's bleſſed direction and protection, ever reſting

Much-Haddam,
Aug. 9. 1625.

Your own in Chriſt Jeſus,

Ja. Armachanus.

LETTER XC.

A Letter from Dr. Ward, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend and my very good Lord;

I Received your Lordſhip's Letter, and according as you will me, have borrowed the two Books you mention. Dr. *Maw* would intreat you to ſet down ſome limited time for which you would borrow them;

and to ſignify the receipt of them, in ſome Note under your hand.

There is, as I remember, a part of the *Pſalter* in *King's-Colledg* Library, Manuſcript, in a great *Folio*, which was brought from *Cales*, I will look into it.

When I come to *Munden*, I will bring the Books you mention. Mr. *Boyſe* his Manuſcript of the Acts of the *Nicene* Council, is ſurely the Collection made by *Gelaſius*. He came to me to borrow the printed Copies, I lent him two of them; and withal told him, there is another Manuſcript of *Gelaſius* in *Trinity-Colledg* Library.

The next time I ſpeak with Mr. *Boyſe*, I will know whether he have any Greek Copy or Commentary upon the *Pſalms*.

Thus hoping to ſee you e're long, (if God will) with my beſt Service remembred; I commend you, and all yours, to the gracious protection of the higheſt Majeſty in theſe dangerous Times, reſting

Sidn. Coll. Aug. 11. 1625.

Your Lordſhips in what he may,

Samuel Ward.

LETTER XCI.

A Letter from Dr. Ward, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend my very good Lord,

I Received your Letter, and the encloſed, which I will deliver to Dr. *Maw*. This day I met with one of *King's-Colledg*, and he tells me, the great Volume they have in Manuſcript of the *Pſalms* in *Latin*, which was brought from *Cales*, is but half of the *Pſalter*. I willed him to compare it with the Vulgar Edition, and to tell me whether they differ. He promiſed me he would. I received not the Letter till ſix a Clock this Night, and this Bearer is to be gone early in the Morning, ſo that I cannot compare it with the Vulgar now; but I verily think it is no other but the Vulgar Edition; it is the greateſt *Folio* that ever I ſaw. Yeſterday, after I ſent you the two Books, I hit upon the Book you deſired, *Pſalterium Gallic. Roman. Hebraicum*, at one of our Stationers, ſet out by *Jacobus Stapulenſis*, with his Commentary, which I here ſend you. I will alſo write to Mr. *Bedell* for the Manuſcript *Pſalter* he hath.

Thus, in ſome haſte, I commend your Lordſhip to the ſafe protection of the higheſt Majeſty.

Cambridg, Aug. 12. 1625.

Your Lordſhips in what he may,

I ſend you alſo one Edition of the Pſalms, *Graco Lat.* but I think it will do you no great pleaſure.

Samuel Ward.

LETTER

LETTER XCII.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

To the Right Honourable and my ſpecial good Lords, the Lord-Keeper of the Great Seal, and the Lord High-Treaſurer of England.

My moſt honoured Lords ;

YOUR Lordſhips Letters, bearing date the *9th* of this Preſent, were delivered unto me by a Servant of Dr. *Rives* the *18th* of the ſame. In reading whereof, *I* found my ſelf much grieved, that the Doctor, by his ſiniſter Suggeſtions, ſhould ſo far prevail with your Wiſdoms, as to make you conceive that *I* refuſed to perform the Agreement which your Lordſhips made betwixt us. True it is indeed, that *I* complained unto your Lordſhips, that the drawing up that Agreement was committed to the Party himſelf, who was careful enough to lay down all things therein to his own beſt advantage; without reſervation of any Power unto me, to limit him any way in the exerciſe of that Authority which he was to hold under me. But as ſoon as *I* had received ſatisfaction from your Honour (my Lord Keeper) under your hand writing, that *I might limit him by private Inſtructions, though not by Patent*; and that the *clauſe of good-behaviour was ever included in theſe Offices*, howſoever they were granted *during Life: I* preſently did agree to ſign his Patent. And this is that ſecond Agreement he talketh ſo much of; which *I* never took to be any other, than that which was at firſt intended.

Concerning this, he affirmeth in his Petition, that having ſhewed unto me my Lord Keeper's Opinion, ſignified in writing, concerning the Exceptions taken by me againſt his Draught of the Patent; I agreed to ſeal him the ſaid Patent, provided that two Clauſes only might be added; but moſt guilefully ſuppreſſeth that which was not to be inſerted in the Patent, but to paſs in private betwixt us two; namely, that *I might limit him by private Inſtructions*, according to my Lord Keeper's direction, which at that very time he delivered unto me in writing. My Lords, if you think that I have any Faith or Honeſty in me, believe me herein, that I propounded this unto him as the main foundation of our Agreement; and that he gave his aſſent unto it before ever I would promiſe to ſeal his Patent: He only adding this, That he did not doubt, when he could ſhew cauſe unto me why I ſhould vary from my Inſtructions in any Particular, I would be ruled by better Reaſon. Herewith for the preſent did I reſt ſatisfied: but the day following I conſidered better with my ſelf, what a ſlender Tie I had upon him, if I only ſhould reſt contented with his bare Word only; which at his pleaſure he might deny, where-ever he ſaw cauſe. And therefore to prevent all matter of future Diſcord, I intreated him, by Letter, that as I had ſhewed my ſelf ready to gratify him, by binding my ſelf publickly under my Hand and Seal unto him, ſo he would privately tie himſelf in like manner, for giving more full ſatisfaction unto me in two Particulars.

For the former of theſe, which doth concern the Regiſterſhip; I ſignified unto him, at the time of our Agreement, that I had made promiſe of it already to one Mr. *Hilton*: Which being a Matter of leſs importance, the Doctor doth now ſo little ſtand upon it, that in a Letter lately written unto me, he hath utterly diſclaimed all Power of conferring the ſaid Office upon the next avoidance. But for the latter, which concerneth the limiting of him by private Inſtructions, (according to my Lord-Keeper's expreſs dire-

ction) he hath now at full discovered that whereof I conceiv'd at first but a jealousie; namely, that he did but *dare verba*, and intended nothing less than performance, when to get my consent unto the signing of the Patent of his own drawing, he submitted himself to be ordered by the Instructions which I should give him. For as if *res* were *adhuc integra*, and no such Agreement at all had passed betwixt us; he now maketh your Lordships to write, that *you do not think it reasonable* that this should be imposed upon him. I am bold to say, that he maketh your Lordships to write thus; because, I am verily perswaded, that if the Matter be examined, it will be found, that this Letter was of his own drawing. Wherein, what infinite wrong he hath done unto your Honour, (my Lord-Keeper) I humbly beseech you to consider. First, He bringeth your Lordship's Writing unto me, signifying that I might *limit him by private Instructions*, though not by *Patent:* and hereunto he shewed himself then content to yield. And now he hath stolen another Letter from your Honour, wherein he would have you signify again, that you *do not think it reasonable* that he should be tied to follow the Instructions that I shall give him. Behold! *Jordanes conversus est retrorsum:* and now, not *Littora littoribus contraria*, but *litteræ litteris*. Your Lordships had need to watch this Man's Fingers, when-ever you trust him with drawing up of any Orders or Letters that do concern his own Particular: for otherwise you may chance to find him as nimble in putting Tricks upon your selves, for his own advantage, as now he is in putting them upon me.

Which that your Lordships may yet be more sensible of, I intreat you to weigh well the Reason which he maketh you here to render, of the unreasonableness of the Condition that I require of him. For did ever any reasonable Man hold it to be a thing unreasonable, that a Substitute should be ordered by him that hath appointed him to be his Substitute? This may be true, will he say, *in thesi*, but not *in hypothesi*, in other Substitutions, but not in this; because, *upon your Lordships motion he hath submitted himself to take that under me, which he hath a fair pretence to challenge in his own Right:* So that, were it not for the respect which he did bear unto your Lordships motion, his stout heart belike would not stoop to such terms of submission; but hazard the whole rather, by putting his own Right in trial. Yea, but what if this prove to be another piece of the Doctor's *Legerdemain*; and that it do appear evidently, under his own hand, that this desire of submission did primarily and originally proceed out of his own breast, *ex motu mero & proprio*, long before your Lordships had any thing to do in the business? If you will be pleased to take so much pains as to peruse the inclosed copy of a Letter which he wrote unto me, not long before the decease of his late Majesty, (of blessed memory) you shall find a Motion tendred therein unto me, for the intreating of Sir *Henry Holcraft* to move his Majesty, that he (the said Doctor) might be *spoken to for the surrendering of his Patent*; together with the renewing of a former Suit, of *making him my Servant in that place*; sealed up with a promise, of *rendring his due obedience and thankfulness unto me for my favour*. So far was he then from those high terms whereon he now standeth.

But the case is now so far altered, that this obedient Servant of mine, affecteth not an Equality only with me, (by exempting himself wholly from my controul) but also, for ought I see, a Superiority over me. For if it shall please him to visit my Dioceſs, or my Province, as he did in the time of my Predecessor; what is there in that Patent, as he hath drawn it, whereby I may hinder him from so doing? *Your Honour may, by private Instructions, and his Discretion, free your self of this fear*; saith my Lord-Keeper in his Marginal Annotations upon my former Letter. But, good my Lord, give me leave to think, that the hope of such a Prize as he got by his

his other Visitation of all the Arch-bishops and Bishops in our Kingdom, will very easily blind this *Man's Discretion*; and for my *private Instructions*, what weight will they be of, if it be now thought a matter not reasonable, that my Substitute should be tied by them?

As for the Report which your Lordships are to make unto his Majesty, upon the reference of this Business unto you: I humbly crave, that for so much as doth concern me, it may be made to this effect.

First, That I never did, nor do, refuse to submit my self to that Agreement which you have put under your hands to be signified to his Majesty, but am ready to perform it in every particular.

Secondly, That for the limiting of my Substitute, and the terms whereupon he must hold his Place under me, (of which there is nothing laid down in that Agreement which you have signed, that which concerneth Fees and Profits only excepted) I do desire that his Patent only be drawn according to the Pattern of Sir *Henry Martin's*; and that the same Power may be reserved to me and my Successors, that my Lord of *Canterbury's* Grace doth retain unto himself, in the exercise of the Office of Prerogative and Faculties. Which if it may here stand well with Sir *Henry Martin's* Reputation; I see not but it may stand as well likewise in *Ireland*, without any such great disparagement to Mr. Doctor's Dignity.

And lastly, If the Doctor herein shall not hold himself to be fairly and exceeding favourably dealt withal; my desire is, that both of us may be left to the Law, to try our Rights together. For thereby it shall be made as clear as the Light, that the Doctor's Patent was absolutely void, or voidable, *ab initio*; that whatsoever validity it had at the beginning, yet it was afterwards forfeited by his notorious Misdemeanour; and, in fine, that it was actually surrendred into the Hands of His Majesty, and by him cassated and annulled, howsoever the Ceremony of cancelling it hath been neglected. Which kind of Trial, by course of Law, I do now the rather desire, (yet still submitting my self to the former Agreement, if it shall so seem fit unto your Lordships); 1. Because the Doctor wished mine Agent to certify me, in plain terms, that he would not be under me; and hereby, for his part, hath disclaimed the benefit of your Lordships Order. 2. Because, by his incensing of my Lord of *Canterbury* against me, (of whose Grace I never yet deserved evil) by his abusing of me in his Reports unto your Lordships, and by his disgraceful traducing of me in all Companies; he hath made himself utterly unworthy of the Favour which I intended to shew unto him. 3. Because, as long as my Life shall be conceived to remain in that pretended Patent; the validity of the Acts that have passed in the *Prerogative Court*, during the time of my Predecessor, (some whereof have been of very great moment) may be held in suspence; it being still questionable, whether they were done *coram non-Judice*, or no. All which I leave unto your honourable consideration: and humbly craving pardon, if I have any way overshot my self in defending mine Innocency and Reputation against the unworthy Proceedings of my ungrateful Accuser; I rest,

Much-Haddam,
Aug. 20. 1625.

Your Lordships,

ready to do you Service,

J. A.

LETTER

LETTER XCIII.

A *Letter from Mr.* John Selden *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord,

IT was moſt glad News to me to hear of your ſo forward Recovery, and I ſhall pray for the addition of Strength to it, that ſo you may the eaſier go on ſtill in the advancement of that Common-wealth of Learning, wherein you can ſo guide us. I humbly thank your Lordſhip for your Inſtructions touching the *Samaritan* Bible, and the Books. I have returned the *Saxon* Annals again, as you deſired, with this ſuit, that if you have more of them (for theſe are very ſlight ones) and the old Book of *Ely*, *Hiſtoria Jornallenſis*, the *Saxon* Evangeliſt, the Book of *Worceſter*, the Book of *Mailros*, or any of them, you will be pleaſed to ſend me them all, or as many as you have of them by you, and what elſe you have of the Hiſtory of *Scotland* and *Ireland*, and they ſhall be returned at your pleaſure: if you have a *Saxon Bede*, I beſeech you let that be one alſo. If I have any thing here of the reſt, or ought elſe that your Lordſhip requires for any preſent uſe, I ſhall moſt readily ſend them to you, and ſhall ever be

Sept. 14. 1625.
Wreſt.

Your Lordſhip's moſt
affectionate Servant,

J. Selden.

Sept. 19. Sent him upon this; *Annales Latino-Saxonici*, the Book of *Mailros*, *Fordoni Scotichronic. Fragment. Scotic. Annal. ad finem Ivonis Carnot. Fragment. Annalium Abb. B. Mariæ Virginis Dublin. Annales Hiberniæ Thomæ Caſe.* The Book of *Hoath. Pembrig's Annals* MS.

There is hope (as Sir *Robert Cotton* tells me) that a very ancient Greek MS. Copy of the Council of *Nice*, the firſt of them of that name, is to be had ſomewhere in *Huntingdonſhire*, I thought it was a piece of News that would be acceptable to your Lordſhip; he is in chaſe for it.

LETTER XCIV.

A Letter from Mr. John Cotton *of* Boſton *in* New-England, *to the moſt Reverend* James Uſher, *Arch-biſhop of* Armagh.

Right Reverend,

MY beloved Neighbour-Miniſter Mr. *Wood*, acquainted me with your deſire to hear from me, how I conceived of the way of God's eternal Predeſtination, and the Execution of it: I ſhould not have hearkned to him herein (tho I love him well) were it not for the deep Affection and Reverence

Reverence I bear to your Perſon and Gifts, which hath conſtrained me (together with his importunacy) to yield to the ſending of this Diſcourſe to you, which I was occaſioned to write a year ago for the ſatisfaction of a Neighbour-Miniſter in Points of this nature. The Queſtions and Anſwers in the beginning of the Book, I delivered and opened by way of Catechiſm long ago; which a Neighbour-Miniſter having afterwards gotten from ſome of my Hearers, he wrote thoſe Doubts, which follow in the Book, the better to inform either himſelf or me: Whereupon as I could get any time in the midſt of other continual Employments (too heavy for me) I wrote to him the Diſcourſe following, the more fully to acquaint him with the grounds of my Judgment, as knowing well his ſufficiency to object fully, if he found himſelf unſatisfied in any Paſſage thereof. The Style (I confeſs) is unmeet for you to read, as being plain and popular, and therefore too large, and withal empty of variety of reading, which ſtore of other Occurrences in my Calling here, inforceth me too often to intermit.

Thus much let me humbly intreat at your Lordſhip's hands, by the honour which you owe to Chriſt, and by the Love you bare to his pooreſt Servants, ſtick not (I beſeech you) to advertiſe me freely of any ſuch tenent herein, as you ſhall think leſs ſafe. I truſt you ſhall find me conſcious of mine own Slenderneſs, and glad to receive ſuch Light, as God ſhall be pleaſed to impart to me by you.

Yet this one thing more let me alſo add. Tho I yield ſome degree of Efficacy in Chriſt's Death unto all; yet I conceive it far ſhort, both of Impetration and Application of that gracious Atonement, which is thereby wrought to the Elect of God; whence alſo it is that I dare not preach the Goſpel indifferently unto all, before the Law; nor the worth of Chriſt, before the need of Chriſt. Childrens Bread is not meet for Whelps; and full Souls will deſpiſe Hony-Combes. I ſee *John Baptiſt* was ſent to humble, before Chriſt to heal: and Chriſt himſelf preached Repentance, before Faith in the Promiſes, *Mark* 1. 15. Neither do I remember in the Goſpel any Promiſe of Grace, pardoning Sin, nor any Commandment to believe Sin pardoned, but to the broken, the bruiſed, the poor, the weary, the thirſty, or the like. Faith in the Promiſes, before the Heart be changed from Stonineſs to Brokenneſs, I fear is no better than the Temporary Faith, which is found in the ſtony Soil; *Luke* 8. 13.

But I ceaſe your Lordſhip's further Trouble. Now the Lord Jeſus, who hath delighted in you to fill your Heart with the Riches of his manifold precious Graces, be pleaſed to enlarge you to the Employment of them to his beſt advantage, guide all your Ways in his Faithfulneſs, and Wiſdom, and ſuſtain you with his Mercy and Power unto the end. So I humbly take leave, and reſt;

Earneſtly deſirous to be directed by your

Boſton, May 31. 1626.

Lordſhip, or confirmed in the Truth,

John Cotton.

LETTER

LETTER XCV.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to Dr.* Samuel Ward.

Salutem in Chriſto Jeſu.

SIR,

I Am very ſorry to hear of your Diſtractions there; but, ταυτα θεῷ ἐν γόνασι κεῖται, to whoſe Guidance we muſt refer both this and *ipſam rerum ſummam quæ in ſummo jam (ſi quid videmus) verſatur diſcrimine.* When the Collaters have finiſhed the *Acts*, I could wiſh they collated the Epiſtles with the Text which is inſerted into the Commentaries of *Photius* and *Oecumenius*, Manuſcripts in the Univerſity Library, where there are ſome varieties of readings alſo; (as I remember) noted in the Margent in the brief *Scholies* that are written in red Letters. Remember me to Mr. *Chancy*, and learn of him what he hath done for Mr. *Broughton's* Books; intreat him alſo to look into the Manuſcript Pſalter in Hebrew and Latin in *Trinity Colledg* Library, and thence tranſcribe for me the laſt Verſe ſave one of the 52 Pſalm, which is wanting in our printed Hebrew Bibles; the Latin of that Verſe (if I forget not) beginneth, *Conſilium Moſis*, &c. I would willingly alſo hear how far he hath proceeded in the *Samaritan* Bible, and what Mr. *Boys* hath done in the tranſcribing of the Greek Manuſcript which I left with him: Wiſh Mr. *Green* to ſend me *Lucian* in Greek and Latin.

Your aſſured Friend,

J. Ar.

LETTER XCVI.

A Letter from Dr. Ward *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend, and my very good Lord,

I Received your Lordſhip's Letter; and that which I ſignified to your Lordſhip in my laſt Letter, was almoſt really effected. The night before the choice of our new Chancellor, I was very ill, ſo as without hazard of my Health, I could not be at the choice, and ſo was abſent: The Duke carried it not above three or four Voices from the Earl of *Berkſhire*; and had not neither carried it, but that the King's Pleaſure was ſignified for the Duke, both by Meſſage and Letter. *Quod vis ſummam rerum in ſummo verſari diſcrimine, & timeo, & doleo.*

I acquainted Mr. *White* with your Pleaſure, and wiſhed him to impart it to the reſt of the Collators, as touching the Collation of the Text in the Comments of *Photius* and *Oecumenius*. I ſend you incloſed the Hebrew Verſe you writ for. They are in *Deuteronomy* in the *Samaritan* Pentateuch. I have not

not as yet ſpoken with Mr. *Boyſe*. I received the Books you mention, and ſent two of them to Mr. *Auſtine*. Mr. *Green* will ſend you the two Books, *Lucian Græco. Lat.* and *N. Teſtam. Syriacum-Latin*, to Mr. *Burnets*. Mr. *White* ſendeth up unto you the *Variæ Lectiones* upon the Pſalms. The divers Readings of *Proſper* ſhall be ſent you. Dr. *Goad* ſent me two ſheets of my Latin Sermon printed. But I hear not whether our Suffrage be reprinted. I would know whether *Nicetus* his *Orthodoxus Theſaurus* be extant in Greek. I ſuppoſe it is in Latin, at leaſt in the New *Bibliotheca*. He is ſaid to interpret *Greg. Nyſſen* his Opinion of the Converſion which is made in the Euchariſt mentioned c. 37 Catechet. I cannot tell what to pronounce touching that diſcourſe. His diſcourſe is ſomewhat plauſible till he come to the converſion made in the Euchariſt by Chriſt's words, and then he doth faulter.

I pray you let me know where the Manuſcript Copies of the *Saxon Annals* are to be had. Mr. *Mede* and Mr. *Whalley* are both in good health. I am right ſorry that your Lordſhip ſhould ſo ſoon go from us. I am now in buſineſs, in Diſputations in our Schools. I ſhall forget many things which I ſhould have enquired of. And ſo with my beſt Service remembred to your Lordſhip and Mrs. *Uſher*, I commend you to the gracious Protection of the higheſt Majeſty, and ſo reſt,

Sidney-College, *June* 6. 1626.

Your Lordſhip's in all Obſervance,

Samuel Ward.

There is good Agreement (God be thanked) in King's College.

LETTER XCVII.

A Letter from Dr. Ward, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend, and my very good Lord;

I Have ſent you here encloſed the diverſe Readings of the Continuation of *Euſebius's Chronicle* by *Hierom*, and both the *Proſpers*. Mr. *Elmar* will bring your Lordſhip the *Concio ad Clerum*, which, againſt my mind, is ſet forth, without thoſe other things which I told your Lordſhip of, whereof I would have had this but an Appendix.

We have had this Week a gracious Letter from his Majeſty, much approving the Choice of our Chancellor. And another from our Chancellor. To both which Anſwers are returned by our Univerſity. God diſpoſe of all to good. Our Chancellor ſeemeth to be forward for the erecting a Library here.

I have not ſpoken with Mr. *Boyſe* as yet; nor do I hear that Mr. *Chauncy* is come home. I would be ſorry your Lordſhip ſhould ſo ſoon leave us. I will ſtill hope of your longer continuance. Howſoever when you leave us, I will accompany you, and all yours, with my beſt Devotions, for your ſafe Journey and Arrival at your home. And ſo commend you, and Mrs. *Uſher*, to the gracious Protection of the higheſt Majeſty.

Sidney-Coll. June 10th, 1626.

Your Lordſhip's in all obſervance,

Samuel Ward.

LETTER XCVIII.

A Letter from the most Reverend James Usher *Arch-bishop of* Armagh, *to Dr.* Samuel Ward.

SIR,

I Have received from you the divers readings of the continuation of *Eusebius*'s Chronicle, and your *Concio ad Clerum*, for which I heartily thank you. Your *Gratia Discriminans* (I doubt not) will settle many Mens minds in those dubious Times, to which I wish that the other things which you intended, had been added, especially those places which you observed out of St. *Augustin*, against *falling from Grace*. But of this Argument I earnestly beseech you to take special care, as soon as your Commencement Businesses are past over, and when you have put your Notes together, I pray you make me so happy as to have a Copy of them.

Neq; enim mihi gratior ulla est
Quam sibi quæ Wardi præfixit pagina nomen.

The suddain Dissolution of the Parliament hath amazed us, all Mens hearts failing them for fear, and for looking on those things which are coming on the Land. The Lord prepare us for the Day of our Visitation, and then let his blessed Will be done. There is a Proclamation to be presently set out for the stopping of those Contentions in Points of Religion.

I have dealt with your Chancellor very effectually for the erecting of your Library, to which he is of himself exceeding forward: I have procured him to send unto *Leyden* for all the printed Hebrew Books of *Erpenius* his Library; which together with his Manuscripts which he hath already, he purposeth to bestow upon your University. I have also perswaded him to send thither for the Matrices of the *Syriack*, *Arabick*, *Æthiopick*, and *Samaritan* Letters, and to bestow them likewise upon you.

Mr. *White* hath sent up unto me the *Variæ Lectiones* of the *Psalms*, accompanied with a very kind Letter. I pray you tell him, from me, that I will keep them by me as a perpetual testimony of his love and respect to me; whereof he shall find that I will not be unmindful, whensoever either himself, or any of his, shall have occasion to use me.

Nicetas his *Orthodoxus Thesaurus* I have not seen in Greek, the Latin I have in *Ireland*; but whether it be inserted into *Bibliotheca Patrum* I cannot tell, the Book being not now by me.

That *Gregory Nyssen*'s Catechetical Oration hath been evil handled and interpolated by Hereticks, I think is somewhere observed by *Nicephorus* himself, (see his *Eccl. Hist. lib.* 11. *cap.* 19.); yet that Discourse of the *Eucharist* (if my Memory fail me not) is inserted by *Euthimius* in his *Panoplia*: And I have seen it my self in two ancient Greek Manuscripts of *Gregory Nyssen* with Mr. *Patrick Young*, (the one whereof was Mr. *Causabon*'s, the other of *Metrophanes* the Grecian) which you may do well to see collated with the printed. *Spalatensis* also, I think, suspecteth this place of Forgery.

In Sir *Rob. Cotton*'s Library there be four several *Saxon Annals*; and one written both in the Saxon and in the Latin Tongue. In *Benet-College* Library likewise, *Vol.* 269. there is another ancient Saxon Annal.

I ſhould have gone from hence at the time I wrote unto you of; but ſince that time I received a Letter from the Lord Chamberlain, ſignifying the King's Pleaſure, that I ſhould preach at Court the 25*th* of this Month, which hath cauſed me to put off my Journey until the end of the Term. So with the remembrance of my beſt wiſhes to you, I reſt,

Lond. Jun. 16. 1626.

Your moſt aſſured,

Ja. Armachanus.

LETTER XCIX.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to Dr.* Samuel Ward.

Salutem in Chriſto Jeſu.

SIR,

SInce I wrote unto you laſt, I have received intelligence from *Leyden*, that all *Erpenius*'s printed Books are already ſold; and his Matrices of the Oriental Tongues are bought by *Elzevir* the Printer there; ſo that now you muſt content your ſelves with his Manuſcripts only, which are a very rare Treaſure indeed, and for which your Univerſity ſhall reſt much beholden unto your Chancellor. I my ſelf have now received out of *Meſopotamia*, an old Manuſcript of that *Syrian* Tranſlation, of the *Pentateuch* out of the *Hebrew*, (the ſame which St. *Baſil* citeth in his *Hexameron*) which I make very great account of. The Patriarch of the *Jacobites* in thoſe parts, who ſent this, promiſeth alſo to ſend the reſt of the *Old Teſtament* e're long; in the mean time I have received the Parcels of the *New Teſtament*, which hitherto we have wanted in that Language, (*viz.* the Hiſtory of the *Adulterous Woman*, the 2*d* Epiſtle of *Peter*, the 2*d* and 3*d* Epiſtles of St. *John*, the Epiſtle of *Jude*, and the *Revelation*); as alſo a ſmall Tractate of *Ephram Syrus*, in his own Language.

Elmenhorſt is dead, but I will do my beſt to hearken after his Copy of the Acts of the Council of *Calcedon*, at *Hamburg*. I will alſo ſpeak with Mr. *Patrick Young*, for the διαγεγραμμένα of the 37*th* Chapter of *Greg. Nyſſen*'s *Catechet.* as ſoon as I can meet with him. The place of *Nyſſen* doth not trouble you more, than a like one of *Chryſoſtom* hath done me, viz. *Sermone quinto de Pœnitentiâ, Tom.* 6. *edit. Savil.* pag. 791. (which in the Latin Tomes, is *Homil. de Euchariſtiâ in Encæniis*) where I would willingly underſtand what the meaning of his Similitude is, and of that *Myſteria conſumi Corporis ſubſtantiâ*. There is another place likewiſe of *Chryſoſtom*, cited by *Bellarmin* in his Apology, *Ex Hom.* 3. *in* 2 *Theſſ. Jubebit ſeipſum pro Deo coli, at in Templo Collocari, non Hieroſolymitano ſolum ſed etiam Eccleſiis*; where my Lord of *Wincheſter* telleth the Cardinal, that the word *tantum* is not in the Greek. I pray you ſee in *Commelinus*'s Edition, or that of *Verona*, for Sir *H. Savil*'s is otherwiſe, *Tom.* 4. *pag.* 232.

London, June 23. 1626.

Your Aſſured Friend,

J. Arm.

LETTER C.

A *Letter from Dr.* Ward, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend, and my very good Lord;

I Received your Lordſhips laſt Letter, of the 23*d* of this month, and do perceive thereby, that *Erpenius*'s printed Books, and his Matrices of the Oriental Tongue, are already ſold. I am glad your Lordſhip hath got the old Manuſcript of the Syriack Tranſlation of the *Pentateuch*, and for your hopes of the reſt. You ſay, you have received the parcels of the New Teſtament in that Language, which hitherto we have wanted. But it ſeemeth thoſe Parcels are writttn out of ſome Copies: But I doubt whether anciently they were in the old Manuſcript. I am much afraid the Jeſuits have laid hold of *Elmenhorſt*'s Copy. As for the places of *Chryſoſtom*, I will at my better leiſure, by God's Grace, examine it.

Mr. *Boyſe* hath written out the Fragment of P. *Alexandrinus*; but intreateth me to let him have the Book till the next week, for he would gladly peruſe the Notes of *Caſaubon* upon *Nicander*. And, God-willing, the next week, I will ſend it to Mr. *Francis Burnett*. I am right ſorry to ſee matters of that importance carried *ex conſilio perpaucorum*. I had a Letter from my Lord of *Sarum*, by which I underſtand as much.

There was the laſt week a Cod-fiſh brought from *Colcheſter* to our Market to be ſold; in the cutting up which, there was found in the Maw of the Fiſh, a thing which was hard; which proved to be a Book of a large 16°, which had been bound in Parchment, the Leaves were glewed together with a Gelly. And being taken out, did ſmell much at the firſt; but after waſhing of it, Mr. *Mead* did look into it. It was printed; and he found a Table of the Contents. The Book was intituled, *A preparation to the Croſs*, (it may be a ſpecial admonition to us at *Cambridg*). Mr. *Mead*, upon *Saturday*, read to me the Heads of the Chapters, which I very well liked of. Now it is found to have been made by *Rich. Tracy*, of whom *Bale* maketh mention, *Cent.* 9. *p.* 719. He is ſaid to flouriſh then 1550. But, I think, the Book was made in King *Henry* the Eighth's Time, when the ſix Articles were a-foot. The Book will be printed here ſhortly. I know not how long your Lordſhip will ſtay in *England*; I wiſh you might ſtay longer. We are to come to preſent our new Chancellor, with his Patent, upon the 13*th* of *July*; all our Heads will be there, I would be glad to meet your Lordſhip then.

And thus wiſhing your Lordſhip all good ſucceſs in your Affairs, a fortunate Journey, and ſpeedy Paſſage when you go, with our beſt Devotions, my Wife and I wiſh you and yours all health and happineſs, commending you to the ſafeſt protection of the higheſt Majeſty.

Sidn. Coll. June 27. 1626.

Your Lorſhips in all obſervance,

Samuel Ward.

LETTER CI.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

To Dr. Samuel Ward.

SIR;

I Received your Letter, wherein you ſignify unto me the News of the Book taken in the Fiſhes Belly: and another Letter from Mr. *Mead* touching the ſame Argument. The Accident is not lightly to be paſſed over, which (I fear me) bringeth with it too true a Propheſy of the State to come; And to you of *Cambridg* (as you write) it may well be a ſpecial Admonition, which ſhould not be neglected. It behoveth you who are Heads of Colledges, and ὁμόφρονες, to ſtick cloſe to one another, and (quite obliterating all ſecret Diſtaſts, or privy Diſcontentments which poſſibly may fall betwixt your ſelves) with joint conſent to promote the Cauſe of God. Mr. Provoſt, I doubt not, will, with great alacrity, *in hoc incumbere.*

So, with the remembrance of my Affections to all my Friends there, I commit you to the protection and direction of our Good God;

In whom I reſt,

Lond. June 30.
1626.

Your own moſt aſſured,

Ja. Armachanus.

LETTER

LETTER CII.

A *Letter from Mr.* Ralph Skinner, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Right Reverend in God, and cordially Religious;

YOUR Lordſhip knows right-well that trivial Adage, That there is no fiſhing to the Sea, nor Mines of Silver and Gold like to the *Indies*: Yet no Fiſher, when he fiſhed, did ever draw up all Fiſh in his Net, and no Mud, Gravel, or Stones; nor no Pioneer did ever dig up all pure Trench, or without ſome Oar intermixed therewith. The ſame befalls me in the Works of *Maymon*, the Ocean of all Jewiſh Learning, the Quarries of Silver and Gold, whoſe (הורו עך הורו) Fame ſurpaſſeth the *Indies*; for his Wine is mixed now and then with Water, and his Silver with ſome droſs. All is not Fiſh that comes to the Net, nor all is not Gold that gliſters. What muſt I do then? Shall I reject *Maymon*, full of good Mammon, for ſome few Errors? Or, ſhall I not rather ſeparate the Errors from *Maymon*, and preſent you with his golden Mammon? for ſo the ἁλιεὺς ἀνθρώπων חכם
Mat. 4. 19. Prov. 11. 30. לוקח נפשות i. e. *He that winneth Souls, is wiſe*: the true Fiſher of Men, the wiſe Catcher of Souls, my Lord and Maſter, hath taught me to do, imitating the Fiſhers, whoſe cuſtom is to gather the good into Veſſels, and to caſt away the bad and putrid; and to play the skilful Goldſmith in the purging
Mat. 13. 48. Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. the Tradition from the Precept, as he hath taught me, *Mat.* 15. 5. diſcerning *inter* τὴν ἐντολὴν *mandatum*, which was this, (*honour thy Father and thy Mother*); and *inter* τῷ παράδοσιν *traditionem*; which was this, When any
Mark 7. 11. one ſaith to his Father or his Mother, *Korbon eſt quo jurari debebas à me.* That the Reader then may make a profitable uſe of *Maymon*, he muſt obſerve his Errors, and his good Things.

His Errors be theſe Six;

* *M. Tract. Fund.* 1. c. 3. §. 9. I. * That the Stars and Celeſtial Spheres have Life and Knowledg. This Error is groſs, it needs no confutation.

II. That God did never repent him of a good Thing, or retreat his words, but only once, *viz.* When he deſtroyed the Juſt with the Unjuſt, in the deſtruction of the firſt Temple. He forgot himſelf, of that he ſaid in the
† *M. Tr. Fund.* 2. c. 10. §. 4. firſt Chapter, *viz.* † *That no Accidents are incident unto God, that he cannot change; that he is not as Man that lies, or the Son of Man to repent; but one that keepeth his fidelity for ever.*

‖ *M. Tr. Fund.* c. 9. §. 1. III. ‖ That all *Moſes* Law is perpetual. He underſtood not that the Ceremonies was buried in Chriſt's Grave, *Dan.* 9. That the Subſtance come, the Shadow muſt vaniſh.

* *M. Tr.* Repent. c. 5. §. 1, 2, 3, 4, &c. IV. * That Man hath free-will to do Good or Evil. But we know that the preparations of Man's Heart are of God; that we are not able, as of our ſelves, to think a good thought; and that τὸ θελεῖν, and τὸ ἐργεῖν comes from him: If the preparation then to a good Thought, if the good Thought it ſelf; if the willing and doing of good be of God, wherein have we Free-will?

† *M. Tr.* Repent. c. 8. §. 7. & c. 9. §. 2. V. † That the Promiſes of God mentioned in the Prophets, are for things Temporal, to be fulfilled in this Life in the Days of the Meſſiah. But *we*
1 John 5. 20. *know that the Son of God is already come, and hath given us an underſtanding that we might know him that is true.* The word παράδοσις, or Tradition, is thirteen times found in our *Teſtament*; but ἀποδοχὴ, or *Cabala*, his Correlative, comes but twice, 1 *Tim.* 4. 9. & 1. 15. *This is,* πιστὸς ὁ λόγος, *a faithful*

ful and firm saying, ὁ πᾶσης ἀποδοχῆς ἄξιος, *& omni Cabala seu acceptatione dignus.* As if he should say, If there be any Cabalistical Doctrine worthy undoubtedly to be received, it is this, *That Christ Jesus came into the World*, &c. This is our Christian *Cabala* then, that the *Messias* is already come, and that he is a Spiritual King; not such a Temporal one as they would have him, for he refused to be made such a King: And that the Temporal Blessings and Promises were made to allure, and lead them as Children unto the Spiritual.

VI. * That the Kingdom descended to *Salathiel*, of *Jeconias*'s Posterity, upon *Jeconias*'s Repentance. But St. *Luke* hath taught us, that *Salathiel* was the natural Son of *Neri*, not of *Jeconias*, but yet said to be his Son, in that he was his Successor in the Kingdom. And *Jeremy* tells us, that *Solomon*'s Heir failed in *Jeconias*'s dying without Children, by which means the Kingdom was devolved on *Nathan*, *Solomon*'s Brother.

M.Tr. Repent. *cap.* 7. §. 6. Luke 3. 27.

These six Errors avoided as Rocks of Shipwrack to the Reader, and his Traditions distinguished from the Commandments, the Reader may make with me this sixfold good use of *Maymon*.

1. His *Hebraisms*, which I have noted in the Margent.

2. The Pirke Avoth, פרקי אבות The Capital Apothegms, and the Wise Sentences of the Rabbies of *Israel*, which are marked out in the Margent with an Hand, thus ☞.

3. Talmudical Sentences and Phrases, expounding the *New Testament* in some places.

4. Places of Scripture otherwise expounded than by *Munster*, *Tremellius*, *Junius*.

5. The Judicial Laws and Punishments inflicted by the *Sanhedrin*, or Consistory, for every particular Sin.

6. Rabbinical common Places.

Now of these six in order. The two first whereof being either written or pointed out by the Finger in the Margent, I shall not need particularly to rank them together in order, because of prolixity; it is enough for them *digito monstrari & dicier hec sunt* ☞. In the third place we are to speak of Talmudical Sentences: It is observed of the Learned, that there be five several Dialects or Proprieties of Speech in the *New Testament*. 1. The Common or Attick Greek. 2. The Septuagint Greek. 3. The Apostolick Greek. 4. The Hebraisms noted by *Beza* first, then by *Drusius* in his *Lib. Prater*. And yet as many more may be noted. 5. The Talmudical Phrases, of which I am now to shew those that I have noted out of *Maymon*'s first Book.

First, Of sealing to Life or to Death. As Christ himself was sealed, *Him hath God the Father sealed*, ἐσφράγισεν So must Christians be; *Who also hath sealed us*, internally; for it follows, *and given us the earnest of his Spirit in our hearts*. And eternally, *Rev.* 7. 4. *The number of them that were sealed*, 144000 *of all the Tribes of the Children of Israel*, of each Tribe twelve thousand. So *v.* 3. *Hurt not the Earth, till we have sealed the Servants of our God in their Foreheads*. To these and such-like places, *Maymon* gives light thus:

John 6. 27. ὁ σφραγισάμενος ἡμᾶς. 2 Cor. 1. 22.

M.Tr. Repent. *cap.* 3. §. 3.

* 'Even as they do examine and poise the Righteousness of Man, and his 'Iniquities, in the day of his Death; so yearly do they counterpoise the Iniquities of every particular Man that comes into the World with his Righ-'teousness, on the Holy Day, which is *New-years* day. He that is found 'righteous, is sealed unto Life; and whosoever is found wicked, is sealed 'unto Death: but those that be *Neuters*, between both, them they su-'spend until the day of Expiation; if they repent, they are sealed up to 'Life; but if not, they are sealed up to Death. Out of which words, and laudable custom of the Jews, note with me a double sealing to Life, or to Death, proportionable to the double Person, *viz.* the Righteous, or the Wicked. 2. Observe the two times of this sealing, in the *day of a Man's death*, and

I would thou wast hot or cold, but seeing thou art lukewarm, I will spue thee out of my mouth.

and on *New-Years Day*; *i. e.* on the first day *September* during one's Life. *Kimchy*, on the 9*th* of *Ezek.* v. 4. on these words, '(*Mark*, a Mark on the 'Foreheads of those Men that sigh) comments thus; 'Make a Sign or Wri-'ting; he commands that they mark with Ink on their Foreheads, the Men 'that sigh and cry, for a Sign, that the Destroyer shall not come near unto 'them. And this Sentence, is like the Sentence of the Blood of the Pass-'over in *Egypt*, which was for a Sign or Mark; only this of *Ezekiel* was in vi-'sion of Propheſy. And our Rabbies, of blessed memory, have expound-'ed the word (Tau), which signifies *a Mark*, to be the letter called (Tau). 'The holy blessed One commanded *Gabriel*, to write upon the Forehead of 'the Righteous, a Mark or Letter (Tau) made with Ink; but on the Fore-'head of the Wicked, a Mark (or Tau) of Blood. Now, why did he 'make a diverse Mark? *Rab.* maketh answer, (Tau tichieh, and Tau ta-'muth) *i. e.* the one Mark, or Tau, stands for (*Tichieh*), thou shalt live; 'and the other Mark, or Tau, stands for (*Tamuth*), thou shalt die. But 'Rabby *Samuel* saith, Tau stands for (Tamath), perfect is the Righteous-'ness of the Fathers; for those Men were the Righteous of *Jerusalem*, which 'sighed and cried for the Abominations thereof. Tuus far *Kimchy*. Now that the full lustre of the place may be had, we will parallel these four places together, St. *John*, *Ezekiel*, *Kimchy*, and *Maymon*. St. *John*, Rev. 7. 3. ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

Ezek. 9. 4. והתוית תו על מצחות האנשים הנאנחים והנאנקים על כל התועבות

Kimchy, on *Ezek.* cap. 9. v. 4. this Mark or *Tau* was
- תו the Mark
  - 1 יו
  - 2 רס
- 1 of Ink.
- 2 of Blood.

- תו the *Tau* or Mark
  - 1 תחיה
  - 2 תמות
- 1 of Life.
- 2 of Death.

Maymon: Whosoever was found
- 1 צדיק Righteous
- 2 רשע Wicked

was
- 1 לחיים sealed to Life.
- 2 למיתה sealed to death.

The marking then that *Ezekiel* and *Kimchy* speak of, is the sealing that St. *John* and *Maymon* speak of; and those that sigh and cry for the Abominations of *Jerusalem*, are those whom St. *John* calls the Servants of our God, and *Maymon* names them the Righteous; and both *Maymon* and St. *John* tells us, that the true Marks, Signs, and Seals of a Christian, be Repentance and Righteousness: which Marks, they that have them, are sealed and appointed unto Life; And that Impenitency, and want of Righteousness, be the Marks of the Wicked, designing them to Death. *Kimchy*, on the 133 *Psalm*, saith, That on the Forehead of the Priest, *Aaron* and his Successors, between the Eye-brows, was made a Mark when he was anointed High Priest (כמין כף יונית) like the Greek κ or χ, which Letter, or Mark, χ, stood, no doubt, for χρῖσις, whereof the High Priest was a Type. And Rabbi *Shelemo Jarki* saith, on these words, [*Thou shalt pour the Oil of Unction on his Head, and shalt anoint him in this manner*]. Also this Anointing was made after the manner or fashion of χ: for *Moses* put the Oil upon his Head, and between his Eye-brows, and made the Letter χ with his Finger. So on the 7*th* verse, on these words, (*and unleavened Cakes anointed with Oil*) he comments thus, 'After the frying of those 'Cakes, he anointed them after the manner of χ, the Greek *Cappa*, or χ. This χ on the Cake of Bread, was, no doubt, to teach us that Christ was the

Jarki *in cap.* 29 *Exodi, vers.* 7.

was the true Manna that came down from Heaven, the Bread of Life.

2. Of the Typical Senſe of the blowing of the Trumpet on *New-years* Day. 1 Cor. 15. 34. *Awake to Righteouſneſs, and ſin not; for ſome have not the knowledg of God.* Epheſ. 5. 14. *Awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light.* Some think this place is taken out of *Eſay* 60. 1. and ſome out of *Eſay* 26. 19. as *Beza* doth. *Druſius* approves *Georgius Syncellus*'s Opinion, that it is taken out of the *Apocryphas* of *Jeremy*. But *Maymon* enlightens this place fully in his 3*d* Chap. of *Repent. Sect.* 4. thus; 'That it was the cuſtom of the Jews to blow the 'Trumpet on every *New-years* Day, and the Cryer to cry; *Awake thou that* 'ſleepeſt; like *John* the Crier, *Repent, and amend; for the Kingdom of Hea-* 'ven is at hand. His words be theſe; Although that the blowing of the 'Trumpet in the beginning of the Year, is the Ordinance of the Scrip- 'ture, *Lev.* 23. 24. yet there is a thing or matter ſignified, or intimated 'thereby; as if one ſhould ſay, Awake you ſleepers from your ſleep, and 'ye ſoporiferous ſluggards, ariſe from your drowſineſs, ſearch into your 'Works, and return by Repentance, remembring your Creator. Theſe 'that forgot the Truth, by reaſon of the Vanities of the Time, wandring 'all their Years in Vanity and Toys, which neither profit nor deliver. Look 'into your Souls, and make good your Ways and your Actions; and let 'each of you forſake his evil Ways, and his Thought that is not good. Thus far *Maymon*. The blowing of the Trumpet then, is a lively Type of Repentance, and newneſs of Life, to begin on *New-Years* Day; and of awaking and riſing from the ſleep of Sin, whereof St. *Paul* ſpeaks. *Kimchy*, on *Pſal.* 81. 1, 4. *Blow the Trumpet in the New Moon, in the time appointed in our ſolemn Feaſt-day*, comments thus; 'This Pſalm was ſung every New-years day in 'the Temple, and the blowing of the Trumpet is mentioned in it; the meaning 'whereof is, That our Fathers reſted from their Service, and ceaſed from their 'Labours in that day: For this Pſalm ſpoke of the going of our Fathers out 'of *Egypt*, which was on the Eve of the 14 day of *Niſan*, or *March*. Out of which words of *Kimchy*'s, and *Maymon*'s compared together, note with me, that the Jews had two New-Years Days; one on the Firſt of *September*, of which *Maymon* ſpeaks, in which the blowing of the Trumpet ſignified waking to Repentance; the other on *March* 14 at Even, of which *Kimchy* ſpeaks, in which the blowing of the Trumpet proclaimed the memorial of their deliverance out of *Egypt*; for the Jews had two Years, *Annus Civilis, & Naturalis*, which began the firſt of *September*. And the firſt word of the Bible, *per Metatheſin literarum*, ſeems to prove it, God created in the beginning, בראשית that is, בא תשרי in the firſt of *September*. And *Annus Sacer*, which began on the 14*th* of *Niſan* at Even; *This month ſhall be unto you, the firſt among the months of the Year.* I thought good to note this, that the Reader might not think that the Rabbies do jar amongſt themſelves.

3. Of this Phraſe, why *Abraham* is called God's Friend. *James* 2. 23. *And* [*He*] i. e. *Abraham was called the Friend of God:* It ſeems St. *James* alluded to that of *Eſay* 41. 8. *The Seed of* Abraham *my Friend.* Now why *Abraham* was called God's Friend St. *James* particularly opens not unto us. *Rabbi Shelemo Jarki* ſaith, God ſaith, *Abraham my Friend*, for that he did acknowledg me out of Love, and not for the Rebukes and Diſciplines of his Fathers. *Kimchy* ſaith, for that he loved me, and did adhere unto me, and went forth from among the Worſhippers of Graven Images and Idols, which Expoſition ſuits well to the Prophets precedent words. And *Rabbi Abben Ezra* ſaith, Remember *Abraham* that came away from the Idolaters. Neither is he called [*Ahub*] a Friend, paſſively, but [*Oheb*] a Friend, actively; not beloved, but a loving Friend, or Lover; for it is an Action which paſſeth or goeth out of the Lover or Agent cleaving unto the Beloved, which is the Patient. *Maymon* in his Tractate of Repentance, *cap.* 10. §. 2, 3. makes plain this matter unto us. Men ſerve God three manner of ways, and

have a threefold intent in ſerving him. 1. Some fear God for fear of Puniſhment, that he ſhould not bring upon them in this Life the Curſes written in the Law, nor cut them off from the Life to come; this is a good Service, but yet none of the beſt: for Women and Children for the moſt part ſerve God thus. 2. Some ſerve God for hope of Reward, that all the Bleſſings promiſed in the Law may come upon them in this Life, and that afterwards they may have everlaſting Life. This is alſo a good kind of Service, but none of the beſt; for that it is mercenary, and Servants ſerve their Maſters for Hire. 3. Some ſerve God for meer Love, *non formidine pœnæ, nec ſpe præmii, ſed veritatis amore*; and this is the excellent kind of ſerving of God, which every wiſe Man cannot attain unto; for it was the Dignity of *Abraham* our Father, whom the holy bleſſed God called his Friend or Lover: for that he did not ſerve him for Fear or Reward, but out of his Love. Now what is this excellent Love? But when we are even ſick of the Love of our God, always muſing on his Love, as a Lover that is ſick of the Diſeaſe of Love, in all his Actions doth nothing but muſe on his Beloved. And as the Spouſe in the *Canticles* was ſick with the divine Love; the whole Book being nothing but a lively Parable of this excellent kind of ſerving God in Love.

M. Tr. Rep. cap. 10. throughout.

James 2. 23.

4. Of a periphraſtical Speech, or deſcribing of God, out of *Gen.* 1. *And he ſaid, let there be Light, and there was Light*; and out of *Pſ.* 33. 9. the *Rabbins* deſcribe God thus, *He that did but ſay, and the World was:* So the *Centurian*, *Mat.* 8. 8. ſtiles Chriſt, ἀλλὰ μόνον εἰπὲ λόγον, *do but ſay the word only*, thou that art the word, *and my Servant ſhall be healed:* by which Epithet he proves Chriſt to be God and Creator. So 2 *Cor.* 4. 6. ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι. So *Luke* 5. 5. So *Mat.* 4. 3.

מישאמו והיה עהעולם *May. Tract. Fund. cap.* 2. *Sec.* 2.

5. Of the Parable of the ſtrange Sheep found, or the Joy for the repenting Sinner: *Mat.* 18. 12. and *Luke* 15. 7. *If a Man hath an hundred Sheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and go into the Mountains and ſeek that which is gone aſtray; and when he hath found it, he rejoyceth more over that Sheep than over the* 99 *which went not aſtray.* And St. *Luke* addeth, *That Joy ſhall likewiſe be in Heaven over one Sinner that repenteth, more than over ninety nine juſt Perſons, which need no Repentance.* This ſtray Sheep is the unrepenting Sinner, the finding of him is his returning by Repentance; the Joy is in Heaven before God and his Angels for his Repentance. All this, *Luke* 15. 10. expounds thus: *Likewiſe, I ſay unto you, that there is Joy in the preſence of the Angels of God over one Sinner that repenteth:* and laſtly, *Verſ.* 1, 2. he ſhews the occaſion of the Parable, *viz.* The murmuring of the Scribes and Phariſees againſt Chriſt; *This Man receiveth Sinners, and eateth with them*; which thing they deſpiſed: And therefore *Matthew* ſaith, 18. 10. *Take heed ye deſpiſe not one of theſe little ones*, the repenting Sinner, *viz.* and then tells the Parable that their Converſion is to be joyed at and not to be deſpiſed. *Maymon* in his Tractate of Repentance, *Cap.* 7. §. 4. openeth all this excellently: Let not a Man that is a true Repentant think that he is far from the Dignity of the Righteous, becauſe of the Iniquities and Sins that he hath committed. The matter is not ſo, but he is beloved, and one that the Creator takes Joy in as if he had never ſinned; and not that only, but his Reward is great, for he hath taſted the taſte of Sin, but now he hath left it and ſubdued his ill Affection. The wiſe have ſaid, the place in which true repentant Sinners ſtand, the moſt perfect righteous Men are not able to ſtand therein, that is to ſay, That their Dignity is greater than the Dignity of theſe righteous Ones who have never ſinned, becauſe that they have ſubdued their Affections or Concupiſcenſes more than theſe. And in the ſame Chap. §. 8. he ſaith that it was accounted an abſolute Sin for any one to ſay unto a true penitent Sinner, *Remember thy firſt Works*, &c. *Kimchy* on the 57th of *Eſay*, *verſ.* 19. on theſe words [*Peace, Peace to him that is a far off, and to him that is near*] comments thus: By him that is far off, is meant the Sinner that repents, and by him that is near, the Righteous. And from this place they have taught and ſaid, The Sinners that repent are greater than the Righteous,

Righteous, as is ſaid to him that is far off, and to him that is nigh; firſt to him that is far off, then to him that is nigh. By *far off* is meant, that was far off, but now is become nigh; and *by nigh*, is meant he that was nigh already. *Kimchy*, that is, as St. *Paul* expounds *Eſay*'s words, both to Jew and Gentile, Epheſ. 2. 17. *He preached Peace to you which were far off, and to them that were nigh*; and *verſ.* 13. the Gentiles *viz.* which were ſometimes far off, are now nigh; as Chriſt ſaith, *Publicans and Sinners ſhall enter into the Kingdom of Heaven before the Scribes and Phariſees.* And *Maymon* opens his meaning more fully: Repent. *Cap.* 7. §. 6. Sin is of a ſeparating nature; your Sins have made a partition between you and me; but Repentance is of a conjoyning and uniting nature, making the Sinner to day nigh unto God, who yeſterday was far off.

6. *Mat.* 22. 30. *Luke* 20. 35. *Mark* 12. 25. In the Reſurrection *they neither marry, nor are given in Marriage, but are like unto the Angels of God in Heaven. Maymon* in his 8 *Chap.* of the Tract of Repentance, *Sect.* 2. ſaith, That the firſt wiſe Men have ſaid, there is not in the World to come, neither eating nor drinking, nor uſe of Marriage-bed; but the Righteous ſit with their Crowns on their Heads, enjoying the glorious ſplendor of the Divine Majeſty, and are like unto the Miniſtring Angels. It is worth obſerving how that Chriſt confutes the Errors of the *Sadduces*, (who thought there was no Reſurrection) out of the ancient ſayings of their own Talmudical Doctors. And *Maymon* gives the reaſon of this Apothegm; *There is no eating nor drinking in the World to come:* Ergo *they neither marry, nor are given in Marriage.* Thus it is obſervable how Chriſt diſputing againſt the Jews about the Reſurrection, doth prove the Reſurrection out of the ſayings of their own Talmudicks, and in proving it, he doth approve thoſe ſayings; and in approving them, doth reprove the *Sadduces* for denying it.

7. Of eating, drinking, and feaſting in Heaven, and ſuch-like ſpeeches: Mat. 26. 29. Mar. 14. 25. & Luke 22. 18. Chriſt ſaith, *Now I tell you, from henceforth I will not drink of this fruit of the Vine, until that day when I ſhall drink it new with you in the Kingdom of my Father.* And Mat. 18. 11. *And I ſay unto you, that many ſhall come from the Eaſt, and from the Weſt, and ſhall ſit down in the Kingdom of Heaven with Abraham, Iſaac, and Jacob. Maymon* in his Tractate of Repentance, *cap.* 8. *ſect.* 2 & 4. opens this and the like ſpeeches unto us, ſaying, *In the World to come there is neither eating nor drinking, nor any one thing of the things which happen unto Bodies in this World.* Again; *Everlaſting Life* is called by eleven names in the Old Teſtament parabolically, which he there reckons up. And the Wiſe-Men have called it metaphorically by two; that is, 1. The World to come. 2. That good Feaſt, or Banquet, that is prepared for the Righteous. Theſe two laſt we find in the New Teſtament, *Mark* 10. 30. καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ; and in the places afore alledged: whereas they have ſaid (ſaith *Maymon*) that the Righteous do ſit by way of *Ænigma*, or Riddle, they have ſaid it, meaning that the Souls of the Righteous are found there without Labour, Moleſtation, or Wearineſs.

8. Of Forgiveneſs of Sins neither in this World nor the World to come. *Mat.* 12. 32. *Blaſphemy againſt the Holy Ghoſt ſhall never be forgiven in this World, nor in the World to come, i. e.* ſhall never have forgiveneſs οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, but is guilty of eternal Damnation, as St. *Mark* expounds the Hebraiſm, *cap.* 3. 29. *Mat.* 18. 18. *Whatſoever ye bind on Earth, ſhall be bound in Heaven; and whatſoever ye looſe on Earth, ſhall be looſed in Heaven. Maymon* in his *Tractate of Repent.* cap. 6. §. 1. hath the like Speech; *There is a Sin which is puniſhed in this World, and not in the World to come; there is a Sin which is puniſhed in the World to come, and not in this World; and there is a Sin which is puniſhed both in this World, and in the World to come.*

9. Acts 1. 6. *Wilt thou at this time reſtore again the Kingdom to* Iſrael? This phraſe is frequent with *Maymon* in his Tract of Repentance, *cap.* 8. *ſect.* 7.

where he saith, *that the World passeth away, only the Kingdom must first be restored unto Israel.*

10. 1 Cor. 7. 31. *For the Fashion of this World passeth away.* So 1 John 2. 17. *The World passeth away.* So *Maymon* in his Tract of Repent. *cap.* 9. *sect.* 2. saith, *That this World after his fashion passeth away.* And there he makes as it were a threefold World: 1. This present World. 2. The day of the Messiah. And 3. the World to come, or Everlasting Life. And he explaineth himself, That by this present World, he means the Kingdoms and Monarchies which do captivate and afflict *Israel*, the last of which being taken away, then shall begin the World of the *Messias*; he means, as *Rabby Abraham, Tzebang* a *Spanish Jew*, hath expounded in his bundle of Myrrh, on the first of *Gen.* that after 5600 Years of the World expired, and before the end of the 6000 Year (in which they say the World shall end): In this interim, I say, of 400 Years (in which time we now live) shall be the fall of *Rome*, which they call *Edom* typically, and that then Redemption shall come in to *Israel.* And this is *Maymon's* meaning here when he saith, That the first wise Men have said that between this World (of the Monarchies, *viz.*) and the days or times of the Messiah, there is not any space or let, but only this, that God causes first the Kingdoms to pass away, that is, the last of these Monarchies that afflicts *Israel*, must pass away; which is the Idolatry of *Rome* that hinders the Jews from believing in Christ.

11. 2 *Cor.* 11. 31. *The God which is blessed for ever:* So *Rom.* 1. 25. *The Creator blessed for ever:* So *Rom.* 9. 5. *God over all blessed for ever.* This Epistle which St. *Paul* useth so frequently in his Epistles, is infinitely used of *Maymin* and all the *Rabbins*, and therefore is become one of their Rabbinical Abbreviatures קקבה *God holy and blessed for ever.*

12. 2 *Cor.* 1. 3. *Blessed be God the Father of Mercies.* So *Maymon* ends his Book of Knowledg: *Blessed be the God of Mercy*; it were more significantly translated, the God of Commiserations, as *Drusius* hath well observed; for πάτηρ ἐλέων, is the Father of Mercies; πάτηρ οἰκτιρμῶν, is the Father of Commiserations, answerable to *Maymon's Syriac* word (רחמנא) whose fatherly Bowels yearn with a natural רחמים of Pity and Compassion towards his.

13. *Rev.* 1. 20. & 2. 1, 8, 12. He whom St. *John* calls so often in the *Revelations* ἀγγέλῳ ἐκκλησίας, The Angel of the Church; is called by *Maymon* in his first Chap. of the Fundamentals of *Moses's* Law, Sect. 9. שגור שליח the Messenger, Legate, Apostle, Minister of the Church or Congregation. There he saith that God appeared in Mount *Sinai*, (when he gave the Law) like to the Angel, or Minister of the Church or Congregation, wrapped in Garments.

14. *Luke* 3. Christ saith twice, *It is written*, and once, *It is said.* And so St. *Paul* often useth this Phrase, *The Scripture saith*; but they seldom or never tell you in what Book it is written or said, or in what Chapter, or in what Verse. The same Phrase is as frequent with *Maymon:* he saith, *It is said, It is written*, or, *The Scripture saith*, whensoever he bringeth any place of Scripture for to prove his Assertion. Now the reason why he never cites the Section, Chapter, or Book, is for that the Jews have always been so ready and pregnant in the Scriptures, as that they need not cite the Book, Chapter, or Verse: For this their expertness in the Scriptures they were called *Sopherim*, Scribes or Numberers of the Law. They have told us that there be 54 Parashioths or Sections in *Moses's* Law, of which they do here joyn together the two shortest, and so in every year they read over *Moses's* Law, ending on the last day of the Feast of Tabernacles; every Sabbath-day reading in the Synagogue a whole Section. They set down the number of the Verses of every Book, as namely *Genesis* hath in it 1534 Verses. The midst of the Book is at these words, [*And by thy Sword thou shalt live.*] The Sections thereof

thereof be 12. The *Sydrim*, or leſſer Sections, be 43. The number of the Letters of *Geneſis* be 4395. And *Hakmi* tells us on the firſt of *Geneſis*, how many Alphabets there be in the Law, *viz.* 1800. And ſo I could run through all the other Books. But I muſt not be tedious.

Now methinks I hear ſome ignorant Scholar object, ſuch an one as *Jude* ſpeaks of, who condemns and ſpeaks ill of thoſe things which he knows not, and corrupts thoſe things he alſo knows; To what end and purpoſe ſerves this great and needleſs labour of the Rabbies, in numbring up of the Books, Verſes, Sections, Words, and Letters? I anſwer. They ſerve us for exceeding great uſe, eſpecially in theſe our days, in which God did foreſee Popelings would go about to prove that the Scriptures were corrupted, and that then we muſt of neceſſity have another Judg, *viz.* the Pope. If I ſhould grant this Argument, made by the Pope's Champion, *Piſtorius*, That the Scriptures were corrupted, and that therefore we muſt have another Judge: Yet doth it not follow that the Pope muſt be he; but contrary-wiſe, that of all other the Pope muſt be excluded from being Judg, for that he is a Party. But we conſtantly deny the Corruption of the Scriptures, which they affirm, and endeavour to prove by the 848 *variæ Lectiones*, and by the *Keries* and the *Cethiſts*. And we anſwer, that variety of reading argues not any Corruption, but Ingenuity and plentiful Fruit of the Spirit of God, done only in obſcure places for Illumination: for we can prove out of the *Nazarites* and *Sopherisms*, every word and letter to have been through God's ſingular Providence, numbred up, and ſo kept by them thereby from Corruption: Upon which Point *Piſtorius* the Pope's Champion durſt not diſpute with a Learned Man of our Land. For howſoever the Jews were *male Legis obſervatores*, yet were they *boni ſervatores & cuſtodes*, true keepers of the Oracles of God committed unto them: And how did they keep them but by numbring up every Word, Letter, and Verſe, that ſo it being left unto Poſterity on Record, we might prove the Purity of the Scriptures by their Nazaretical Books againſt the foiſting Papiſts, who do nothing but foiſt in and corrupt all things, not only the Greek Fathers, but even the *Targums* and Comments of the *Rabbins* in all thoſe places and expreſſions that make againſt *Rome* in *Buxtorffs* Bible lately ſet forth. As for Example, *Eſay* 34. 9. And [*her*] *i. e. Edom's* Rivers, *ſhall be turned into Pitch*. *Jonathan* the *Chaldee* Paraphraſt, that wrote long before Chriſt, comments thus: And the Rivers of *Rome* ſhall be turned into Pitch. Rabbi *David Kimchy* cites this Chaldaical Expoſition, and confirms it, ſaying, That all the Section is ſpoken againſt *Edom*, that is, *Rome*. And *Elias Levita* in his *Methurgaman* in the word [*Roma*] cites the Chaldee Paraphraſt ſo againſt *Rome*, and ſo doth *Munſter*. All theſe follow the true and beſt *Bumberges* Bibles. But in *Buxtorffs* Bibles lately ſet forth (which follows the third Edition of *Bumberg's* Bibles that be purged) there the word *Rome* is left forth in the *Targum*, and in *Kimchy's* Comment; and four times in *Rabby Shelemaes*, and *Kimchies* Comments inſtead of the word [*Edom*] by which they mean *Rome*, they have put the word [*Javan*] that is *Greece*, and once the word (*Cuthith*) that is, *Samaria*. And in the 35th Chapter four times the word [*Cuthith*] *Samaria*. So *Rome* is both *Samaria* and *Greece*, and in other places *Perſia*, and a *meſs of Wax*. And on the 16th Verſe of the 34th of *Eſay*, *Kimchy* comments thus: Whoſoever will ſee into the Deſtruction of *Rome*, let him ſearch over the Book of *Jehova*, and wade in, *&c.* in *Bumbergs* Bibles. But in *Buxtorffs* Bible you have no more but theſe words [*whoſoever will ſee into*] leaving out the words of *Kimchy*, the Deſtruction of *Rome*; and doth not tell one that he muſt ſee, for that they would have the Reader blind, and not to ſee *Rome's* Fall, which for all this their Legerdemain with Scholars, muſt yet in the end be ſacked with Sword, and burnt with Fire, for her Idolatry and Filthineſs. *Rev.* 17. Now for that the Romans came of the Edomites, as himſelf ſaith on *Obadiah*. And the

Edomites

Edomites came of *Esau*, *Gen.* 36. 9. otherwise called *Edom*, of his red Pottage. Therefore they by *Edom* mean *Rome* and the Roman Antichrist, whereof *Esau* was the type of his Brother *Jacob*, the type to the Elect; which agrees with that of the Apostles, *Rom.* 9. *Heb.* 11. And again, what can be plainer in Mysteries, then to wrap up the thing typified in the name of the Type it self, as is done in this word (אדום) that is (רומא) *Edom*, that is, *Rome*; the two Letters D and R, which is very frequent in the Scripture, being changed.

15. Mat. 12. 36. *But I say unto you, That of every idle word that Men shall speak, they shall give an account in the day of Judgment.* *Maymon* saith, The Wise have said, even the light, and idle, or wanton Speech that is in secret or private between the Husband and his Wife, the Lord will give even Judgment upon that. And *Maymon* saith, that this was a *Cabbala* grounded on the 4th of *Amos*, *ver.* 13. Who declareth unto Man what is his secret Thought or Speech. *Mameshico*, the 70, have on purpose by a *Metathesis* or Transposition of Letters made thereof one word (**Pammeshico**) and translated it ὁ χριστὸς αὐτοῦ, shewing unto Man that his Messiah or Christ. For that the *Agadah Annunciation Evangelization* of the Messiah to the Gentiles, was one of the greatest Secrets of God, reckoned up there by *Annas*. It is one of the 13 places of Scripture which the 70 did of purpose change, for the reason alledged, as I conjecture. It is not therefore a Corruption of the place, as some do unjustly accuse them, but a witty mutation and signification, done by them of purpose to teach us Gentiles to know the Messiah, who then when they translated this, was unknown to us. Mark how Christ still confutes the Rabbies of the Jews by the sayings still of their own Talmudicks; and here by an Argument taken *à minore ad majus* thus; If a Man by the saying of your Doctors, must give an account of every idle word, much more for a Blasphemy; but the first is true out of your Doctors, *ergo* the second. For *Mat.* 12. 24. they had spoken Blasphemy against Christ, *that he cast out Devils by Beelzebub*, which was the occasion Christ alledged this Talmudical Sentence against them.

16. *Mat.* 5. 37. Christ having condemned the Jewish Rabbins for swearing, teacheth them out of their own Books of Ethicks, that swearing was forbidden in a Rabbi, saying, *But let your Communication be, yea, yea, and nay, nay; for whatsoever is more then these, cometh of evil.* So *James* 5. 12. *But above all things, my Brethren, swear not; but let your yea, be yea, and your nay, nay; lest you fall into Condemnation.* *Maymon* in his Tractate of the Manners of the Rabbies, *Cap.* 5. §. 13. saith, 'The Contracts or Commerce of the 'Scholar of a wise Man, are in Truth and Fidelity: he saith of that which 'is not so, that it is not so; and of that which is so, that it is so: he saith, 'I, I, or, No, No; Yea, Yea, or, Nay, Nay; or of a negative No, and of 'an affirmitive I.

17. 'Acts 22. 3. *I was brought up in this City* (saith *Paul*) *at the feet of* 'Gamaliel, *and taught*, &c. The latter expounds the former; for Scholars 'were wont to sit on lower Seats at the Feet of their Masters. *Maymon* in his 'Tractate of the Manners, *&c. Cap.* 6. *Sect.* 2. saith, The Wise have charged 'saying, *Dust thy self in the dust of their Feet, and drink with thirst their* 'Words. The Hebrew Verb נאבק, or התאבק signifies *in pulvere seu arenam descendere*, as *Virgil* saith, *Fulva luctatur arena.* It is a Metaphor borrowed from Antagonists of the Olympian Games, wrestling and striving together for Victory till they lay in the dust; as *Jacob* did wrestle with God, *Gen.* 32, 25. where this word is used, *he wrestled and strove with God till he lay in the dust again*; which also is interpreted of Prayer, *Hosea* 12. 5. which overcomes God invincible. *Be ye holy, as I am holy; be ye merciful, as your heavenly Father is merciful.* *Maymon* in his Tract *Ethics*, *Cap.* 1. §. 6. saith, The wise Men have taught us thus, what is meant by this that is called *holy?* even this, that thou

thou ſhouldſt be holy. What is meant by this, that God is called *merciful?* even this, that thou ſhouldſt be alſo merciful. *Acts* 2. 10. *Mat.* 23. 15. *Wo unto you Scribes and Phariſees, Hypocrites; for ye compaſs Sea and Land to make one Proſelite, and when he is made, ye make him twofold more the Child of Hell then your ſelves.* *Maymon* in his Tractate of Idolatry, *cap.* 10. *ſect.* 4, & 6. tells us of the difference between, 1. ישראלי an Iſraelite. 2. וכני a Stranger, and 3. גר a Proſelite; who is alſo of two ſorts, גר צדק או ברית Proſelite of Righteouſneſs, a true Iſraelite indeed, one of the Covenant, who receiveth the 613 Precepts of *Moſes's* Law, and was received at all times after, and was circumciſed, ſuch were *Shemagjah* and *Abtalian*, ſaith *Maymon* in his Preface גרי צדק, that is, Proſelites of Righteouſneſs; and Rabby *Maiir*, בן גר הצדק, that is, the Son of a righteous and true Proſelite: Such were the Sichemites, *Uriæ Hettæus*, *Achor*, of whom *Judith* 14. *Herod* the Idumæan, *Onkelos*, *Titus Veſpaſian's* Siſters Son, *Nicolaus*, Act. 6. *Naaman* the Syrian, the Eunuch, *Cornelius*, Acts 2. 5. are called ἄνδρες εὐλαβεῖς (חסידים) εὐσεβεῖς, προσήλυτοι, σεβόμενοι. The Ægyptians for the moſt part became Proſelites, *Deut.* 23. 7. *Thou ſhalt not abhor an Egyptian*, for that ye were in the Land of *Ægypt* גרים Strangers *Advenæ*; *nor an Edomite, for he is thy Brother.* Such an Edomitiſh Iſraelite was the Prophet *Obadiah*, of whom the Rabbies uſe this Proverb. *Kimchi*, R. *Salomon Jarchy*, *Aben Ezra in Ionam. Obad. The muſtard-pot bites the muſtard-pot-maker:* for that of an Edomite *Obadiah* became a Proſelite, and then was ſent to propheſy againſt *Edom.* And ſo we know that many Romiſh Edomites being become true Proſelites, have propheſied againſt *Rome*, which is *Edom* there, as all the Rabbies ſay ſpiritually; for, ſaith *Kimchy* there, whatever our Rabbies have ſpoken againſt *Edom*, in the laſt days, is to be underſtood againſt *Rome.* And God grant us more ſuch Romiſh Edomites as *Luther* was. But of theſe Proſelites *Mat.* 23. 15. is not to be underſtood.

2. גר שער או תושב A Proſelite of the Gate, or an Inhabitant amongſt the Jews who received not the תריל 613 Precepts but only the ſeven Precepts of the Sons of *Noe*, *Qui habitabat in Iſrael & in ſe recipiebat quod noluit colere Idola, quia Idolatræ inter Judæos habitare non licebat.* Theſe Proſelites were not circumciſed, neither received the whole Law, but only the ſeven Precepts, which were theſe.

1. דינין *Judicia*, that they ſhould obſerve publick Juſtice.
2. ברכת השם *Benedictio Dei*, that they ſhould worſhip God.
3. עבדה זרה that they ſhould not worſhip Idols.
4. גילוי עריות that they ſhould fly Inceſt and Luſt.
5. שפיכות דמים that they ſhould fly Blood-ſhed.
6. ——גזל and avoid Violence and Rapin.
7. ——אבר and not to cut off a Member from any Creature whilſt it was yet living.

This Proſelite, ſaith *Maymon*, was never to be received but only in the time the Jubile was in uſe. Of this ſecond kind of Proſelite Chriſt's ſaying is to be underſtood; for that the Jews permitted theſe to break or omit all the other Laws of *Moſes impunè*, ſo they kept theſe ſeven; by which unlawful Permiſſion they became the Children of Hell and worthy of Deſtruction more then themſelves; living both like Jews in regard of the ſeven Precepts, and like Gentiles in reſpect of the other 606 Precepts, which yet the Jews themſelves were bound to keep. Of theſe Mungrels, Heatheniſh Jews, or Jewiſh Gentiles, that like ἀμφίβιον live of both faſhions, I take it (under Correction) that Chriſt ſpeaketh, and juſtly reproveth ſuch Proſelites, like our Papiſts Converts, that will both become conformable outwardly

wardly in our Church, and yet alſo go to Maſs. If any can open the place better, I ſhall be ready to learn. *Jam nè iſtæ Gemmæ quas Galli gallinacei inſtar, ego in Rabinorum ſterquilinio offendi, ullo modo Dominationem veſtram offendant, iterum atq; iterum ſupplex oro; nam ſi meliores inveniſſem etiam obtuliſſem. Nihilominus tamen Davidica illa faba in caput meum (ſi quo forte peccem) merito cudatur.*

Pſ.141.5. והלמני צדיק חסד ויוכיחני שמן ראש כי עוד ותפלתי ברעותיהם

Now remains theſe three to be ſpoken of in the next place;

1. Δυσνόητα.
2. Judicials of the Sanhedrim.
3. Rabinical Common-places.

But both my Nephews ſudden Journey, and an unexpected Accident, have enforced me to defer theſe till the next time.

This Epiſtle is before his Tranſlation of *Rambanus Madde* into Engliſh, and Dedicated to Biſhop *Uſher*.

Your Lordſhips to command,

Ralph Skynner.

LETTER CIII.

Right Reverend in Chriſt;

I Have ſent your Lordſhip *Druſius* his *Alphabetum Hebraicum vetus*; and *Veterum Sapientum* γνῶμαι, out of which I conjecture the reaſon why the Jews at this day do pronounce the Hebrew words with the defect of the Gutturals, is, for that the *Septuagint* Jews have uſed ſo to write them in Greek, as, על׳ ἀλῆ, לעמר λε-αμὰλ, &c. יצמע Σμὰ: γνώμη, the 2,3,9. חכמה ὀχμᾶ the 12, *&c.*

Three Jews I have talked with perſonally, פה אל פה and asked them the reaſon why they omitted theſe Gutturals, חהע in words, by reaſon of which their pronunciation was difficult to be underſtood by us which pronounced them: I told them, that *Moſes* wrote them to this end, that they ſhould be read and pronounced: And they confeſſed it ſhould be ſo, only cuſtom and uſe had otherwiſe prevailed. Now this cuſtom aroſe (as I ſuppoſe) from this ancient manner of writing and ſpeaking without the Guttural. Now what was the original cauſe of this cuſtom, I cannot yet find, unleſs it be that which *Elias Levita* alleageth, in his *Titsby voce*, ישו for ישוע *cum defectu* ע, becauſe, ſaith he, the pronounciation of ע is difficult to the Gentiles; as *Abben Ezra* ſaith, That whoſoever hath not learned to pronounce ח and ע in his Youth, (though he be an Hebrew) ſhall never be able to pronounce them genuinely while he lives; Therefore (ſaith he) the גוים *i. e.* Gentiles pronounce not ישוע but ישו without ע. It may be therefore, that Antiquity, and the *Seventy*, reſpected the Gentiles in the difficulty of theſe Gutturals, as in other things, and to make the pronunciation of this Tongue more facile, did leave them out; for ſurely theſe *Seventy* did, in their Tranſlation, much reſpect the Gentiles, that they might not only not offend them, or make their Holy Tongue unamiable to the Gentiles, through

through the difficulty of the hard Gutturals; but alſo that they might allure us Gentiles to become (גרי צדק that is) *Proſelites of Righteouſneſs*, to receive their 613 Precepts, תריג and to believe in the Meſſias, as one, for many places, ſhall ſhew; Amos 4. 13. *Annuncians hominem*, (מה שיחו) *quæ ſit cogitatio ipſius.* Maymon, *ſecreta verba & muſſitationes.* Septuaginta, ἀνέγνωσαν αὐτῷ; *acceperunt pro unâ dictione* (משיחו i. e. *his Meſſia*) & ה *præpoſita* המשיחו *quod* τὸν *indicat.* Unus ex 13 loci, *quos de induſtriâ corripuere* 70, *ut Gentibus Meſſiam indicarent. Hoc etenim eſt unum ex magnis illis ſecretis ibidem enumeratis, quæ Deus facit, Meſſiæ nempe* אגידה & הגידה *annunciatio, Evangelizatio ac ejus prædicatio Gentibus.*

I have ſent your Lordſhip alſo Mr. *Claudius Duret*'s Hiſtory of the Languages of the Univerſe; which Book, long e're now, I had tranſlated for the good of the Gentry, in that it fitteth a Gentleman with Diſcourſe of every Nation and Language; but that I underſtood the ſeveral Characters in this Book would not be had for 1000 *l.* and to ſet it forth without Characters, would be a Catarract in the Reader's Eye. He ſetteth down thirteen ſeveral Characters of the Hebrew Tongue, *pag.* 117. *& deinceps.* In the diviſion of the Books of the *Talmud*, he follows *Riccius* and *Galatinus*, which are not ſo exact as *Buxtorf.* In his 76 *Page*, he affirmeth that *Moſes*, foreſeeing his death, wrote the Law in thirteen Copies, from the firſt Element to the laſt, giving each of the twelve Tribes of *Iſrael*, a Copy written in publick Characters, (namely, ſaith he) Characters *Samaritan*; and that he left the 13*th* Copy to the Levites and Prieſts in ſecret and divine Writing ſtanding on triangular Rods; the uſe of which remained only to the Prieſts and Levites, who were expert and of underſtanding in the reading and underſtanding thereof, having the knowledg of the Points and Accents of Letters and Vowels, *&c.* Out of which I note theſe two things: Firſt, That *Moſes* left unvowelled Copies to the Tribes, ſave one which had both Accents and Vowels to the cuſtody of the Prieſts, to which they might have recourſe in doubtful Lections. Secondly, The Antiquity of the *Samaritan* Characters, for the commendation of your Lordſhips *Samaritain* Bible. I beſeech your Lordſhip, any time at your fit leiſure, to ſend to Mr. *Burnett*'s, that little Tract of mine of ἄδης, and your Lordſhips approbation, or reprobation of it, wherein I fail; for I have not yet done it ſo exactly as (if God permit) I intend. I would gladly be confirmed in the Truth, or have the falſhood infirmed, if there be any in that Tract; for the Lord he knows, I have always ſought the Truth with integrity of Heart, weeping often with St. *John*, where I find the ſealed Book, ſubmitting always my Spirit to the Spirit of the Prophets, *in propriis ſtare*; but crying out always והלמני צדיק let the Righteous ſmite me, *& vincet veritas.* Surely the Propheſy and Sign of *Jonas*, is expounded to be fulfilled in that Article of our Creed, (κατελθεῖν εἰς ἅδης) for as *Jonas*'s ἄδης, was three days, and three nights, from the time that לבלע חרג the *Fiſh ſwallowed* him, till the time ויקיאו הרג *caſt him up:* So Chriſt's ἄδης muſt anſwerably be part of three days, from the time he did ἀφῆκε τὸ πνεῦμα, and that he was laid in the Sepulchre, till the time that he aroſe out of the Sepulcre, the preciſe time of 34 hours; at which inſtant neither the great Stone, or the Sepulchre, nor the Seal of *Pontius Pilate*, nor the Guard, could hold him any longer under the power of ἄδης and *Death*; for ſo long he muſt be held under; *Deſtroy this Temple, within three days I will build it up again.* Now the Jews laboured all they could to diſannul this Propheſy, and to keep him longer, yea, for ever in ἄδης, and under the Power of Death. To this end, rolling on his Sepulchre a Stone, ſealing it, and ſetting a Guard, ſaying, *This Deceiver ſaid, while he was living, that within three days he would riſe again.* Now this is more than to be buried, for he might have riſen in ſo few hours again; but till the 34 hours expired, he

could not, without the disannulling of *Jonas*'s Prophecy. And now from Christ's ἄδης, I pass unto mine own, (for I am to speak with dead Phrase) in a kind of living ἄδης מתשך מידעי *obscuratus ab amicis meis*, living *in tenebris*, dark ἄδης, *cum blattis ac tineis quotidie rixans*. Out of this place of obscurity I would gladly enter into Bugiosda' pro בית חסרא ה the Guttural omitted. בות that House, that Temple of God called חסרא Mercy, *Chaldaice* & חסר *Hebraice*, as the word is taken *Jonah* 2. 8. *They that observe vain Vanities, forsake* (חסרם their Mercies) *the God of Mercies*, as the Apostle calls him: the Syriac (רחמנא merciful) now as the χωλὸς, there, and ἀσθενῶν said, so say I, ἄνθρωπον οὐκ ἔχω ἵνα βάλλῃ με, your Lordship must be this ἄνθρωπος, or else I shall still remain *telluris inutile pondus*, unprofitable to the Church, burying *invitus* my Talent in the Ground. Whereas *David* tells me, *Psal.* 92. 12. צריק כתמר יפרח, i. e. *The Righteous shall flourish as a Palm-tree*; the reason he renders in the words following: *They shall bring*, &c. רשנים &c. ורעננים יהיו And as the Apostle saith to the same effect, *The Grace of God was not in vain in me, therefore* (saith he) *I laboured more abundantly then they all.* The Grace of God is operative in whomsoever it is, which not suffering me to be idle, makes me seek late full Employment. Now as for me, God forbid that I should sin against the Lord in ceasing to pray for your Lordship's Health, that you may still fight *Jehovah*'s Battels for ἄδης, and all other points, which these devilish Spirits of the Jesuits, the Locusts of ἄδης, and the bottomless pit, by their smoaky Doctrine do resist. I humbly beseech your Lordship to have a care of your Health, and a while to spare your self (from being *tantus helluo librorum*) till you have perfectly recovered your former Health; for much reading is a wearines to the Flesh. There is a company of *Mistresses of Witchcraft*, Nahum 3. 4. בעלה בשפים lately discovered; your Lordship will by others understand the Particulars; I only touch the General. And thus with my humble Duty and Observance to your Lordship, ever remembring you in my poor Prayers,

From *Waltham-stow*,
January 26. 1624.

I rest now and ever, your
Lordship's ever obliged,

Ralph Skynner.

LETTER CIV.

Right Reverend in God;

I Have sent your Grace *Cunradus Graserus* on the ten last Verses of the 11th Chapter of *Daniel*; whose tenet is contrary to *Junius* and *Broughton*.

Now to satisfy your Lordship's next Request: That the Hebrew Article ל, of that memorial (משחוכלב) is frequently put for the Preposition בעבוכ or למען by an ἀντιστοιχία *articulo loco Prepositionis*, these places sufficiently prove.

1. Rabbi *David Kimchy* in his Preface on the Psalms saith thus, ותם דוד יש מומוכים (לדוד) שפוכשו (בעבוכ.) There be some Psalms also that have this Title or Epigraph, לדיד [to] *David*, instead of בעבוכ [for] *David*. As *Psal.* 20. To the Master Quiriester (מזמור לדוד) a Psalm [to] *David*, that is, for *David*: which the kind of the Psalm argueth; for it is a supplication of the Church in the behalf of their King, ויענך יו ביום צרה v. 1. *in initio Psalmi, & in fine*; he closeth it up *simili sono*: יו חישיעה המלך וענו ביום-קראנו.

2. Rabbi

2. Rabbi *Elias Levita Germanus*, in his בפרק השמוש הלמר Chapter of the office of the Article ל ſaith, that ל hath three offices. פרקי אליהו *cap.* 4.

(1.) ל *eſt* נחינת דבר *eſt* ל *donativum, Dativi Caſus ſignum* [to] *ut Gen.* 32.18. לאדני לעשו [to] my Lord, to *Eſau.*

(2.) ל *eſt vel* { (של) ענין *eſt Genitivum, Genitivi Caſus ſignum,* של [*of*] קבין מה *eſt Poſſeſſivum, ut Pſal.* 24. ליו הארע *terra eſt Domino, id eſt Domini.* So מזמור לדור a Pſalm [to] *David,* that is of *David,* אשר being underſtood.

(3.) ל *eſt loco* בשביל (*propter*) *eſt accuſativi caſus ſignum* (for) *ut Exodus* 14.3. And *Pharaoh* ſaid לבני ישראל *propter filios Iſrael:* So *Gen.* 20. 5. אמרי לי *ſay for me, he is my Brother*; hitherto *Elias.*

I will add other places of mine own obſervation, *Pſal.* 119. *verſ.* 122. ערב עבדך לטוב *be thy Servant's Surety* [*for*] *good,* not [to] good. So Micah 1. 12. *The Inhabitant of Maroth was ſick* [*for*] *good* חלה לטוב that it had loſt.

So *Pſal.* 3. 3. אין ישועתה לי *There is no help* [*for him*] *in God.* So *Pſal.* 7. 13. ולו הכין *He hath prepared* [*for him*] *the Inſtruments of Death*; and *Kimchy* notes there, that ſome expound (לו) for בערורו, that is, בעבור נפשו.

Dan. 9. 24.

Dan. 9. 24. [Seventy Weeks are determined each one of them touching or concerning thy People.]

Rabbi Sagnadias *the eminent Doctor, his Expoſition on* Dan. 9. 24.

'*R. Sagnadias:* Let us number and we ſhall know how many Years ten 'times ſeven do amount unto, namely ſeventy: Behold 70 Weeks are 490 'Years; abſtract from them the 70 Years of the Captivity of *Babel,* from 'the time that *Nebuchadnezzar* laid waſte the Sanctuary, unto the ſecond 'Year of *Darius,* and there remain 420 Years: For ſo long the ſecond 'Houſe or Temple remained ſtanding; as if he ſhould ſay, ſeventy Years 'he hath decreed concerning thy People, and concerning thy City *Jeruſa-* 'lem, the City of thy Holineſs, which ſhall hereafter be built up. So thou 'haſt learned, that jointly with the Babyloniſh Captivity, together with the 'ſtanding of the ſecond Houſe, are ſeventy Weeks, which are 490 Years: '70 of the Deſtruction, and 420 of the Building.

נמר is כחתך *Sagnadias.*

That is, 70 *years of* Babel's *Captivity, and* 420 Zorubbabel's *Temple ſtood, make together* 490 *Years, or* 70 *Weeks.*

Dan. 9. 24. (לכלא, &c.) *to reſtrain,* or prohibite *Defection,* or Rebellion, which they had already made or committed.

ולחתם *And to ſeal up,* that is, read ולהתם, and *to finiſh Sins of Error,* that is the bleſſed and holy One will finiſh erroneous Sin.

ולכפר [And *to expiate*] *to make Reconciliation,* I expound it to *cover* the Iniquity of *Iſrael:* that is, of *Solomon's* Temple.

Our Engliſh Cover *comes of his Hebrew Mother* כפר, ו & פ *literis* בומפ *organi permutatis.*

ולהביא and to bring in Righteouſneſs of [Eternities]. This is the houſe of the Sanctuary, as it is written, 1 *Kings* 8. 13. *a ſettled place for theſe to dwell* [*in for ever*]. Now the Houſe of the Sanctuary is called (עלמים) or Worlds. In the World or Age of the firſt building, and in the World or Age of the ſecond building, and in the World or Age of the third building, which ſhall remain from Age to Age for ever.

R. Sagnadias *by* לעלמים מכון *means* Solomon's *Temple, ſo called* (*the Houſe of Perpetuity*) *for that the Ark reſted there longer then in any other place, as I ſhewed in unvailng* Moſes's *Tabernacle.*

Dan. 9. 24. [*And to ſeal up the Viſion and prophecy*]: for from the time that the ſecond Houſe was built, there did not ariſe up any more a Prophet in *Iſrael,* only they uſed בת קל the Echo or Voice from Heaven.

Dan. 9. 24. [*And to anoint the moſt holy.*] *For greater ſhall be the Glory of the Dignity of the ſecond Houſe, than of the firſt*; as it's written, *Great ſhall be* Pag. 2. *the Glory of the latter Houſe above the firſt.* And this that he ſaith (למשח) it is, of the ſignification of the Chaldee word (רבוח) *to anoint,* as that place (למשחה) *to anoint them,* is interpreted in the Chaldee (לרבאה) *to anoint.* And ſome Expoſitors ſay (למשח) *to anoint,* is to meaſure out the meaſure (למרור)

which they interpret in the Chaldee משחחא, a measuring, according to the Sentence, where it's said, *A Line shall be stretched out over* Jerusalem.

Yet forgetting himself, he begins the 77 of Daniel *from the first of* Cyrus.

Dan. 9. 25. (מן מצא) *From the going forth of the Commandment.* From the time that the word Went forth from the Presence of the Creator, when the Decree was decreed to bring back the Captives from *Babel*, and to build *Jerusalem* by the means of *Cyrus*.

From the first year of Cyrus *till the second of* Darius *the* Persian, *are 7 weeks, or 49 years, of those 490 years; the first division of the Weeks the City* Bither, *whereof* Ben. Cozba *was King*, Adrianus Cæsar *took 73 years after the destruction of the second Temple after other 52 years. He misreckons himself 11 years here: for 49, and 420, and 10 make but 479, to which add 11 years, and there is 490.*

Dan. 9. 25. [*To Christ the Prince*] until that King shall be anointed, which is the Prince that must build up *Jerusalem*, *hitherto are seven Weeks:* seven Weeks I say are 49 Years, from the time that the Creator preached the glad-tidings that *Jerusalem* should be built, until the second year of *Darius* King of *Persia*. After that shall *Jerusalem* be built, and shall stand built 420 years. Behold 70 weeks wants 10 years, and those 10 years *Bither* stood. Now when they shall ascend up to *Jerusalem*, *the Street shall be built*; that is, *Jerusalem*, and the Streets thereof.

Dan. 9. 25. וחרוץ *And the Wall*, it's properly the Ditch cut out about the Wall; the Ditches are the Villages of the Inhabitants of *Jerusalem*, which are now cut off, so that Men cannot pass over.

Dan. 9. 25. ובצוק *And in the strait of Times*; They be the Courts of the Sanctuary, the watches and the stations of the Priests and Levites; as if he should say, *Jerusalem* should be waste all these years.

Abben Ezra on *Dan.* 9. 24.

70 *Weeks*, &c. That eminent Doctor *Sagnadiah* saith, that these weeks are years; witness that which he saith afterwards, *cap.* 10. 3. *till three weeks of days* (that is, years) *were fulfilled*; but he mentioneth not with the weeks 70 days. *For Behold they are like 7 Sabbaths of Years:* and right is the Interpretation; for that half of the Week that he mentioneth, is 1290 days, as I will declare by perfect Demonstration, only the Exposition of these 70 weeks are exceeding hard. Moreover, for that we know not whether these words [*to restrain Rebellion, and to finish erroneous Sins*] be *in laudem*, or *vituperium:* For lo, it's semblable, that from the word [*to cover Iniquity, and to anoint the most holy*] that all this is *in laudem*, in Commendation; but these words [*to seal Vision and Prophecy*] cannot be in Commendation. Now seeing it's so, how can we order aright these words? [*to restrain Rebellion, and to end erroneous Sin*] that they should be in Commendation. And so the like of those words, [*to seal Vision and Prophecy.*] But behold we find it written [*that the Iniquity of the Amorite was not perfectly filled up*] and those words are spoken *in vituperium*, in the ill sense: for the meaning is, that hitherto the day of his Calamity, and the final punishment of his Iniquity is not yet come; as that place, *Greater is my Punishment than can be born*; and so that, if (עוֹן) *Punishment shall happen unto thee.* And so thy Iniquity is perfected and finished, thy Punishment is ended; and it is in the ill sense. But the Replyer may answer, that these words [*erroneous Sin*, and *Trespass*] as also that word [*I beseech thee take away now*, &c.] are contrary to those words [*and her Iniquity is taken away.*] But lo the whole shall be expounded according to the meaning of the place; but these words, *to bring in eternal Righteousness*, do shew that they are in Commendation.

בראה

Abben Ezra *knows not that* Moses's *Ceremonial Law, had its Funerals and Death in Christ's Death,* Col. 2. 14. *agreeing with this of* Dan. 9. 24. *when Christ was crucified and nailed to the Cross, then was the Ceremonial Law crucified and nailed to his Cross.*

And the sense of [*to seal Vision*] is, the understanding of the Prophets, which have prophesied of the Subject of the second Temple. And now I will tell the meaning of, that eminent *Gaon*, he saith, That the exposition of [*the word went forth*] is, That God had decreed that *Jerusalem*, with the second Temple, should lie waste 490 Years, which are the 70 Weeks.

Only

Only thou haſt erred in thine Account, when the 70 Years were compleat and ended, and they are but only ſeven Weeks, which make 49 Years; and thou needeſt not be curious to mention the Years, for they were 51.

And the meaning [*to Meſſias the Prince*] is, *Cyrus* the King. And he hath brought a Reaſon from the words of the Prophet; *Thus ſaith the Lord to* Cyrus *his Meſſias, or anointed One, whoſe right hand I have ſtrengthned.* And the 62 Weeks are the Days, *i. e.* Years, of the ſecond Houſe. But loe there is a difficulty, for the Angel ſaith, *In the beginning of thy Supplications, the Word went forth.* Again, how can the Years of the Captivity be mingled with the Years of the ſecond Temple? Or, how ſhould we expound, to *reſtrain Rebellion*, and *to finiſh Error*? Again, what ſhall become of the Week that remains? Of which he ſaith, [*he will confirm the Covenant for many in one Week*] after the 62 Weeks; and it were meet to mention, that yet three Weeks do remain.

Abben Ezra confutes Rabby *Sagnadiah*, as before.

Moreover, his proof that *Cyrus* is the Meſſias, is not right; for that [*to his Meſſias*] is as much as to his *Prophet*; for ſo it is written for that, *that the Lord hath anointed me.* But before I ſpeak my Opinion, I will expound theſe words, (*He will confirm the Covenant for many*). It is a thing manifeſtly known, that *Titus* made a Covenant with *Iſrael* for ſeven years; and that three years and an half, the *daily Sacrifice ceaſed*, before the deſtruction of the ſecond Temple, as its written in the Book of *Joſephus* Son of *Goryon*.

I, But not by *Titus*, but by *Antiochus*.

Dan. 9. 27. And he ſaith, [with the * *Wing of Abomination* he ſhall make it deſolate] becauſe the Abominations ſhall ſpoil the *Sanctum Sanctorum*, or the Oracle, after the number of years mentioned before, when *Jeruſalem* was taken. And it is written, in the 4*th* Prophecy, [*And they polluted the Sanctuary of my Strength*] that was the day *Jeruſalem* was taken, in the time of *Titus*, who had taken away the continual Sacrifice before, and the abomination of Deſolation was ſet up. For ſo it is written, [*And from the time that the daily Sacrifice was taken away, and the deſolating Abomination ſet up, ſhall be* 1290 *days*]: And they muſt needs expound *Daniel*, how many compleat days are half a week, becauſe of the *Leap Years*; ſo alſo by reaſon of the word [חצי] or half a week: For it is not meet that [half] ſhould be the [whole], neither more nor leſs, as the [חצי] half-Tribe of *Manaſſes*, and many ſuch like. Now know thou that [ימים] days, are always ſo taken for days, and not for years. Only it is meet, that if it be ſaid [ימים] days, that it ſhould be a compleat year, in the revolution of the days of the year, as they were at firſt. As that [from days to days] which are the days of a compleat year; ſo that [*days ſhall be his Redemption*] that is, in a year ſhall he be redeemed. But when the number of two or three days ſhall be uſed within this word [ימים] days, it cannot fitly be taken for years, but for days as they are, after the expoſition of that place [*two days*] which were two compleat ones, when the days returned as they were. And ſo that [*until a month of dayes*] when the Moon ſhall be ſeen according to the form in which ſhe was ſeen in the firſt day of Man's being. Therefore have I ſaid, that 1290 days, are that half of the week that he mentioneth. And ſo that [*bleſſed is he that waiteth for that he may attain to thoſe days*] as I will expound. For in caſe they were years, how could a Man wait or expect a 1000 years to come unto them? And it is written, the days of our years, *in them are* 70 *years.* And behold we find that *Nehemiah* ſaith, *That the City of the Sepulchres of my Fathers lieth waſted, and the Gates thereof are burnt with Fire.* And it's written, *Alſo me hath he commanded to be a Prince in the Land of* Judah. And it's written of him, *He ſhall build up the Temple of the Lord, and ſhall bear the Honour; ſhall ſit and reign upon his Throne.* So

* Wing of Roman Souldiers.

שבי האדרים or *February*, makes the *menſis Emboliſmicus*, or *intercallaris* being doubled.

The 70 Years of the Captivity, was a Type, the time of Man's Life, a Captivity of 70 Years. In the Pſalms, *Teach us ſo to number our dayes* (כן) is in number 70, and hath reference to the 70 Years named immediatly before, the alluſion is ſweet.

Jeremy

Jeremy propheſyeth of him, *A King ſhall reign, and be wiſe.* And in *Ezra* it's written, concerning *Nehemiah*, *And thou ſhalt be to them for a King.* And now I will expound the 70 weeks.

The 70 weeks, are from the going forth of the Word in the beginning of *Daniel's* Supplications.

[*To reſtrain Rebellion*], is like that [*The Iniquity of the* Amorite *is not yet perfect:*] [*And to ſeal up Error*], is as that, [*thy Iniquity is perfect and finiſhed*]. And [*to cover Iniquity*], to bear the Yoke of the Captivity, to make reconciliation [with our Fathers]. And to bring in] till God ſhall judg them with Righteouſneſs. Or his Expoſition is in diſpraiſe: For the coming of Righteouſneſs, is the ſetting of Righteouſneſs; as the going down of the Sun is the ſetting thereof. Therefore it's in diſpraiſe; For commendation is the contrary, as that, [*their Righteouſneſs ſhall go forth like the Light*]. And *he ſhall bring forth thy Righteouſneſs like light.* And this is that, *Ariſe, O my Light, for thy Light cometh. For thy Light was ſet until now.*

Dan. 9. 24. [*And to ſeal up the Viſion and Prophecy*] becauſe the Prophets ſhall ceaſe; [*And to ſeal the Meſſias the moſt Holy*]. *And behold, this is the beginning of the Captivity.* So that the matter of the Account cannot come into thy mind. For loe, in the Account of the Kings of *Perſia*, there is a New Moon added, according to the word of the Angel, *as I will declare.* Now whether there be in the Computation, an Addition or Subſtraction, it hurteth not. Peradventure, the matter of the New Moon will come into thy mind, when he knoweth the moment of the Eclipſe of the Moon in this Year. Beſides, we have found another Eclipſe before this, an hundred Years, by which I may know the place of the Moon according to Truth. And according to his Account, he will willingly reduce backward the Years that come.

Or becauſe כפי

If I could tell but what Verſe and Chapter he writes of this New Moon, I had tranſlated it: I will ſeek more at leiſure. I underſtand not by theſe two Eclipſes, what time is gained: I would be glad to learn of your Grace.

Now lo, the meaming of *Verſ.* 25. *Know therefore, and underſtand, that from the going forth of the Commandment, to reſtore and to build Jeruſalem, unto the Prince Meſſias, are 70 Weeks.*

To build again.

Abben Ezra *his account of the 70 weeks.*

'And behold, 19 Years were of the Kingdom of *Cyrus* and *Ahaſhueroſh.*
'And two Years of *Darius*, and he reigned 12 Years; and its ſo writ-
'ten in a Book of the Kings of *Perſia.*
'And twenty Years of *Artaxſhaſhta* the King. Lo, all amounts but to
'ſeven Weeks, till *Nehemiah* came, as its written in the Book of *Ezra.*

So the whole is ſeven until Vid. E. *in* Dan. 11. 2.

Now the 62 Weeks, are the time that the ſecond Temple ſtood; and the half of the Week I have expounded.

62 Weeks are 434 Years, ſo long Zerobabel's *Temple ſtood, viz. to be* 1290 *days.*

And thus, my Lord, I have ſhewed your Grace the Expoſition of *R. Sagnadiah* to be falſe, by *Abben Ezra* his Opinion. And, 2*dly*, I have ſet down *Abben Ezra's* Supputation of the 70 Weeks: Which is thus, 51 Years of *Cyrus* and *Ahaſhueroſh*, *Darius* and *Artaxerxes*; or 7 Weeks, 434 Years: or the 62 Weeks, the time the ſecond Temple ſtood; and he makes the Temple to ſtand longer by 14 Years than any other.

והוא מלך
וב שנה
וכבו יתוב
טפל מלכי
פרט

Seven Years, the laſt Week, in all 491 Years. You ſee he is a Year too much: beſides, he makes the laſt Weeks half, to be after the deſtruction of *Zorobabel's* Temple, which was 40 Years before the deſtruction thereof.

My Lord, I muſt now impart a Matter unto you. My Wife received a Letter of late, ſince I was with your Lordſhip, from her Siſter, my Lady *Temple*, wherein ſhe writeth that my Lord of *Meath* hearing of my entring into the Miniſtry, did promiſe to confer upon me a Living worth 60 *l. per Annum* preſently; and that within a Year, he would make it worth an 100 *l. per Annum*, if I would come over. I wonder that my Lord of *Meath*, Dr. *Martin* (as I ſuppoſe) ſhould, of his own accord, make ſuch an offer unto

unto me that am a meer Stranger to him, and never had conference with him. But, my Lord, if your Lordſhip would vouchſafe me, to be a poor Levite and Chaplain in your Service, I would ſay with *Mollerus*, in *Pſal.* 123. *v.* 2. כעיני עבדים אל יד אדניהם *Cum omne ſervire durum ſit, ſa*[illegible]*licissimus, cui contigerit, bono ac pio ſervire Domino.* If your Grace ſhall in your Letter ſignify לדבר דברים שונים יבחומים אל עבדך. Then behold I will ſay with *Ruth*, *Where thou goeſt, I will go; and where thou dieſt, I will die*, &c. Ruth. 1. 16, 17.

And thus, with thanks for your Lordſhips laſt bounty in bearing my Charges, which I underſtood not till I took Horſe, and therefore could not return thanks till now, I reſt now and ever,

Sutton, Octob. 31. 1625.

משרתך באשר היה יהושע למשה

אהיה כמוצא רפון בעיבי ארבי

Ralph Skynner.

My Lord, I would gladly be your Scholar, to learn your Method and facile way in preaching. O that I might be beholden unto you for ſome of your directions in that kind. And that I might ſee but a Sermon or two of your Graces in writing, according to thoſe directions: For therefore did I enter in the laſt hour of the day of my Life into God's Houſe, that I might ſay with *David*, Pſ. 92. 13. עריק כתמר יפרוח כארז בלבנון ישגה The Reaſon is rendred עיר ינובן בשיבה. And *Abben Ezra* calleth the Rabbies,

אבשי מרה כאדוים

רחוב *Eſt communis generis*, therefore may agree with נבנתה

LETTER CV.

Worthy Sir,

YOUR laſt kindneſs is not forgotten, though unrequited, for I cannot להשיב כנמול כסדך *Pecuniam qui habet, non refert, & qui refert, non habet. At gratiam qui refert, habet, & qui habet refert.* Accept therefore this my *Literarum Manus*, by which now I prove that plainly unto you, which long ago I affirmed in conference, *viz.* That *Iſrael* paſſed not over the Red Sea *tranſverſum*, as you with others have ſuppoſed.

If *Iſrael* coming out of the Sea, arrived and landed at the ſelf-ſame ſide of the Wilderneſs, from which he departed when he entred the Sea: Then did he not go over the Red Sea *tranſverſum*. *Major.*

But *Iſrael* coming out of the Sea, arrived and landed at the ſelf-ſame ſide of the Wilderneſs, from which he departed when he entred the Sea. *Minor.*

Ergo, *Iſrael* did not go over the Sea *tranſverſum*. *Concl.*

The *Major* Propoſition cannot be denied. For if he went into and out of the Sea, keeping ſtill the ſame ſide, he did not paſs over-thwart the Sea, which is the breadth thereof, from one ſide to another.

The *Minor* is thus proved out of the Text, in expreſs words. They came from *Succoth* to *Etham*, in the edg of the Wilderneſs, *Exod.* 13. 20. *Num.* 33. 6. And returned from *Etham* to *Pihahiroth*, encamping by the Sea, *Num.* 33. 7. *Exod.* 14. 1. & 9. and paſſing בתוך הים in or by the midſt of

of the Sea, *Num.* 33. 8. they came into the ſame Wilderneſs again, *Num.* 33. 8. which is called alſo שור *Exod.* 15. 22.

From which collation of places it appears, that *Abben Ezra* his Opinion is true, 'We know (ſaith he) that there is no Red Sea between *Egypt* and 'the Land of *Iſrael*, neither was there any need that they ſhould go into the 'Red Sea, for that it was their way to *Canaan*, only God commanded them 'ſo to do, to the end that the *Egyptians* might go in after them and be 'drowned. Now from the Wilderneſs of *Etham*, *Iſrael* entred the Sea, and 'into the Wilderneſs of *Etham* they went out again.

Seeing from the Collation of theſe two places, the Truth will better appear, I will ſet them down.

Exodus 12. 37.

1. On the 15*th* of *Niſan*, ſix hundred thouſand Footmen journied from *Rangmeſes* to *Succoth*, Exod. 12. 37.

Exod. 13. 20.

2. They departed from *Succoth*, and encamped in *Etham*, in the edg of the Wilderneſs of *Etham*, *viz.* Exod. 13. 20.

Exod. 14. 2.

3. Then from *Etham* they returned, and encamped before *Pi-hahiroth*, between *Migdol* and the Sea, before *Bagnal-zephon*, before it they pitched by the Sea, *Exod.* 14. 2. And 600 Chariots of the Egyptians following after *Iſrael*, overtook them pitching by the Sea, לפני בעל צפון פי החירות על הים *Exod.* 14. 7, & 9. There the Children of *Iſrael*, יבאו בתוך הים Exod. 14. 22. went into the midſt of the Sea, (not through the midſt of the Sea) the reaſon is rendred, For the Waters were to them a Wall on each Hand; and the Egyptians went in after them אל תוך הים verſ. 23. and the Waters returned on them, *ver.* 26, 27, 28. So *Moſes* brought forth *Iſrael* out of the Red Sea, and they went out into the Wilderneſs of *Shur*, Exod. 15. 22. And for three days, finding no Water in the Wilderneſs, they came to *Marah*, Exod. 15. 23.

2. The ſame phraſe is in the next verſe ſaid of the Egyptians, *Exod.* 14. 27. וינער את מצרים בתוך הים If we ſhould expound theſe words as the former, that God ſhook the Egyptians through the Red Sea, *quam abſurde eſſet.*

3. It's

Numbers 33. 3, 5.

They departed from *Rameſes* on the 15*th* day of the firſt month, and pitched in *Succoth*, *Numb.* 33. 3, 5.

Numb. 33. 6.

And they departed from *Succoth*, and pitched in *Etham*, which is in the end of that Wilderneſs, *Numb.* 33. 6.

Numb. 33. 7, 8.

And they departed from *Etham*, and turned unto *Pi-hahiroth* which is before *Bagnal-zephon*, and pitched before *Migdol*, *Numb.* 33. 7. And they departed from before *Pi-hahiroth*, and paſſed [through] for, by, or in the midſt of the Sea, into the Wilderneſs, ויעברו בתוך הים המדברה and they went three days journey into the Wilderneſs of *Etham*, and pitched in *Marah*, Numb. 33. 8.

By the Collation of theſe two places, it appears, that *Iſrael* returning from *Etham*, came to *Pi-hahiroth*; there entring the Sea, came out of the Sea to the ſame Wilderneſs of *Etham* again, *Numb.* 33. 8. Which *Moſes* (Exod. 15. 22.) calleth *Shur*: A place in the Wilderneſs of *Etham*, and the ſame that *Etham* is, ſaith *Abben Ezra*. It's not for the wiſeſt Man (ſaith he) to judg of God's Works, Why doſt thou thus? For God commands *Iſrael* here, when he had made his Journey to *Etham*, and was ſo much forward on his way to *Canaan*, to return then backward again to *Pihahiroth* וישבו ויחנו לפני פי החירות their three days journey, and that to the end that *Pharaoh* רכך עירמר might

3. Its ſaid, that *Iſrael* ſaw the Egyptians dead, על שפת הים Exod. 14. 30. which is not likely they would have ſo eaſily done, if they had paſſed over the breadth of the Sea.

4. It appears, *Exod.* 14. 20. that it was night when *Moſes* ſtretched out his hand on the Sea, and when *Jehovah* dried the Waters, and when *Iſrael* entred the Sea. And it appears alſo, that באשמרת הבקר Exod. 14. 24. which is called לפנות הבקר ver. 27. that the Waters returned, לאיתנו and the Egyptians were drowned. Now is it likely that ſix hundred thouſand Men, beſides Women and Children, could paſs over the breadth of the Red Sea in ſo ſhort a time as 9 hours at the moſt? For on the 15*th* of *March* they went from *Rameſes* to *Succoth*; on the 16*th* day from *Succoth* to *Etham*; on the 17*th* day from *Etham* they returned to *Pi-hahiroth*, and entred the Sea at night, ſuppoſe at 6 a Clock at night at the ſooneſt, at 3 in the Morning-Watch they arrived at *Etham*, or *Shur* in *Etham*, and ſaw the Egyptians drowned on the ſhore.

might follow after them, and be drowned in the Sea. For when *Pharaoh* had heard that *Iſrael* had made two days journey to *Etham* in the Wilderneſs, and that then they (after they had gone ſo far on their way as *Moſes* had foretold them [*We muſt go three days journey in the Wilderneſs to ſacrifice*]) returned back to go another way, then *Pharaoh* thought that *Moſes*'s intent was to fly, (for it was told *Pharaoh*, that the People fled) *Exod.* 14. 5. and not to go to ſacrifice. Then he ſaid נבוכים הם *For he that flies away, his way is perplexed, and he knows not whither he goes.* Then being at *Pi-hahiroth*, the Lord commanded *Moſes* to bid the People go into the Sea, *Exod.* 14. 15. which they did, *verſ.* 22. בתוך הים Think not, ſaith *Abben Ezra*, becauſe the Scripture ſaith there, בתוך הים that they came into the half, or midſt of the Sea; for in caſe they had but entred, or ſet but half a foot, or hoof, פרסה into the Sea, יקרא תוך הים it may be called, or ſaid, within the Sea, as והאספסוף in the midſt of the--- and yet they were not in the midſt of the Camp. But תוך הים is that place where the Sea was in the beginning of the Night.

Now, the Uſe and benefit of this place thus truly explained, is threefold.

1. It diſcovers the Error of all the Maps of our Geographers, who make the Iſraelites to paſs over the breadth of the Red Sea towards *Canaan*.

2. It ſhews the infirmity of our laſt Tranſlation, and the Liturgy, in this Particular.

3. It will free you, my worthy reſpected Friend, from your miſtaking of this Hiſtory, and will ſerve to direct you into the right way of Truth, which we all ſeek after. I hope therefore it will not diſpleaſe you to be drawn with *Iſrael* out of the Red Sea, ſeeing *Moſes* was content to be drawn out of the Egyptian Waters: He by a Woman, an Egyptian; you by a Man, a Chriſtian. He crying and begging it, you without Petition or Requeſt. And thus, with my Love and Service to you and the Truth, I reſt now, and ever,

Yours to command in all good Offices,

Ralph Skynner.

LETTER CVI.

Right Reverend in God;

YOur Grace's Letters of the 18*th* of *November*, came not to my hands till the 3*d* of *December*: To the Contents whereof I have ſent this Anſwer.

To the firſt Demand; Rabby *Levi ben Gerſhom* I have not, but *R. Sagnadia* his Expoſition on (ונבנתה) *Dan.* 9. 25. is this.

(עד משיח נגיד) עד שי תרבה המלך והוא הנגיד כדי לבנות ירושלים עריין ז שבועים הם: ז שבועים הם מט שנה משבשרם חבוא לבנות ירוסלים ועד שנת שתים לדריוש מלכ פרס: ואחרי כן (תבנה) ידו שלים ותעמוד בבנייבה תכ שנה:

In verba quæ Dominatio veſtra quærit: ædificabitur & (in ædificio ejus) id eſt ædificata manebit.

הדי שבועים שבעים פחות י שנים אותן י שנים עמדה ביתר ובעלותם לימשלם תבנה רחוב היא ירושלים וחוצותיה:

To the ſecond Demand, as touching (למשח) *Dan.* 9. 24. I find the firſt part of Mr. *Br's* words out of *Abben Ezra*, viz.

ועתה אפרש שבועים שבעים הם ממוצא דבר בתחילת תתנובי רניאל

That the 70 Weeks are from the going forth of the Word at *Daniel's* Prayer; as alſo the latter ולחתום משיח קורש קרשים but not in a continued coherence; for after the word (רניאל) three Lines at leaſt of the expoſition of other words of the Text are inſerted, without dependance; for he ſaith not עד למשח but למשח without עד: So that he ſhews *terminum à quo*, by the Prepoſition מן *in voce* ממוצא but, *terminum ad quem*, he hath not preciſely expreſſed, for that עד wanteth.

To the third; Theſe be *Abben Ezra's* words touching the New Moon, and the Eclipſes.

ואל יעלהבלבך דבר המספר חנוה במספר מלך פרס מולד נוסף כפי דמב המלאב כאשר אפרש ואם יש בחשבון תוספת או מנמית לא וויק אולי יעלה בלבב רבר המולר כי היודע רגע קדרות חלבנח בשנת חזות ומצאנו קודות אחרת לפניאת מאה שנח אוכל בה לרעת מקום הלבנה באמת וכפי חשבונו ישוב ברענו אחרונת או השנום הבאות:

To the fourth; *Abben Ezra's* Calculation of the 77 of *Daniel.*

והנה תשע עשרה שנה שהם מלכות כורש וא חשורוש ושנתים לדריוש והוא מלב וב שנה וככה כתוב בטפר מלבי פרש ועשרים שנהם ארתחש שתא המלב והנח הכל שבועים שבעה עד בא נחמיה כ כתוב בטפר עזרא ו שבועים ששים ושנים שעמר בית השני:

Having written thus far, I preſently came to *London*, and went to Mr. *Walker* to borrow thoſe Books I had not, becauſe I am deſirous to give your Grace all the ſatisfaction I can. Mr. *Walker* hath not *Gerſham*, nor any Comment on *Daniel*, but the ſame that I have; only he lent me (משניות) and ſo I have read over the whole Tractate (מגילה), but there is not any word touching the duration of the Babylonian Kingdom, or any other Kingdom. It only handleth on what days the מגלה is to be read, and their Rites and Ceremonies; I confeſs, I read only the Text of *Megillah*, I read not *Rambanus*,

banus, nor *Bartinorah*'s Comment, for that would require many days, and I found no one word in the Text tending any thing at all towards any ſuch Matter; and therefore, my Lord, I would be glad to know what Author referred you to that Tractate of *Megillah*, or whether your Grace hath miſtaken the מסכת: I humbly thank your Grace for your Lordſhip's laſt kindneſs unto me, when I was at *Much-Haddam*, for defraying my Charges at mine Inn. And now, my Lord, *vetus conferendo beneficium invitas novum.* It hath pleaſed my Lord *Carew*, who lieth at *Noneſuch*, ſome mile and an half from *Sutton*, before whoſe Honour I have often preached, to be pleaſed to write his Letter to the Right Honourable my Lord Keeper, Sir *Thomas Coventry*, that he would be pleaſed, at his Requeſt, to beſtow a Benefice on me, when any ſhall fall in his Gift. And he was pleaſed moreover to ſend the Letter by Sir *Thomas Stafford* to my Lord Keeper, to ſollicit the Matter alſo by word of mouth. And ſo I was there at *Hampton-Court*, and preſented my ſelf to my Lord Keeper; who gave me his hand, and promiſed, that within three months, or ſooner, he aſſured himſelf he ſhould provide for me. And now, my Lord, my requeſt is, that your Grace would be pleaſed to write your Letter alſo unto my Lord Keeper, in my behalf, to this effect, having relation to my Lord *Carew*'s Precedent; That whereas your Lordſhip is informed, that my Lord *Carew* hath ſollicited my Lord Keeper to beſtow a Benefice on one *Ralph Skynner*, Miniſter and Preacher of the Word at *Sutton*, (under Mr. *Glover*) a Man of honeſt Life and Converſation, and conformable to the Orders of our Church, and ſo forth, as it ſhall pleaſe your Lordſhip to write of me, that you would be pleaſed to ſecond my Lord *Carew*'s Requeſt effectually, for that I am but *mediocris fortunæ Vir*, and have not means and maintenance to buy me Books, and other Neceſſaries. This your Grace's Letter, in my behalf to my Lord Keeper, if your Lordſhip would be pleaſed to ſend it before *Chriſtide*, incloſed in a Letter to Mr. *Burnet*'s, and to give me leave to ſeal it, after I have read it, it's likely my Lord Keeper would remember me the ſooner.

I have given my Lord *Carew* ſatisfaction in many Queſtions, at ſundry times of conference; and eſpecially in theſe three, 1. That the Pope and Conclave be ὁ ἀντιχριστος. 2. That the Points and Vowels were given by God from *Sinai*, and not the invention of the *Maſorits*. 3. That the Hebrew Tongue is the moſt ancient Tongue, and that *Moſes* wrote in it, and not in the Caldee and Egyptian; and all this proved expreſly out of the Text of the Scripture: For which my Lord hath given me a greater commendation in the ancient Tongues, to my Lord Keeper, than I either have deſerved, or can anſwer unto. And thus, with my humble Service to your Grace, I end,

London Decemb. 8. 1625.

אהיה כמוצר רצוף בעיני אדוניך
רפוני לשקר

Per Metatheſin RADULPH SKYNNER.

LETTER CVII.

A Letter from Mr. James White *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Illuſtriſſime & Reverendiſſime Antiſtes,

QUòd venerandæ Antiquitatis Monumenta, quæ meæ curæ non ita pridem conferenda credidit Dominatio veſtra, tardiùs multò, quàm vellem, ad umbilicum perduxerim, eſt quod ſperem apud tantum Candorem veniæ locum me inventurum. Quòd autem eo auſpicio (dicam, an infortunio?) tranſacta ſint, ut neutiquam induſtriæ meæ ſpecimen exhibendi, nedum judicio veſtro ſublimi ſatisfaciendi copia fiat; quicquid veniæ audacia arrogaverit, nullam fidenter ſperari poſſe exploratum habeo. Siquidem (quod minimè diſſimulandum exiſtimavi) vel ipſæ lituræ, quibus inter ſcribendum imprudens indulſi, incuriæ me vel invitum coarguunt. Quin & inter ſacras illas paginas conferendas ſemel atq; iterum in ea loca incidi, unde me facilè expedire non potui. Intelligat, obſecro, Dominatio veſtra Pſalmos 117, & 147. Quo utroq; in loco idem ſcrupulus, eadem occurrit difficultas. Utrobiq; enim Pſalmi duo fronte ſatis diſtincti, materiâ varii, titulis etiam à ſe invicem diverſi Identitatem numericam (ſi ipſum Catalogum ſpectemus) mirum in modum præ ſe ferunt. Porrò, nævo haud minore laborant Pſalmi 145, & 146. ad quos liber ille typis excuſus, quem præire voluiſſe expectavi, claudus adeò inventus eſt, ut id ſpatii meâ ſolius conjecturâ in verſibus annotandis emetiri coactus fuerim. Has & iſtiuſmodi denſiores ingenii mei nebulas veſtro benignè affulgente candore opportunè diſperſum iri nullus dubito. Colophonem impoſuimus quatuor S. S. Evangeliis ante Pentecoſten, coronidem pariter Actis Apoſtolorum (ſi Deus dederit) breve addituri. Interim, quàm ſim obſtrictus Dominationi veſtræ, quòd me indignum, ullis negotiis hiſce ſacris dignatus fueris, Præſul ampliſſime, preces meæ teſtatum faciant Deo Opt. Max. apud quem ardentiſſimis, uti par eſt, votis contendo, ut Reverentiam veſtram Eccleſiæ ſuæ columen diutiſſimè conſervet.

Cantabrigiæ ex Col. Sid.
Nonas Junii, 1626.

Reverendiſſimæ veſtræ Dominationis
Obſervantiſſimus,

Jacobus White.

LETTER CVIII.

A *Letter from Mr.* Samuel Ward *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend, and my very good Lord,

I Received your Lordſhip's; I underſtood by others, this Commencement of your παρρησια in the Sermon before his Majeſty, as touching the repreſſing of the *Arminian* Faction. God's Bleſſing be upon you for this good Service ſo opportunely performed. I pray God his Majeſty may have a true appre-

apprehenſion of the enſuing Danger. I was told by ſome, that notwithſtanding the Proclamation, Mr. *Mountague* was to ſet out a Book; but I cannot ſay it for certain.

Mr. *Whalley* ſpoke to me above a month ago to write to your Lordſhip to leave Mr. *Lively* his Chronology with him and me, and we would take care for the publiſhing thereof. If your Lordſhip have not ſent it away, we deſire it may be ſent hither: I had quite forgot in my laſt Letters to mention it.

I did your Lordſhip's Meſſage to Mr. *Chancy*.

I have ſent your Lordſhip the Book which Mr. *Boys* had, as alſo his Tranſcript which he doth expect hereafter again.

Thoſe Commencement-Affairs here ſo diſtracted me, that I cannot recollect my ſelf, to bethink of ſome things which I would have demanded of your Lordſhip. I am right ſorry of your departure from us ſo ſoon. I will intreat you to remember *Chryſoſtom ad Cæſarium Monachum*. I pray God to be with you *in initio, progreſſu, & exitu itineris*. My beſt Wiſhes and Devotions ſhall accompany you to *Tredaw*, and there alſo. And ſo with my Prayers for your Lordſhip's Health and Happineſs, I take my leave, reſting

Sidney-Colledg,
July 5. 1626.

Your Lordſhips for ever,

Samuel Ward.

Amicitia quæ deſinere poteſt nunquam vero fuit. Hieron.
I ſhall be bold to tranſmit my Letters as occaſion ſhall ſerve.

LETTER CIX.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to Dr.* Ward.

Salutem in Chriſto Jeſu.

AMong the Manuſcripts of the Library of *Magdalen* Colledg in *Oxford*, (in Dr. *James*'s Catalogue, *numb.* 211.) I found *Lib. Jo. Chryſoſtomi contra illos qui negant veritatem carnis humanæ aſſumptæ à Deo:* Which I verily did ſuppoſe to be the Book *ad Cæſarium Monachum*, which he wrote againſt the Hiſtory of *Sidonius Apollinarius*. But coming unto the Library and making ſearch for the Book, I found it was conveyed away, and not to be heard of, which did not a little offend me. I ſpake with Mr. *Young* for the Collation of the place in *Gregory Nyſſen*'s Catechetical Oration touching the matter of the Euchariſt, who told me that Mr. *Caſaubon* and himſelf had heretofore collated that place, but could find nothing that could bring help to the interpretation of the place, or make much any way to or fro. You have in *Trinity*-College a Greek Manuſcript of *Euthymius*'s *Panoplia Dogmatica*, wherein this is cited. If you find any difference betwixt it and the printed, I pray you acquaint me therewith, as alſo with your Judgment concerning the place of *Chryſoſtom* which I propoſed unto you, and the ſimilitude of Wax which he there uſeth. I had many things to write, but am now intercepted by the time, being ready to take Barque preſently; yet in all my haſte I cannot forget Sir *Gerard Harvy*'s buſineſs unto *Trinity*-College, in giving furtherance

rance whereunto, as I have already found your exceeding great forwardneſs, ſo I earneſtly intreat you in my abſence to ſupply what I my ſelf would moſt willingly have done, if I were there preſent; for which Favour to a noble Friend (unto whom I have ſo extraordinarily been beholden) as well as for the many other Fruits of your Love ſhewed to me, I ſhall ever reſt,

Leuerpool Aug. 17. 1626.

Your aſſured Friend and Brother,

Ja. Armachanus.

LETTER CX.

A Letter from Dr. Bambridge, *Profeſſor of Aſtronomy in* Oxford, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Right Reverend, and my ſingular good Lord;

BEſides my many obligations of Service to your Grace, I am in particular engaged in an expedite and reſolute method of calculating Eclipſes, which I hope to accompliſh to your Grace's Content, and would now have preſented the ſame, but that many other purſuits in my Aſtronomical Hiſtory have taken up my time. Preſently after my return from your Grace, I made haſte to *London*, but could find nothing of *Dee's* Books, but bare Titles, whereof ſome did very much pleaſe me, and encourage me to make a diligent enquiry after them. I reſorted to Sir *Rob. Cotton* (with very kind welcome) but his Books being not yet ordered in a Catalogue, I deferred my ſearch there till another opportunity, and now am bold to enter your Grace's *Bibliotheca*, with humble requeſt that I may have the names of ſuch Mathematical Books as were *Dee's*. It may be I ſhall find thoſe Books, whoſe Titles did promiſe ſo much. If I had the Books at *Oxford*, I would make an abſtract of all things making to Aſtronomical Hiſtory and Chronography, the two chief Objects of my Enquiry, and ſafely return the Books and Abſtract to your Grace.

Being at *London*, I procured an Arabick Book of Aſtronomy, the Tables whereof I do perfectly underſtand, but the Canons annexed are more difficult, and yet do ſo much the more incite me to find out that particular meaning, which is not poſſible without knowledg in the Arabick; wherefore I have made entrance into the Rudiments thereof, and hope (*labore & Conſtantiâ*) at length to be able to tranſlate any Arabick Book of Mathematicks. It is a difficult thing which I undertake, but the great hopes I have in that happy *Arabia* to find moſt precious Stones, for the adorning and enriching my Συνταξις μαθηματικη, do overcome all difficulties, beſides the great Satisfaction to ſee with mine own Eyes, (*videre eſt octava ſcientia*) and not to be led hoodwinkt by others, who tho they may be expert in that Tongue, yet without ſpecial skill in theſe particular Sciences, cannot truly tranſlate the Arabick; beſides that every one hath a ſpecial purpoſe in his ſtudy of that Language, taking no delight to follow anothers courſe, (*ſtultum eſt ducere invitos canes ad venandum*). I relate this to your Grace in aſſurance of your Favour herein, if you pleaſe in your enquiry at *Aleppo*, and other Eaſtern Places for Syriack Books, to take in all Arabick Books of the Mathematicks and

and Chronology, and amongſt the reſt a good Arabick Copy of the Alkoran, the only Book whereby that Language is attained. If your Grace have one already, I humbly requeſt the uſe thereof for ſome time; for ours are bound Priſoners in the Library, wherein are many Arabick Books, but *authore neſcio quo, de re neſcio qua.* I hope to bring them in *lucem meliorem*, and with them many others, if I may have the gracious Rays of your favourable aſſiſtance. I am not yet come to the cloſure of my Apology, I beſeech your Grace's patience a while.

Beſides my Enquiries, I am very buſy in the Fabrick of a large Inſtrument for Obſervations, that I may, *mea fide*, both teach and write; and here again I humbly entreat you to take in your Conſideration my Petition at *Oxford*, that you would as occaſion ſhall be offered commend to the Munificence of ſome noble Benefactors this excellent and rare part of Aſtronomy (ὕλη ἀσεσνομένη) which would certainly commend them to Poſterity; in the mean time, I would not fail to publiſh their Fame unto the Learned World.

I may not forget, in my return from your Grace, I called on Mr. *Burton*, to ſee his *Leland*, and there in the Catalogue of Books in *Worceſter* Church I found, *Commentarii Dunchagt præſulis Hybernenſis in Mart. Capel. opus eruditum*, if I do well remember, for I cannot now find my written note. I ſpake to the Dean of *Worceſter* (who was with me at *Oxford*) about it, but he made no eſteem thereof. Yet if it pleaſe your Grace, I will cauſe it to be peruſed. I ſhall account my ſelf very happy, if I may here do any thing worthy your Grace's Acceptation. In the mean time I much deſire to hear of your Grace's ſafe return into *Ireland*, with your worthy Conſort, and with many hearty Prayers to God, that you may live many heathful and happy Years, I reſt

Oxon. Octob. 3. 1626.

Your Grace's

moſt humbly devoted Servant,

John Bainbridg.

LETTER CXI.

A Letter from Mr. Thomas Davis, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend Sir;

AFter I had writ the former Lines, came to my hands your Lordſhip's Letter of the 31*th* of *July*, from *Oxford*; whereto I have given due peruſal, and thereby take notice, that your Grace hath received mine of the 16*th* of *January*, with the Books ſent you by the Ship *Patience* of *London*; being very glad thereof, but more joyful that your Lordſhip finds ſuch content in them, being ſorry that I am not able to perform to the full what you deſire.

The Patriarch's Name that ſold me the Books of *Moſes*, is, *Jéſu Jáb*; which in the Chaldee Tongue, is as much as to ſay, *Jeſus give me.* And whereas

whereas I writ he was a *Jacobite*, I pray take notice that he is a *Neſtorian*, and hath his reſidence in *Emite* and *Zert*, and continually comes to this Town to viſit them that are of that Hereſy. His promiſe to me he hath not kept, neither could I ever hear from him ſince he ſent me that Book, now in your Lordſhips poſſeſſion; yet I cauſed divers Letters to be writ to him, and at this preſent have given order to write to him again: But as I often writ to your Grace, thoſe Books are rare, eſpecially in the *Chaldean* Tongue and Character; the greateſt part of the *Chaldee* Books, are written in the *Arab* Character, which I think you would not have, nor eſteem. As for the remainder of the *Old Teſtament* in the *Chaldee*, I have ſent a Man to Mount *Libanus* to take a Copy thereof, intending to ſend you the whole *Old Teſtament* in one Volume; notwithſtanding I know you have the Books of *Moſes* and the *Pſalms*; thoſe you have, are old Copies, and this will be a new Tranſcript, preſuming your Lordſhip will not think much of the Charge, which if I had excepted, would have been very little leſs than now it will be. And as for the *Samaritan* Books, in the hands of the Damaſceen Spahee, I will uſe my beſt diligence to find him out again, and redeem them at as eaſy a rate as I can. And ſo continue my care in accompliſhing your Lordſhip's Will in every thing, deſiring the benefit of your particular Prayers. And ſo fearing to be further troubleſom to your Grace, humbly take my leave, and remain,

Aleppo, Novemb. 14. 1626. Engliſh Account.

Your Graces,

moſt humbly to command,

Thomas Davis.

The 14*th* day of the 3*d* Month, of the Turkiſh Account, and the 1036 of *Mahomet*. The Turks and Moors begin their Month, when they firſt ſee the Moon after the Change.

LETTER CXII.

A *Letter from Mr.* Alexander Cook, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My good Lord;

I Acknowledg my ſelf much bounden unto you, for your Letter ſent me from *Liverpool*, in your return to *Ireland*. Yet I confeſs I had not from this place, where now I am, returned you thanks, but that I was deſirous to acquaint you with an Accident lately fallen out; ſome Circumſtances whereof, I had better occaſion to know, than many my betters. It concerneth my Lady *Faukland*. She, within this fortnight, hath declared her ſelf to be a Papiſt. One of the Prieſts who perverted her, goeth under the Name of *Fitz Gerard*, though his true Name is *George Pettinger*, a *York-ſhire* Man, an idle prating Companion, and a Serving-man not many years ago: a frequenter of Baudy-Houſes, and a Cozener of Trades-men in *London*, as I my ſelf in part know; and as I am credily informed by Sir *Tho. Savile*, to whom he was well known; and by ſome Gentlemen of his own Kindred. Mr. *Mountague*, Mr. *Coſens*, and the Colledg (as it is called) at *Durham-houſe*,

houſe, are ſenſible of the diſgrace which they ſuſtain by reaſon of her fall. Mr. *Mountague* told her, That dying an Engliſh Papiſt, ſhe died in the ſtate of Damnation. Mr. *Cooſens* told her, That ſhe had ſinned damnably in departing from that Church wherein ſhe was born and baptized, before ſhe had conſulted with the Governors thereof. Beſides, Mr. *Cooſens* gave her a few Notes, which ſhe ſent unto her Prieſt to anſwer: whoſe Anſwer came to my hands; and in my poor Opinion, was a very ſilly one. Yet Mr. *Cooſens* would not reply, but took his farewel of the Lady, without purpoſe of ever viſiting her again. She proteſted, that if ever ſhe turned again, ſhe will turn Puritan, not Moderate Proteſtant, as ſhe phraſeth it; for Moderate Proteſtants, *viz.* Mr. *Cooſens*, &c. are farther from Catholicks than Puritans. And thus much concerning her, who, for any thing I know, is neither fallen from Grace, nor to Grace.

Here is 15000 *l.* offered (as it's ſaid) for the Biſhoprick of *Winckeſter*, by the Dean of *Wincheſter*: And ſome ſay it is worth it, for he may make of the Leaſes, at his firſt entrance, 10000 *l.* The other Biſhopricks are rated proportionably; and deſtinated to Men of corrupt Minds. Dr. *Laud* is Dean of the Chappel; and Dr. *White* Biſhop of *Carliſle*. *Chamierus* is lately come forth againſt *Bellarmine*; they are ſold as faſt as they come over: But Mr. *Fetherſton* looks daily for 40 more, of which I hope to have one. The Papiſts brag, that God hath not ſhewed himſelf a *Hugonite* for theſe three years laſt paſt. They have great hopes, but I truſt their hopes ſhall periſh. Yet wiſe Men are afraid of what may follow; and are more inquiſitive than heretofore to know, Whether Dotage may not be wrought by Sorcery. I ſhall be glad to ſee your ſecond part of the *Succeſſion of Chriſtian Churches*; or any thing elſe of yours againſt the common Adverſary. Your Lordſhip had need now to do ſomething, for few go with a right foot, and the Enemies are many.

I thought, all this while, I had been writing to Mr. *Uſher*, which made me write ſo careleſly; but ere-now my Memory ſerves to tell me, that it is my Lord Primat of *Armagh*, to whom I ought to have written more reſpectively: yet I cannot find in my heart to burn what I have written, but to paſs it away as it is, not doubting of a pardon from your Lordſhip, if for no other reſpect, yet for this, that I live in the North, where we know not well what Manners mean. And ſo with remembrance of my humble Duty and Service, I reſt,

Lond. Nov. 30. 1626.

Your Lordſhip's poor welwiller,

A. Cook.

LETTER CXII.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Right Honourable the Lord Deputy* Falkland.

May it pleaſe your Lordſhip;

MY diligence hath not been wanting, either in treating with my Lords the Biſhops when they were preſent, or in writing unto them when they were abſent, touching the Augmentation, and the preſent paiment of

the Loan-monies, demanded of the Clergy in the Province of *Armagh*. The Augmentation with one Voice, they did deny; alledging, that your Lordſhip, in your Letters directed unto them, did not propound any indefinite Sum to be levied according to their Diſcretions; but a preciſe one, of 395 *l.* and 4 *s.* for one months pay of the new Supplies in *Ulſter*.

And as for the preſent paiment of that Sum, order hath been already taken, that (according to your Lordſhips ſpecial Directions) 70 *l.* ſhould be delivered unto Sir *William Calfield*. One hundred twenty one Pounds, and a Noble, I have ſince received; which is ready to be delivered unto any one who ſhall be authorized to receive the ſame under your Lordſhip's Hand. The Biſhop of *Clogher*, who hath already paid half of that Sum which was aſſigned unto Sir *William Calfield*, is there at *Dublin*, ready to give an account of that which remaineth due upon his Clergy. The Biſhop of *Derry* hath left with me his Ticket, wherein he undertakes to pay 50 *l.* unto any one of the Captains to whom your Lordſhip ſhall appoint. Upon the Dioceſs of *Meath*, there was 85 *l.* 1 *s.* 4 *d.* taxed in this Levy; which is the double twentieth part of the Clergy there; the twentieth part of the Biſhoprick it ſelf being abated, becauſe the Biſhop is yet in First-Fruits. For this I have uſed my utmoſt endeavour, both with the Biſhop and with his Clergy; but could not prevail, to get from them more than 50 *l.* And therefore of them I muſt rid my ſelf, and wholly leave them unto your Lordſhip.

As for the Remain of the Total Sum, betwixt this and the beginning of the Term, I will uſe my beſt endeavour to get in what may be had, and give a particular Certificate of the Names of thoſe who will not pay; to the end your Lordſhip may deal with them, as in your Wiſdom you ſhall think fit. And ſo expecting your Lordſhip's further Commands in this, or any other Service, I humbly take leave for the preſent, and ever-more reſt,

Droghedah, Jan. 7. 1626.

Your Honour's faithful Servant,

J. A.

LETTER CXIII.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to the moſt Reverend* George Abbot *Arch-biſhop of* Canterbury.

My moſt gracious Lord;

WHen I took my laſt leave of you at *Lambheth*, I made bold to move your Grace, for the ſettlement of the Provoſtſhip of our Colledg here, upon ſome worthy Man, whenſoever the place ſhould next become void. I then recommended unto you Mr. *Sibbes*, the Preacher of *Grays-Inn*; with whoſe Learning, ſoundneſs of Judgment, and uprightneſs of Life, I was very well acquainted: And it pleaſed your Grace to liſten unto my Motion, and give way to the coming over of the Perſon named, when time required. The time (my Lord) is now come, wherein we have at laſt wrought Sir *William Temple* to give up his place, if the other may be drawn over. And therefore I moſt humbly intreat your Grace, to give unto

to Mr. *Sibbes* that Encouragement he deſerveth; in whoſe behalf I dare undertake, that he ſhall be as obſervant of you, and as careful to put in Execution all your Directions, as any Man whoſoever. The matter is of ſo great importance for the good of this poor Church, and your Fatherly Care as well of the Church in general, as our Colledg in particular ſo well known, that I ſhall not need to preſs you herein with many words. And therefore leaving it wholly to your Grace's grave Conſideration, and beſeeching Almighty God to bleſs you in the managing of your weighty Imployments: I humbly take leave, and reſt

Your Grace's in all Duty

Droghedah, January 10th, 1626. ready to be commanded,

J. A.

LETTER CXV.

A Letter from the moſt Reverend James Uſher, *Arch-biſhop of* Armagh, *to the Honourable Society of* Lincolns-Inn.

My moſt worthy Friends;

I Cannot ſufficiently expreſs my Thankfulneſs unto you for the Honour which you have done unto me, in vouchſafing to admit me into your Society, and to make me a Member of your own Body. Yet ſo is it fallen out for the preſent, that I am enforced to diſcharge one piece of debt with entring into another. For thus doth the caſe ſtand with us. Sir *William Temple*, who hath governed our Colledg at *Dublin* theſe ſeventeen Years, finding Age and Weakneſs now to encreaſe upon him, hath reſolved to eaſe himſelf of that Burthen, and reſign the ſame to ſome other. Now of all others whom we could think of, your worthy Preacher Mr. *Sibbs* is the Man upon whom all our Voyces have here ſettled; as one that hath been well acquainted with an Academical Life, and ſingularly well qualified for the undertaking of ſuch a place of Government. I am not ignorant, what damage you are to ſuſtain by the loſs of ſuch an able Man, with whoſe Miniſtry you have been ſo long acquainted: but I conſider withal, that you are at the Well-head, where the defect may quickly be ſupplied; and that it ſomewhat alſo tendeth to the honour of your Society, that out of all the King's Dominions your Houſe ſhould be ſingled out, for the place unto which the Seminary of the whole Church in this Kingdom ſhould have recourſe for help and ſuccor in this caſe. And therefore my moſt earneſt ſuit unto you is, that you would give leave unto Mr. *Sibbes* to repair hither, at leaſtwiſe for a time, that he may ſee how the place will like him. For which great Favour our whole Church ſhall be obliged unto you: and I, for my part, ſhall evermore profeſs my ſelf to reſt

Your own in all Chriſtian Service,

Droghedah, Jan. 10th, 1626. ready to be commanded,

J. A.

LETTER CXVI.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the moſt Reverend* George Abbot *Arch-biſhop of* Canterbury.

My very good Lord;

I Wrote unto your Grace heretofore concerning the Subſtitution of Mr. *Sibbes* into the place of Sir *William Temple*. But having ſince conſidered with my ſelf, how ſome occaſions may fall out that may hinder him from coming hither; and how many moſt unfit Perſons are now putting in for that place: I have further emboldened my ſelf to ſignify thus much more of my Mind unto you, That in caſe Mr. *Sibbes* do not come unto us, I cannot think of a more worthy Man, and more fit for the Government of that Colledg, than Mr. *Bedel*, who hath heretofore remained with Sir *Henry Wotton* at *Venice*, and is now beneficed about *Berry*. If either he, or Dr. *Featly*, or any other worthy Man whom you ſhall think fit, can be induced to accept of the place; and your Grace will be pleaſed to adviſe the Fellows of the Colledg to elect him thereunto: That poor houſe ſhall ever have cauſe to bleſs your Memory for the Settlement of it at ſuch a time as this, where ſo many labour to make a Prey of it.

In ordering the Affairs that do belong unto the Primacy, the greateſt trouble that I yet meet withal, is the Perfidiouſneſs of the Regiſter, whom my Predeceſſor hath faſtened upon me. He hath combined with one *Chaſe* (a baſe Fellow that is now acting this buſineſs at Court) to overthrow the Miniſtry which King *James* (by your Grace's ſpecial Incitation) hath ſo happily planted in the Dioceſs of *Armagh*, by making the Rectories that did belong to the Vicars Chorals of *Armagh* to be Lay-fee; unto which Incumbents have been hitherto (by his Majeſties own Direction) ſtill preſented; and the Livings alſo taxed with payment of Firſt-fruits, as all other preſentative Livings are. *Dawſon* is a Man ſo notoriouſly branded for his lewd Carriage, that I dare not truſt him with the keeping of the Records, or ſuffer him any ways to intermeddle with the buſineſſes of the Church. To ſee therefore whether I can fairly rid my hands of him; I have made a grant of his places unto others, and ſo left them to the trial of their Titles by courſe of Law: Which hath ſo incenſed *Dawſon*, that he laboureth now by his Emiſſary *Chaſe* to diſgrace me in Court with all the Calumnies that his wicked Heart can deviſe. Wherein I doubt not but your Grace, (as occaſion ſhall require) will be ready to ſtand for me in my juſt defence.

As for the general ſtate of things here, they are ſo deſperate, that I am afraid to write any thing thereof. Some of the adverſe part have asked me the queſtion, Where I have heard or read before, that Religion and Mens Souls ſhould be ſet to ſale after this manner? unto whom I could reply nothing, but that I had read in *Mantuan*, that there was another place in the World, where *Cœlum eſt venale, Deuſq;*

I procured a meeting of all the Prelates at my Houſe; who with one voice proteſted againſt theſe Courſes, and ſubſcribed this Proteſtation of theirs with their hands. But foraſmuch as we knew that the Project was wonderful diſtaſtful unto the Papiſts themſelves; we contained our ſelves in publick, and ſuffered the Breach to come from their ſide. I know their Agents are not aſleep at Court; but our hope is, that your Grace is as vigilant there to make oppoſition unto their Practices; and to adviſe of ſome other

other course to give the King content, which may be more for his honour, and the good of the Church. All which I humbly leave unto your Grace's sage Consideration, and evermore rest,

Your Graces, ready to do you all Service,

Ja. Armachanus.

Drogheda February 9. 1626.

LETTER CXVII.

A Letter from Dr. Ward *to the most Reverend* James Usher *Arch-bishop of* Armagh.

Most Reverend, and my very good Lord,

MY best Service premised, *&c.* I received your Lordship's last Letters to me dated from *Leverpool*; and have heard by others since of your Lordship's safe arrival in *Ireland*. As touching Sir *Gerard Harvy*, I have been with him at *Hadham* since, and have had Letters once or twice about his business from him. I consulted with Mr. *Whalley*, and wrote to Sir *Gerard* what Fine will be expected besides his coming in Rent-corn, which he is willing to pay. The Fine will be about 200 *l.* for renewing his Lease, and adding of ten Years to the time he hath; about Easter he will be with us about it.

I am sorry your Lordship missed of that Epistle of *Chrysostom ad Cæsarium Monachum*, at *Oxford*. I was in good hope your Lordship would have hit upon it. It is to be feared it is purloin'd away.

I received Mr. *Boys* his *variæ lectiones in Liturgiam Basilii*, which your Lordship left to be sent him. I spake with Mr. *Patrick Young*, who telleth me, that *Sirmondus* hath all *Fronto*'s Papers, and that he is in hand with *Theodoret*, and that after he is set out, I shall have my Transcript upon the *Psalms*. He saith your Lordship hath the Greek Transcript of *Euthymius*. I have seen *Athanasius Græcol.* newly set forth at *Paris*; it hath some Homilies added by one *Holstein*, but it wanteth the *variæ lectiones* which are in *Commelin's* Edition. *Eusebius* in three Volumes *Græcol.* is daily expected, but not yet come.

Dr. *White*, now Bishop of *Carlisle*, hath sold all his Books to *Hills* the Broker. His Pretence is the charge of Carriage so far by Land, and the danger by Water. Some think he paid for his Place. I did hear of his Censure of your Lordship, which I would not have believed, but that I heard it credibly reported about the time of your Lordship's departure hence.

Sundry Bishopricks are still remaining unbestowed. The Precedent is not good.

Concerning Court and Commonwealth-affairs here, I suppose you have better Information than my Pen can afford. I would I could be a Messenger by my Letter of better news than any I hear here.

The 25th of *January* deceased your good Friend and mine Mr. *Henry Alvey* at *Cambridge*. I was with him twice when he was sick: the first time I found him sick, but very patient, and comfortable. He earnestly prayed that God would give him Patience and Perseverance. The later time I came he was in

in a ſlumber, and did ſpeak nothing: I prayed for him, and then departed. Shortly after he departed this Life: He deſired to be buried privatly, and in the Church-yard, and in a Sheet only without a Coffin, for ſo, ſaid he, was our Saviour. But it was thought fitting he ſhould be put in a Coffin, and ſo he was: I was at his interring the next day at night. Thus God is daily collecting his Saints to himſelf. The Lord prepare us all for the *Dies accenſionis*, as St. *Cyprian* ſtileth it. Since the deceaſe of Dr. *Walſall*, Dr. *Goſlin* our Vice-Chancellor, and Dr. *Hill*, Maſter of *Katherine-Hall*, are both dead. In their places ſucceed, in *Bennet-Colledg*, Dr. *Butts*; in *Caius-Colledg*, Mr. *Bachcroft*, one of the Fellows; in *Katherine-Hall*, Mr. *Sibbs* of *Grays-Inn*.

Concerning the place of *Chryſoſtom*, *Homilia de Encæniis*, which you mention in your laſt Letters, I cannot write now as I would, I having not my Book by me. My laſt Lecture was touching it. I ſee a great difference in the Reading, between the reading in the Manuſcript of *New-Colledg* in *Oxon*, which Sir *H. Savill* printed, and the reading in *M. Baraciro*, which is in the Notes of Sir *H. Savill*. The Latin Tranſlation is anſwerable to that of *New-Colledg*. That ſpeech, ὁ γὰρ χωρεῖ εἰς τὸ ἀφεδρῶνα, gave occaſion (I think) to *Damaſcene* to ſay the like. Though I do ſomewhat ſuſpect ſome corruption by later Grecians in that Point; eſpecially *Origen* writing to the contrary, as you know, in *Matth.* 15. In the ſimilitude following from *Wax*, the words οὐδὲν ἀπολείπει, is tranſlated in the Latin Tranſlation, *nihil remanet ſubſtantiæ*; contrary as I conceive to the Greek, for it ſhould be, *nihil ſubſtantiæ perdit*. For ἀπολείπω, *eſt*, *aliquid ſubſtantiæ perdo*. It is not eaſy to conceive the ſenſe of that Similitude, both for the *Protaſis*, and *Apodoſis*. But of this when I come home at better leaſure.

I do purpoſe (God willing) in my Determinations, when I ſhall diſpute upon any, to go in the Point of Free-will, for that (as I conceive) it is the chief ground of the reſt of the Errors maintained by the Remonſtrants, or at leaſt, of moſt of them.

I have been here above a fortnight, for to get a Licenſe of Mortmain for the holding of 240 Acres of Capite Land, which a Gentleman would give to our Colledg; but I find great difficulty in effecting it, ſo as I fear me I muſt return, *re infecta*.

If you would be pleaſed to ſend Mr. *Lively*'s Chronology, I think Mr. *Whalley* would ſee to the publiſhing of it.

And thus with tender of my beſt Service, and my beſt Wiſhes and Prayers, for the happy ſucceſs of your good Deſigns, and proſpering of all your Endeavours; and for the publick Peace and Safety of both the Nations, Yours and Ours, in theſe tottering and troubleſome Times, I commend your Lordſhip, and all yours, to the gracious protection of the higheſt Majeſty.

London, Feb. 13. 1626.

Your Lordſhip's in all Service,

Samuel Ward.

LETTER CXVIII.

A Letter from the Right Honorable the Lord Deputy Falkland, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord,

YOur judicious apprehenſion of the Perils which threaten the Peace of this Kingdom, which your dutiful conſideration of the King's Wants, through his other manifold Occaſions of Expence, together with your Zeal to his Service, is clearly manifeſted, by conforming your Tenants to the good Example of others, to join with the reſt of the Inhabitants, in contributing to the relief of the new Supplies, and other Souldiers ſent hither for the publick Defence, notwithſtanding your Privileges of Exemption, by Patent, from ſuch Taxes; which I will take a fitting occaſion to make known to his Majeſty, for your Honour.

And where your Lordſhip doth complain, that other Country Charges are impoſed upon your Tenants, whereof you conceive they ought to be free, by virtue of your Patent: I can give no direct anſwer thereunto, until I be informed from your Lordſhip of what Nature they be; but do faithfully aſſure your Lordſhip, that neither my Lord *Chicheſter*, nor my Lord *Grandiſon*, did ever ſhew more reſpect to your Predeceſſors, than I will be ready to perform towards your Lordſhip, as well in this your Demand, as in all other things which lie in my Power, (not being prejudicial to the King's Service, which I know is as much as your Lordſhip will ever deſire); and do pray your Lordſhip to ſend me a Copy of their Warrants for my information, what hath been done in that behalf before my Time.

I have kept Sir *Charles Coottes* Company from that County as long as I could, and will remove them thence as ſoon as I can conveniently: But your Lordſhip may pleaſe to underſtand, that by the earneſt interceſſion of ſome well-willers to that County, it hath been leſs burthened with Souldiers, than any other within that Province; ſaving only *Fermannagh*, which is much ſmaller in ſcope than it.

And for the Diſtinction you deſire to be made between your Town-Lands, which you alleadg are generally leſs by one half, than thoſe that are held by others; that Error cannot be reformed without a general admeaſurement, and valluation of the different Fertilities; for we all know that a hundred Acres in a good Soil, may be worth a thouſand Acres of Lands that are mountainous and barren, and therefore it will ſurely prove a Work of great difficulty, and will require a long time to reduce it to any perfection; ſo as it is beſt to obſerve the cuſtom in uſage, until ſuch a reformation ſhall be ſeriouſly debated and agreed upon.

For the Bridg to be built at *Charlemount*, it was propounded to the Board by the Lord *Caulfield*; he informing, that the old one was ſo decayed, that it could hardly laſt out another Year. The uſeful Conſequence of that Bridg, in time of War, guarded by a ſtrong Fort, (which Defence others want) being well known to the Table, did make it a ſhort Debate, every Man concurring in Opinion, with an unanimous conſent, that it was moſt neceſſary for the King's Service, that a ſubſtantial Bridg ſhould be erected there with expedition. Then the Queſtion grew, At whoſe Charge, whether at the King's or Countries? Which, upon mature debate was ordered, that the Country ſhould bear, as well for that it is a place of equal conveniency

niency with any other that is or can be made elſewhere, for paſſage of the Inhabitants over that deep River in times of Peace, as becauſe they ſhall enjoy great ſecurity by their Neighbourhoods to that ſtrong Fort of *Charlemount* (in times of Combuſtion) built and maintained without their Charge. Theſe Conſiderations did move us to give direction to certain of the Juſtices of Peace, of each of theſe Counties of *Tyrone* and *Armagh*, to view the place, and treat with Workmen; which they accordingly did. Upon whoſe Certificate, we gave Warrant to applot the ſame, according to their Agreement with Workmen; which I wiſh may be levied without oppoſition or interruption; and do make it my requeſt unto your Lordſhip, to give way and furtherance thereunto, for this Work, tending ſo much to the Service of the King and Country, which I ſhall take in very good part from your Lordſhip; and you cannot want your Reward in Heaven for it, it being a Work of that kind which is accounted pious. And ſo I commit your Lorſhip to God's protection, and reſt,

Dublin-Caſtle, March 15. 1626.

Your Lordſhips very affectionate Friend,

Falkland.

I have given order for the preparing a Fyant for the paſſing of thoſe Particulars your Lordſhip deſired, by Mr. *Singe*.

Falkland.

LETTER CXIX.

A *Letter from the moſt Reverend* George Abbot *Arch-biſhop of* Canterbury, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My very good Lord;

I Send unto you Mr. *Sibbes*, who can beſt report what I have ſaid unto him. I hope that Colledg ſhall in him have a very good Maſter, which hitherto it hath not had. You ſhall make my excuſe to the Fellows, that I write not unto them. You ſhall do well to pray to God that he will bleſs his Church; but be not too ſollicitous in that Matter which will fall of it ſelf, God Almighty being able and ready to ſupport his own Cauſe. But of all things, take heed that you project no new ways; for if they fail, you ſhall bear a grievous Burthen: If they proſper, there ſhall be no Thanks to you. Be patient, and tarry the Lord's leaſure. And ſo commending me unto you, and to the reſt of your Brethren, I leave you to the Almighty, and remain,

Lambeth, March 19. 1626.

Your Lordſhip's loving Brother,

G. Cant.

LETTER

LETTER CXX.

A *Letter from Mr.* Thomas Davis, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend Sir;

MAY it pleaſe your Lordſhip to take a view of my Proceedings, for the procuring of ſuch Books you gave me order for; ſuch as I could get, and have in readineſs to be ſent by our next Ships, (which may depart this Port about four months hence) are certain Books, and looſe Papers in the Samaritan Tongue, of what uſe or value I cannot learn. The Old Teſtament in the Chaldean, which after ſeventeen months time, is written in a fair Character, wanting only the Book of the *Pſalms*, and the ſecond of *Eſdras*. I have alſo a ſmall Tract of *Ephræms* in the Syriack. I have uſed the beſt means I could to procure the New Teſtament in the *Abyſſins* Language and Character, but to this day have not been able. Fourteen days paſt I ſent again to *Jeruſalem*, to try if it, or any other of the Books your Lordſhip would have in the Samaritan Tongue may be had. For obtaining whereof, I have made uſe of the favour of a Gentleman of *Venice*, that is Conſul for that Nation in this Place, who I preſume will endeavour to ſatisfy my great deſire in this Particular; and if he fail me, I have no farther hopes of prevailing. I am ſorry that I can do no better ſervice in a buſineſs that may be ſo beneficial (as your Grace hath intimated) to the Church of God, and ſo acceptable to your ſelf. Such Papers as I have, or can procure, ſhall (God willing) with a Note of their Coſt and Charges, be ſent by our Ships aforeſaid.

News this place affords not worth your knowledg. By our laſt Letters from *Conſtantinople*, they write of great preparation for the Wars, and that they will this Spring go againſt the Rebel *Abbaſſa*, that holds the City of *Aſſaraune*. In their laſt Years Siege of that place, they loſt many Men, and much Honour. The Common Adverſary (the *Perſian*) in the mean while hath time to provide himſelf to welcome the Turks, when they ſhall think good to viſit him. They write alſo from *Conſtantinople*, that a Greek Patriarch, or Biſhop, (that ſpent three Years in *England*) was reſolved to print (being furniſhed out of *Chriſtendom* with all things neceſſary, having leave of the *Caymò-cham*) ſome of the Greek Fathers, whoſe Writings it ſhould ſeem the Papiſts have abuſed. Which when the Jeſuits that live in *Conſtantinople* underſtood, they went to the Baſhaw, and told him, That the Greek, under pretence of Printing, would coin and ſtamp falſe Mony: Whereupon, without examination of the Buſineſs, order was given to apprehend, and inſtantly to hang the old Man; his Houſe and Goods to be ſeiſed upon for the King's uſe: The latter was effected, but God ſo provided, that the Man was at that inſtant of time in our Ambaſſador's Houſe: where the Officers came to take him, and execute that tyrannical Sentence. But the Ambaſſador examining the Buſineſs, undertook his Protection, and the forth-coming of his Perſon; yea, ſo far proſecuted the Buſineſs againſt the Jeſuits, that they were caſt into Priſon, their Houſe, Library, and all their Goods, taken for the King's uſe; and liberty given to the old Greek to go on with his intended Work. And for the Jeſuits, the beſt they could expect, was to be

baniſhed *Conſtantinople*, and never to come into any part of the Grand Signior's Dominions. But I fear their Mony will produce too good an iſſue of ſo foul a Buſineſs. Their Malice is inveterate; God deliver all good Men out of their Power. Thus I humbly take leave, and ever reſt,

Aleppo, the 14*th* of *March*, 1627. Of the Turks Account, the 18*th* day of the 7*th* Month called *Raged*, and the 1037 Year of Mahomet.

Your Grace's in all Duty to be commanded,

Thomas Davis.

LETTER CXXI.

A *Letter from the Right Reverend Dr.* John Hanmer *Biſhop of St.* Aſaph, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

May it pleaſe your Grace;

I Have received the Chronicle of *Ireland*, penn'd by my Uncle, and perfected by Mr. *Molineux*; together with the Hiſtory of *Ireland*, compiled by *Edmund Campian*. I have curſorily ran them both over, and do find ſome defects in both, not only in Orthography, by reaſon of the unskilfulneſs of the Tranſcriber, but alſo in the Senſe, by reaſon of diſſonancy in the coherence, and the very Context it ſelf. But as it is, I do purpoſe (God willing) to ſend it this week to *London* unto ſome Friends of mine, to give the Printers there a view of the Volume; as alſo to deal with them touching the Profit that may be raiſed to the advancement of the Widow, my Aunt. I will not fail to prefix in the Epigraphe and Title to Mr. *Campian's* Hiſtory, that direction which your Lordſhip very kindly affordeth in your loving Letter. And I am ſenſible enough, that *Campian's* Name, honoured with your Grace's Publication to the Work, will be a Countenance unto it, and much further the ſale. And for Mr. *Daniel Molineux*, not only my ſelf, but the whole Realm of *Ireland*, together with this of great *Britain*, ſhall owe a large beholdenneſs unto him. If it pleaſe God that the Work take ſucceſs for the Preſs, I will take care that his Name, for his care and painstaking therein, ſhall live and have a being in the memory of Poſterity, ſo long as the Books ſhall live. When the Copies ſhall be returned from *London*, and the Printer agreed withal, I and my Friends here will review them again, and again, and to our Capacities make them fit for the Preſs; for I find, by peruſing, that ſuch a Work muſt be framed by ſuch Men as be skilful, both in the *Iriſh* and *Welſh* Tongues, and reaſonably verſed in their Stories. Between this and *Michaelmaſs* I hope to bring all Paſſages to perfection, and agreement with the Printer, and then I will not fail to certify your Grace of the Proceedings: Till when, and ever, I commit you and yours to the Grace of the Almighty. Reſting,

Your Lordſhip's moſt aſſured loving Brother, and Servant in Chriſt Jeſus;

Pentre Pant, May 28. 1627.

Joh. Aſaph.

LET-

LETTER CXXII.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to Mr.* John Selden.

Worthy Sir;

YOur Letter of the 9*th* of *September*, came not unto my hands before the 13*th* of *November*. And to give you full ſatisfaction in that which you deſired out of my Samaritan Text; I cauſed the whole fifth Chapter of *Geneſis* to be taken out of it, as you ſee, and ſo much of the 11*th* as concerneth the Chronology you have to deal with. The Letters in the ſecond and third Leaf, are more perfectly expreſſed than thoſe in the firſt; and therefore you were beſt take them for the Pattern of thoſe which you intend to follow in your Print, there being but 22 of them in number, without any difference of Initials and Finals, and without any diſtinction of Points and Accents. Matrices may be eaſily caſt for them all, without any great Charge; which if you can perſwade your Printer to undertake, I will freely communicate to him the Collection of all the Differences betwixt the Text of the Jews, and the Samaritans, throughout the whole Pentateuch; a Work which would very greedily be ſought for by the Learned Abroad; howſoever ſuch things are not much regarded by ours at Home. The Original it ſelf, after the Collation is perfected, I have dedicated to the Library of our Noble Friend Sir *Robert Cotton*.

In the Samaritan Chronology, publiſhed by *Scaliger*, *Lib.* 7. *de Emend. temp. pag.* 618. there are reckoned 130 Years from *Adam* אל מותו to his Death, where it ſhould be אל שת to his Son *Seth*: and to *Noah* are attributed 600 Years, for which *Scaliger* ſetteth down 700, thinking that to be ſignified by ששק (which rather ſhould have been noted by שת) whereas there is meant thereby ששק, that is, 600. Likewiſe to *Mahalaleel*, there are attributed there 75 Years, and to *Methuſalach* 77; for which *Euſebius* in his Greek Chronicle (*pag.* 4.) hath 65, 67. Which *Scaliger*, in his Notes upon the place, (*pag.* 243. *a*) would have reformed according to his Samaritan Chronography. But that *Euſebius* was in the right, and his Chronography wrong, appeareth now plainly by the *Samaritan*'s own Text of the Bible: Only one fault there is in *Euſebius*, (or in the corrupt Copy of *Georgius Syncellus* rather, which *Scaliger* uſed) *in annis* παιδοποιίας *patrum ante Diluvium*: Namely, in the 60 Years attributed to *Enoch*. Which to have been miſwritten for 65 appeareth, not only by the conſent of the Samaritan, both Chronicle and Text; but alſo by the total ſum of the Years from *Adam* to the Flood; which as well in *Euſebius* (pag. 9. *Græci Chronici*, lin. 10. & pag. 19. lin. 36.) as in *Georgius Syncellus*, is noted to be *annorum*. 1307; which *Scaliger* in his Notes (pag. 248 *b*. and 249 *b*) doth wrongfully mend 1327. and, (pag. 243 *a*) with a greater Error, terminate with the time of *Noah*'s Birth, blaming *George* the Monk for extending them (as the truth was) to the Year of the Flood. From the Creation to the Flood, according to the Hebrew Verity, are 1656 Years; according to the Samaritan Text 1307; according to *Euſebius* his reckoning out of the Septuagint, 2242; and according to *Africanus*, 2262. *George* followeth *Euſebius* his Account, which he noteth to be 20 Years leſs than that of *Africanus*; 186 greater than the Hebrew, and 935 greater than the Samaritan; for that he meant ſo, and not as it is written (pag. 243 *a. Scaligeri*) 930, is evident even to this, that in the ſelf-ſame place he maketh the diffe-

rence betwixt the Hebrew Account (which every one knoweth to be 1656) and the Samaritan to be *annorum* 349. Now for the Years that theſe Fathers lived, *poſt* παιδοποίαν, there is an exact agreement between the Samaritan Text, and the Chronicle of *Euſebius*; ſave that herein the application of them to the Years of *Noah*, there is a manifeſt Error of the Scribe, *Pag.* 4. *lin.* 1, and 2; putting φκα and φωε, for φμμ and φτγ. *Adhuc tamen reſtat te vindice dignus nodus.* St. *Hierom*, in his Hebrew Queſtions upon *Geneſis*, affirmeth, that he found the Year of *Mathuſalah* and *Lamech* to be alike; *in Hebræis Samaritanorum Libris.* And indeed the Hebrew hath, as he ſetteth it down, that *Mathuſalah* lived 187 Years before he begat *Noah*. But in the Samaritan Text it is far otherwiſe; that *Mathuſalah* lived 67 Years before he begat *Lamech*, 653 after, 720 in all; and *Lamech* 53 Years before the birth of *Noah*. And theſe numbers are in the ſelf-ſame ſort related by *Euſebius*, who lived before St. *Hierom*; leſt any Man ſhould imagine that ſince his Time the Samaritan Text which we have, might be altered. Now it is to be noted, that by both theſe Accounts it falleth out, that the Death of *Mathuſalah* doth concur with the Year of the Flood: And it is the principal intent of St. *Hierom* in this place, to ſolve the Difficulty moved out of the Greek Edition, that *Mathuſalah* lived 14 Years after the Flood; by appealing unto the Books of the *Hebrews*, and the *Samaritans*, wherein *Mathuſalah* is made to die, *Eo Anno* (as he ſpeaketh) *quo cæpit eſſe diluvium.* This general peradventure might run in St. *Hierom's* memory, when he wrote this, which well might make him think that the particular Numbers of both Texts, did not differ; eſpecially if (as it is likely) he had not the Samaritan Text then lying by him to conſult withal. But howſoever his ſlip of memory derogateth nothing from the Credit of that which we are ſure was in the Samaritan Text before he committed this to writing.

I come now to the Years of the Fathers which lived after the Flood. Wherein for the Time *ante* παιδοποίαν (whereupon the courſe of the Chronology doth depend) there is an exact agreement betwixt the Samaritan Text and Chronicle. From whom alſo *Euſebius* doth not diſſent; if the Error be amended which hath crept into *pag.* 10. *lin.* 12. (Græci Chronici) where 130 Years are aſſigned to *Arphaxad*, inſtead of 135. For that this was the Error, not of *Euſebius*, but of the Tranſcriber, appeareth evidently, both by the Line next going before, where *Sem*, after the begetting of *Arphacſad*, is ſaid to have lived 500 Years, μέχρι ἐγ ἔτους φάλεκ (whereas there would be but 495 Years to the 111*th* of *Phaleg*, if 130 Years only had been aſſigned to *Arphacſad*, and not 135); and by the total Sum thus laid down, in the 20*th* line of the ſame page. ὁμοῦ ἀπὸ τοῦ κατακλυσμοῦ, ὅτι τὸ α ἔτος Ἀβραὰμ, ἔτη ΑΜΒ ὁ πόσα ὧν ἡ, κατὰ τὰ γρ ο ἑρμηνείαν. And indeed, in the Years *ante* παιδοποίαν, *poſt diluvium*, there is a full agreement, both in the total Sum, and in all the Particulars, betwixt the Samaritan Account, and that of the LXX, as it is related by *Euſebius*, (*Cainan* in both being omitted) which ſum of 942 being added to the former of 1307, maketh up the full number of 2249, from the firſt of *Adam*, to the 70*th* Year of *Terah*, the very ſame Sum which is laid down by *Euſebius*, (*pag.* 19. *lin.* 37. *Græci Chronici*) and anſwereth preciſely to the Collection of the Particulars that are found in my Samaritan Bible. In *Scaliger's* Samaritan Chronicle, (*pag.* 618. *Emend.*) the particulars being ſummed up, amount to 2267, (2365 it is in *Scaliger*, pag. 625.); which number ſo laid down in the Chronicle, (and partly miſreckoned, partly miſwritten in the Commentary) is by the ſame *Scaliger*, in his Notes upon *Euſebius* (*pag.* 249. *b.*) amended 2269 *nimirum* תשעה *pro* שבעה *neque dubium eſt ita eſſe*, ſaith he; of which yet I do very much doubt: or rather do not doubt at all, becauſe I know the Error was not in the Tranſcriber, but in the Chronologer himſelf, who accounteth from the Birth of *Noah*, to the Birth of *Arphacſad*, (as did alſo

Africanus

Africanus and others before him) 600 only; and not (as *Eusebius* and others more rightly) 602; from whence, unto the 70*th* of *Terah*, by the joint consent, as well of *Eusebius*, as of the Samaritan Text and Chronicle, there are 940 Years. For *Scaliger*'s 937, (pag. 249. *b. Eusebian.*) is but an Error of that noble Wit, who intending higher Matters, did not heed so much his ordinary Arithmetick. In the numbering of the Years of these Fathers, *post παιδοποιίαν*, there is not the like consent betwixt the LXX, and the Samaritan, as was before. Our Greek Copies differing very much herein, not only from the Samaritan, but also betwixt themselves. *Eusebius*, pag. 10. *Græci Chronici*, differeth from my Samaritan Text only in the Years of *Ragau*. Yet there, *lin.* 15. *in Phalec.* instead of ἐπέζησεν μέχρι ϛθ ἔτους Ῥαγαῦ, would be read more fully, ἐπέζησεν ἔτη ϛθ, μέχρι ϛθ ἔτους Ῥαγαυ; and *lin.* 17. *in Seruch.* instead of μέχρι καὶ Ἀβραάμ, μέχρι καὶ ἔτους Θαάῤῥα; (*quod res ipsa indicat*) *lin.* 16. it is said of *Ragau*; ἐπέζησεν ἔτη σ', μέχρι οϛ' ἔτους Ναχώρ; whereas the Samaritan Text hath a whole hundred Years less. And that we may not suspect there was here any *Error Librarii*, by putting מאות for מאתים wheraas *Rehu*, or *Ragau*, is said to have lived 132 Years before he begat *Serug*, 107 after; the whole sum of the Years of his Life is added to be 239.

ויהיו כל ימי רעו תשע ושלשים ומאתים שנה וימת

For so the Samaritan, in the 11*th* of *Genesis*, as allothers in the 5*th*, useth to sum up the whole Time of the Lives of the Fathers. It is true indeed, that attributing unto *Ragau* 207 years after he begat *Serug*, he should have continued his Life, by this Account, until the 77*th* of *Nachor*. But the Text it self, of the Samaritan Bible, beareth such sway with me, that I should rather think *Eusebius* did, out of it (as elsewhere always) set down 107 as he found it there. And *Georgius* the Monk, in his miswritten Copy, finding 207, laboured thus to fit the whole unto the 77*th* of *Nachor*. Which I am so much the more easily induced to believe, because in the Chronology of the LXX, related by *Eusebius*, (pag. 9. lin. 37.) *Non dissimile quid animadvertisse mihi videor*; for there the same *Ragau* is said to have begotten *Seruch* at 135 years. *Scaliger* giveth there a mark, that it should be 132, as * every where else it is read; and that so it should be here, appeareth plainly by the Total (in *lin.* 44, and 45) of 942 from the Flood, and 3184 from *Adam* unto *Abraham*: Which to be the genuine calculation of *Eusebius*, *Nemo harum rerum paulo peritior ignorat.* Yet *George* not heeding this, but finding 35 written in that Copy which came to his hands of *Eusebius*, turneth the Stream that way, and maketh the 406 years which † *Eusebius* giveth to *Salah*, after he begat *Eber*, to end in the 7*th* of *Seruch*; which would not so fall out, unless *Ragau* did hold his 135 years. In like manner he maketh the 207 years of *Ragau* himself, after he begat *Serug*, (in the printed Books, || *pag.* 10. *lin.* 37. there is οϛ.) to end in the 77*th* of *Nachor*. And the 209 of *Peleg*, after he begat *Ragau*, to end in the 75*th* of *Serug*, (though in these there be one years odds); For of the 135 years that *Eber* is said to have lived, until the 38*th* of *Nachor*, (*p. l.* 23.) we can make here *mense*, because both the Numbers are vitiated.

* *Nicephori Chronologiam excipio, ubi tam in Græco libro edito quam in MS. Anastasii Bibliothecarii translatione habentur* 135, *licet ibi quoq; Continuus substituerit* 132.

† *Omnes nostri libri cum Antiquiss. Cottoniano MS. habent* 330.

|| And again, *p.* 231. *in Chronico Casauboniano verum in Radevi editione restitutum est*, 63.

Thus much I thought good to write unto you, concerning the State of the Samaritan Account, because no Man hath dealt herewith since *Scaliger*. I have likewise the old Syriack Translation of the *Pentateuch*, which was received from the beginning of Christianity, in the Church of *Antioch*; but neither have I transcribed any thing unto you out of that, nor out of my Arabick Manuscript of *Moses*; because the former hath but a meer Translation of the Years of the Fathers, as they are found in our common Hebrew Text, and the other is wholly taken out of the LXX.

I have had alſo another Book lately ſent unto me from the *Eaſt*, intituled, *Otzar Raza* (or rather *Razaja*) a *Treaſury of Secrets*, containing a brief Commentary in the Syriack Language, upon the whole Old Teſtament (excepting the Book of the *Lamentations*, *Chronicles*, *Ezra*, *Nehemiah*, and *Eſther*) and likewiſe the New, thoſe parts only excepted which are wanting in our printed Syriack Teſtaments, (the Text whereof I have procured likewiſe from the Patriarch of the *Neſtorians* in *Syria*) *viz.* The 2*d* Epiſtle of St. *Peter*, the 2*d* and 3*d* of St. *John*, that of St. *Jude*, and the * *Revelation*. In this Treaſure, among other things worth the obſervation, are found; 1. A Genealogical Table from *Adam* to *Moſes*. 2. A Table of the Judges to *Samuel*. 3. A Table of the Kings of *Judah*, from *Saul* to *Sedechias*. 4. A Chronological Table of the Kings that ſucceſſively reigned in *Babylon*, *Perſia*, and *Egypt*, from thence unto *Veſpaſian*. Where to *Nebuchadnezzar*, after the time of *Sedechias*, are aſſigned 24 years; To *Evilmerodach*, 1. To *Belſhatzar*, 2. To *Darius* the *Mede*, 3. To *Cyrus*, 30. To *Cambyſes* 8; and all this to make 70 years to the ſecond of *Darius Hyſtaſpis*, from the deſolation of *Jeruſalem*, according to *Zachar.* 1. 12.

* *The Syriack lately ſet out at* Leyden, *may be much amended by my Manuſcript Copy.*

In theſe Tables, ſome Heatheniſh Antiquities alſo are inſerted; as of the building of *Tarſus*, &c. But theſe are nothing in compariſon of the *Treaſure* which you have found of the Kings and Archons of *Athens*: than which (as you have rightly judged) nothing can pleaſe me more. You have made my Teeth water at the mention thereof; and therefore, I pray you, ſatisfy my longing with what convenient ſpeed you may. I can give you no occaſion of Inſcriptions, becauſe I am fixed here in a Country where the old Romaniſts never had any footing. All that I have in this kind, I did but borrow from the Monuments of my Lord of *Arundel*, my Lord *William Howard* of *Naworth*, and Sir *Robert Cotton*; which to ſend back unto you who are there at the Well-head, were *inanis opera*. Thoſe Hebrew Fragments of *Alderſgate*, had your own explication in Latin adjoined unto them (as I remember) which made me ſeek no further; eſpecially, becauſe thoſe Inſcriptions were made by later Jews, and ſo were of the ſame ſtamp with that of R. *Moſes filii* R. *Iſaac* found in *Ludgate* (whereof *Stow* maketh mention in his *Survey*). I think you may do well to put together all the Inſcriptions, printed and imprinted, which are not to be found in the great Volume of *Goltzius*; and amongſt the reſt, the Latin one, *v. Scipionis Barbati F.* (with *Sirmondus* his Explanation) and the Greek of *Herod* expounded by *Caſaubon*, for *Salmaſius* his Expoſition is a little too long: And whatſoever Punick Letters can be had in any Coin, (as one or two Sir *Robert Cotton* hath of them) would be added alſo, becauſe theſe are ſcarce known to any.

There was a Chronology ſome years ſince, publiſhed by one of *Ausborough*, and dedicated to the Pope, the Emperor, and King *James*, which was preſcribed by the Church of *Rome*. I pray you, if you can, help me to a ſight of it; and let me underſtand whether your ſecond Edition of *Titles of Honour* be yet come abroad, for as yet I have heard nothing of it. By this time, I ſuppoſe, I have tired you with a tedious Letter, and therefore now I diſmiſs you, and reſt always,

Droghedu, Nov. 30. 1627.

Your moſt aſſured loving Friend,

Ja. Armachanus.

LETTER

LETTER CXXIII.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to Mr.* Dean——

Mr. *Dean*;

I Do acknowledg no Promiſe made unto you on my part, but upon a Condition to be performed on your part, of deſiſting to proſecute any further your Sacrilegious Intention, either by your ſelf, or by any of yours; the jealouſy whereof you have been ſo far from taking away out of my mind, by your two laſt Letters, that you have increaſed it much more. To bear me in hand, that you will not follow the Buſineſs your ſelf, but leave it only to the proſecution of your Friends; and that, if they obtain your deſire, yet you will ſubmit all afterward to mine own diſpoſition; I eſteem no better than a meer deluſion of me. And therefore if you intend to ſay no more than this, when you come up, you may ſave your Journey, for I will accept no other Satisfaction, but an abſolute diſclaiming of the proſecution of this Buſineſs, either by your ſelf, or by others. And this I look you ſhould certify unto me, before Sir *Archibald Atcheſon's* arrival, for afterward I care not a ruſh for it. And when you both have tried the uttermoſt of your Wits, to ſubvert the good Foundation laid by King *James*, of happy Memory, you ſhall but ſtruggle in vain, with ſhame enough. And ſo beſeeching Almighty God to give you the Spirit of a right Mind, and to pardon the Thoughts of your Heart, I reſt,

Drogheda, Febr. 1. 1627.

Your Loving Friend,

Ja. Armachanus.

LETTER CXXIV.

A *Letter from* Dr. W. Bedell *Provoſt of the Colledg at* Dublin, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Right Reverend Father, my honourable good Lord;

YOur Letters of the 20*th* of *September*, came not to my hands till the beginning of *November*. Upon the receipt whereof, I wrote to the Vice-Provoſt, to forbear to proceed to the election of Fellows, if it were not paſt before. Not but that the Courſe was ſuch, as ſtood by the Statutes in being e're I came to the place; but becauſe, by your Grace's earneſtneſs therein, I conceived, your Wiſdom ſaw more to lie in it than I could perceive. Since that, I am ſorry to underſtand the ſucceſs of that Election was not ſuch as gave ſatisfaction to your Grace, and hath bred a new Broil in the Colledg. For the reſtriction of the Statute for Batchelors, that they ſhould be at leaſt of ſeven Terms ſtanding; if there be any blame, it muſt lie upon me; who would have had it according to that in *Emanuel Colledg*, that they ſhould be of the third Year; but that by ſome of the Company this temper was

was found. Wherein the Lord is witneſs, I reſpected meerly the good of the Colledg, and had not ſo much as in my thoughts, the Caſe of any that was to pretend the next Election, but reſolved, as every Statute came to be conſidered, to reduce it to ſuch perfection, as there ſhould be as little need as was poſſible to touch them afterward. I have ſeen, by experience, that the timely preferring of young Men, makes them inſolent and idle; and the holding them a little longer in expectation of Preferment, doth them more good in one year, than two years before, or perhaps after. Wherefore I cannot herein repent me of that which was done. If Mr. Vice-Provoſt, and the Seniors, have in any other Point failed of their Duty, I deſire your Grace, not only to excuſe me in participation in it, but them alſo thus far, that as I hope, it proceedeth of Error, and not Malice. And of one thing I do aſſure my ſelf, and have been bold to undertake ſo much to the Fellows, that your Grace, though it be in a ſort neceſſary for you, and all Men of place, to give ſatisfaction in words to importune Suitors, will not take it ill that we diſcharge our Conſciences, coming to do acts upon Oath, ſuch as this is; otherwiſe, miſerable were the condition of ſuch places, and happy are they that are fartheſt from them. I underſtood further, by your Grace's ſaid Letters, That you diſlike not that the time of the Fellows ſhould be extended to twelve years, though you would not have it mentioned upon this ſuddain, *&c.* Which made me ſend for the Univerſity-Statutes of *Cambridg*, to my Friend Mr. *Ward*, (having leiſure this Winter to that purpoſe) to think of ſome Project, according to my laſt Letters to your Grace. And ſhortly it ſeems to me, that with one labour, the Univerſity might be brought into a more perfect Form, and yet without touching our Charter. At my being in *Dublin*, there came to me one Dr. *de Laune* a Phyſician, bred in *Immanuel Colledg*: Who in ſpeech with me, diſcovered their purpoſe to procure a Patent, like to that which the Colledg of Phyſicians hath in *London*. I noted the thing, and partly by that occaſion, and partly alſo the deſire of the Fellows, to extend their time of ſtay in the Colledg; I have drawn a Plot of my Thoughts in that behalf, which I ſend your Grace herewith. I have imparted the ſame generally to my Lord of *Canterbury*; who deſireth that your Grace would ſeriouſly conſider of it, and, to uſe his own words, *That it may be weighed with Gold Weights*; and if it be found fit, will concur thereto when time ſhall be. I could have wiſhed to have been preſent with you at the ſurvey of it, to have rendred the reaſon of ſome things, which will now perhaps be ἐρημία βοηθείτω; but your Wiſdom, Experience, and Knowledg of the Place, will eaſily pierce through, and diſperſe all thoſe Miſts which perhaps overcloud my underſtanding; and howſoever I ſhall hereby, *dare ſapienti occaſionem.*

For my ſpeedy return, which your Grace preſſeth, I confeſs to them, that I am ready to forethink that ever I came there, ſo conſcious to my ſelf of mine own weakneſs and unfitneſs for the place, as I fear rather to be burthenſom than profitable to the Colledg: Which alſo made me deſirous to retain (if I might lawfully) the Title to my Benefice, reſigning the whole Profits and care to ſome able Man, to be nominated by the Patron, and approved by the Biſhop of the Dioceſs; that I might have, upon juſt cauſe, whither to retire my ſelf. I have not yet received your Grace's deciſion of this Caſe. I wrot alſo to the Society hereabout, who being *conditores juris perpetui*, are alſo *interpretes*: Neither have I underſtood what they conceive. Since my coming away, by occaſion of my Lord Deputy his voluntary Offer, to confer upon me the Treaſurerſhip of St. *Patricks*; I entreated them to preſent a Petition to his Lordſhip, for the enjoying the 40 *l.* anciently granted to the Colledg, for the enlarging the Provoſt's Maintenance, and upholding the Lecture at *Chriſt's Church*, whereof I was put in hope before my coming. They have not ſo much as vouchſafed me an Anſwer.

When

When I took my Oath to the Statutes, I made proteſtation, that I intended not to renounce my Benefice, that place being litigious, and my Affairs not yet accommodated here. Since my coming home hither, my Corn, Cattel, and ſome Goods, and a Leaſe of ſome Paſture Grounds which I held, I have forgone; but the main Matter of my Eſtate lying in Mony, I cannot yet recover. At my coming up hither, I left one of my Children ſick of an Ague, which he hath had theſe three Weeks; and if he ſhould be recovered, he cannot be preſently fit to travel; neither are the Ways and Weather indeed ſeaſonable thereto. But that which (to deal plainly) doth moſt of all trouble me, is, the report of the new Broils in the Colledg; which I ſee, partly in other Mens Letters: for to my ſelf (as if I were but a Cypher in Algoriſm) they vouchſafe not a word. That ſome Fellows are diſplaced by the Viſitors, others placed by Mandate of my Lord Deputy; old Grudges and Factions revived, *& malè ſarta gratia necquicquam coit & reſcinditur.* I never delighted, nor am made for it, *ignem gladio fodere.* Some of my Friends repreſented to me the Examples of Mr. *Travers*, and Mr. *Alvey*; and that comes to my mind, Better ſit ſtill, than Riſe and Fall. I have now an honeſt Retreat, with that form,

Non noſtrum inter vos tantas componere lites.

It is written hither, and I have ſeen it with mine Eyes, That I am ſaid to be a weak Man, and ſo thought to be by wiſe Men. This Witneſs is moſt true. In all theſe regards, I humbly beſeech your Grace, by your undeſerved love to me (which God knows how much I value, and that it was no ſmall encouragement to me to enter into this Buſineſs) by your love to the Colledg, which I know is great; by your love to our Lord Jeſus Chriſt, whereof he takes that proof, your *love to his Lambs.* Since you know now my weakneſs a little better than when you firſt nominated me to that place, and the want of the Colledg of an able Head, diſpoſe of my place as you ſhall think moſt fit for that Colledg, Univerſity, Church, and Kingdom. For my part, I do here abſolutely reſign all my Intereſt unto it, into your Grace's hands, or the hands of thoſe whom it may concern. Aſſuring your Grace that I ſhall account your freeing me from this burden, the greateſt favour that you can do me: under the which, if it had not been for the fear of offending God, I think I had never put my ſhoulder ſo far as I have done. But if you ſhall eſteem in Conſcience I cannot go back, I beſeech you be pleaſed freely to ſet down your Opinion touching my Caſe propounded in my laſt. I deſire of God, that neither my Living, nor my Life, may be ſo dear unto me, as to finiſh my Courſe with joy, and the Miniſtry that I have received of the Lord Jeſus. Upon the receipt of your Grace's Letters, I ſhall reſolve preſently (if God let not) to come, or ſtay.

Touching the Parliament-Affairs, I know your Grace hath better advertiſement than I can give you. The beginnings yet go marvellouſly well; the Lower Houſe excellently tempered. Nothing hath as yet been ſo much as put to queſtion. The Upper Houſe joined with them; inſomuch as when they had received the Motion for a publick Faſt, they added a Motion, to petition to his Majeſty for the putting in execution all Laws and Acts of State againſt Recuſants. This Petition was penned by the Biſhops of *Norwich* and *Litchfield*, and preſented to his Majeſty by both Houſes. The former is appointed by Proclamation, to be *April* 21. The latter the King hath taken into conſideration, with good ſigns of approbation. The Lower Houſe is now employed about the Liberties of the Subjects; which they deduce even from the Conqueſt, and ſo down. They purpoſe (it ſeems) to proceed to the examination of the infringing of them, and of their Cauſes and Remedies. It is reſolved among them, that the Grievances of the Subjects ſhall go

hand in hand with the Supply of the King's Wants, which are ſo great, as his Majeſty, when he received the latter Petition, told them, (*March* 3.) *That without preſent Supply he could not ſet forth one Ship*, &c. God of his Mercy grant, that the Progreſs and End may be correſpondent. In which hearty Prayer I end, recommending your Grace to the Lord's Protection, and my ſelf to your Prayers, and reſt,

London, April 1. 1628.

Your Grace's in all Duty,

W. Bedell.

LETTER CXXV.

A Letter from Dr. Bainbridge, *Profeſſor of Aſtronomy in* Oxford, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Right Reverend, and my very good Lord;

HAving ſo fit opportunity, I am bold to remember my Service to your Grace; and withal, my former ſuit concerning *Hipparchus*, περὶ μεγέθους ἐνιαυσίου, which being both in the *Vatican*, and *Eſcurial*, I marvel that *Petavius* did not procure a Tranſcript thereof; certainly it would have helped much in his *Doctrina Temporum contra Scaligerum*: Whereas now the neglect of that, and other ancient Monuments, hath left that Work imperfect, and given juſt cauſe to others, of a more curious ſearch; wherein I purpoſe to beſtow my beſt Endeavours, not doubting of your Grace's Favour. Mr. *Selden* hath written ſome Notes upon certain aucient Greek Inſcriptions, which were brought out of *Turky* for my Lord of *Arundel*; amongſt which, one doth promiſe ſome light in the Perſian Chronology, (I mean, of the Perſian Monarchy) which of all others I moſt deſire to be illuſtrated, being ſo neceſſary to the connexion of Sacred and Prophane Hiſtory; concerning which I will yet forbear to ſignify my Opinion, daily expecting a view of Mr. *Selden*'s Book.

Oxon, April 7. 1628.

Your Grace's moſt obliged Servant,

John Bainbridg.

LETTER

LETTER CXXVI.

A Letter from Dr. Bedell, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Right Reverend Father, my honourable good Lord;

HAving the opportunity of this Bearer's return from his Friends, my Neighbours, to *Kelles*, I thought fit to ſend by him, if it were but the Duplicate of my laſt to your Grace, from *London*, the firſt of this Month, ſent, as Mr. *Burnet* told me, by one Mr. *Goodwyn* of *London-Derry*, who had ſpecial occaſion to repair to your preſence. Wherein I ſatisfied you (I hope) of the rightneſs of my Intention, in the reſtriction of the Statute for Batchelors Probationers to ſeven Terms ſtanding, and repreſented to your Grace the chief exerciſe of my Thoughts ſince my leaving *Ireland*, I mean, the Draught of a new Patent, and new Statutes to be procured for the Univerſity; which, I hope, you have ſafely received. You may perhaps eſteem it a pragmatical unquietneſs of Spirit in me, that would buſy my ſelf with things beyond mine own line. But ſince it hath pleaſed God to embarque me, by their means, in the Affairs of that Country, I take my ſelf bound to further the Voyage what I may; not only for mine own ſafety, and the reſt of the Paſſengers, but for the honour of your ſelf, that are the Pilot, and the Glory of God eſpecially, unto which Port I am well aſſured all your Courſe is directed. I ſuppoſe it hath been an Error all this while, to neglect the Faculties of Law and Phyſick, and attend only to the ordering of one poor Colledg of Divines; whereas, with a little more labour, and a few Priviledges attained, a great many more good Wits might have been allured to ſtudy, and ſeaſoned with Piety, and made Inſtruments for the bringing in Learning, Civility, and Religion, into that Country. I did communicate the Plat to my Lord of *Canterbury*, at my firſt being with him, eſpecially in that Point of admitting all Students that ſhould be matriculated, though they lodg in *Dublin* in private Houſes; and of the four Faculties, with their ſeveral Promoters, *&c.* who ſeemed not to diſlike it; but required it ſhould be maturely thought of, by your Grace and the Univerſity, and promiſed his aſſiſtance if it were found fit. At that time I left with him the Statutes of our Colledg, which I had this Winter written out with mine own hand, and cauſed to be fair bound. He retained them with him till the very morning of my departing from *London*. At which time he ſignified his good approbation of the whole; only accounted that too ſtrait, for the *Provoſt's abſence but ſix weeks*, whereas many Cauſes there would be, which would require longer diſcontinuance. I ſhewed his Grace, that Colledg-Buſineſs was excepted, and that we had not innovated any thing in that Statute, it being ſo before my Election. Another Point he diſliked, was, touching Students wearing Gowns always in the Colledg, *and if it might be when they went into the Town.* Whereas that of all other, (ſaid he) would have been provided for. I anſwered, The Streets in *Dublin* were very foul, and that by the Statutes, Scholars were not permitted to go ordinarily into the Town, without their Tutors conſent. He ſaid, they might, if the Streets were never ſo foul, take their Gowns under their Arms. I told him, that this was alſo an old Statute, e're I came there. With that occaſion I told his Grace of the new Stirs I heard of in the Colledg; (for even but the day before, I had underſtood by other Mens Letters, more perfectly, of my Lord Deputy's putting in certain Fellows, and of their diſplacing of

Mr. *Lloyd* by your Grace, and the Viſitors, whereof I had no intelligence till then, ſave by Rumors only). I added, of mine own fears, that I ſhould make a very ill Pilot in ſo rough Seas. He perſwaded me to go on, uſing that Verſe, *Tu ne cede malis, &c.* I told him of my deafneſs, and that the Law not allowing *ſurdum procuratorem*, how could it be but abſurd in the Provoſt of ſuch a Society. He told me, that was not ſo great a matter, for a great many did *male audire.* He bad me not be diſmayed, repreſenting to me the future Reward. I told him, indeed if that were not, I had little encouragement, ſith neither I ſhould, for ought I ſaw, have the Maintenance for the Lecture, which I was put in hope of, nor retain the Title of my Benefice only, renouncing the Profits. To that he ſaid, there was no queſtion I might: that I had not *beneficium*; and he would maintain it to any Man, *&c.* With theſe Diſcourſes, having brought his Grace from his Chamber to his Barge, I recommended my ſelf to his Prayers. The ſame morning, e're my departure, I wrote to *Dublin*, amongſt others, to Mr. *Lloyd*, endeavouring to let him ſee his Fault, and to keep him from being hardned in it. At my return home, I found one of my Sons yet afflicted with an Ague, which hath held him theſe ſix weeks; and the Ways being not yet fit for travel, (the Spring having been very late and winterly) I have reſolved to attend your Grace's Letters, both in anſwer to my Caſe propounded, in my Letters of *September*, and of my laſt from *London*, wherein I did put my place there wholly in your diſpoſition; and if you think it may be more to the good of the Colledg and Church there, that I forgo it, did (and do again by theſe Preſents) abſolutely reſign it into your hands, or the hands of them whom it may concern. Your Grace may be pleaſed to conſider ſeriouſly my inſufficiency, which by my laſt being there, partly by your own experience, and the report of others, you may have underſtood to be more than perhaps you imagined before. And by theſe new Accidents, you may perceive the need the Colledg hath of a more able Head. I have ever liked and loved to proceed by that good old Form, *Ut inter bonos bene ageir, &c.* I have ſeen it written from thence, that you and other wiſe Men, account me a weak Man; and in truth I do know my ſelf ſo to be. Do not the Colledg that wrong to clog it with me; hitherto it hath received no great damage, and theſe new Broils may ſerve fitly as a good occaſion to cover my defectiveneſs. I may, without any diſgrace, and with much content, ſit ſtill. That which *Annibal*, when in the Common-Council at *Carthage* he plucked down a turbulent Orator that ſtood up to diſſwade a neceſſary Peace, ſaid, to excuſe his uncivility, *That the Feats of War he had meetly learned, but the Faſhions of the City he was to be taught by them.* I would crave leave to invert; the Arts of dutiful Obedience, and juſt ruling alſo in part, I did for 17 years endeavour to learn, under that good Father Dr. *Chaderton*, in a well-temper'd Society; the cunning tricks of packing, ſiding, bandying and skirmiſhing, with and between great Men, I confeſs my ſelf ignorant in, and am now, I fear, too old to be taught. And me thinks the Society it ſelf, (like to the Frogs in the Tale, weary of the Block ſet over them) eſteem me neither worthy to be acquainted with the Colledg-Affairs, nor ſo much as anſwered in mine own; and (wherein they do extreamly wrong, not me only, but your Grace alſo, as I verily believe) do keep your Letters from me. I wiſh them a more active Governor. Concluding, I beſeech your Grace vouchſafe me your laſt reſolution for my coming, or ſtay; and eſteem me, as you ſhall ever truly,

Your Grace's humble Servant in Chriſt Jeſus,

Horningerth, April the 15*th*, 1628. *W. Bedell.*

LETTER

LETTER CXXVII.

A *Letter from Dr.* Samuel Ward, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *at* Tredagh.

Moſt Reverend and my very good Lord;

THough I muſt needs acknowledg my neglect in writing, or forgetfulneſs, or both, ſince your laſt going into *Ireland*; yet now I could have no further pretext for the omiſſion of that Duty, by which I am obliged by no few Bonds, eſpecially having ſuch conveniency of ſending, by my moſt worthy Friend, with whom I am moſt loth to part, but that upon higher conſiderations, I conceive God may uſe him as an Inſtrument of much good in that place, if God ſend him health and life. I aſſure your Lordſhip, I know not where you could have pitched upon a Man, every way ſo qualified for ſuch a place. He is a ſincere honeſt Man, not tainted with avarice or ambition; pious, diſcreet, wiſe, and ſtout enough, *ſi res exigat*; he will be *frugi*, and provident for the Colledg: and for converſe, of a ſweet and amiable diſpoſition, and well experienced. In a word, he is *homo perpaucorum hominum, ſi quid judico.* I pray the God of Heaven to bleſs his coming to you, to the good of your Colledg, and the Church of *Ireland.*

I ſuppoſe your Lordſhip will deſire to hear ſomewhat of our *Gambridg*-Affairs; though I doubt not but you hear, by ſome *Cambridg* Men which come over to you. I ſuppoſe you have heard of a Lecture for reading of Hiſtory, intended to be given us by the Lord *Brook.* Who, as you know, firſt intended to have had Mr. *Voſſius* of *Leyden*; afterward his Stipend being augmented by the States, he reſolved of Dr. *Doriſlam* of *Leyden* alſo. He, before his coming hither, took his Degree of Doctor of the Civil Law at *Leyden:* was ſent down to *Gambridg* by my Lord *Brook*, with his Majeſty's Letters to the Vice-Chancellor, and the Heads, ſignifying my Lord *Brook*'s intent: and alſo willing us to appoint him a place and time for his Reading; which accordingly was done. He read ſome two or three Lectures, beginning with *Cornelius Tacitus*; where his Author mentioning the converſion of the State of *Rome* from Government by Kings to the Government by Conſuls, by the ſuggeſtion of *Junius Brutus*; he took occaſion to diſcourſe of the Power of the People under the Kings, and afterward. When he touched upon the Exceſſes of *Tarquinius Superbus* his infringing of the Liberties of the People, which they enjoyed under former Kings; and ſo, among many other things, deſcended to the vindicating of the *Netherlanders*, for retaining their Liberties againſt the violences of *Spain.* In concluſion, he was conceived of by ſome, to ſpeak too much for the defence of the Liberties of the People; though he ſpake with great moderation, and with an exception of ſuch Monarchies as ours, where the People had ſurrendered their Right to the King, as that in truth there could be no juſt exception taken againſt him: yet the Maſter of *Peter-houſe* complained to the Vice-Chancellor, Maſter of *Chriſt*'s-Colledg: and complaint alſo was made above, and it came to his Majeſty's ear; which we having intelligence of, Dr. *Doriſlaw* deſired to come and clear himſelf before the Heads, and carried himſelf ſo ingenuouſly, that he gave ſatisfaction to all; whereupon Letters were written to his Patron, to the Biſhop of *Durham*, and others, to ſignify ſo much. But he going to his Patron firſt, he ſuppreſſed the Letters, and ſaid, he would ſee an Accuſer, before any excuſe ſhould be made. After word came from the Biſhop of *Wincheſter*, then *Durham*, in his Majeſty's Name,

Name, to prohibit the Hiſtory-Reader to read. But after that, both his Majeſty, and the Biſhop, and all others above, and here, were ſatisfied; but then his Patron kept off, and doth to this day, and will allow his Reader the Stipend for his time; but we fear we ſhall loſe the Lecture. I ſee a Letter which his Patron writ to him, to *Malden*, to will him to be gone into his Country; but he would aſſure him of his Stipend. The Doctor kept with me, while he was in Town. He married an Engliſh Woman about *Malden* in *Eſſex*, where now he is. He is a fair-conditioned Man, and a good Scholar.

I had a Letter from Mr. *Voſſius* before *Chriſtmaſs*, with a Book of the Latin Hiſtorians, which he lately ſet forth, and dedicated to my Lord the Duke of *Buckingham*. He ſent alſo a Book to his Majeſty, and the Court-Biſhops. I writ back unto him, and ſent him my Lord of *Sarum* his Commentary on the *Coloſſians*, willing him to reviſe his Pelagian Hiſtory, eſpecially about the Points of Original Sin, and the Efficacy of Grace.

As touching my ſelf, in my Readings, I have ſuſpended my Reading upon the Real Preſence, though I had almoſt finiſhed it. And have read this Year and half, at leaſt, upon that Point which I chiefly inſiſt upon in my Sermon in Latin, to ſhew, that the Grace of Converſion giveth not only *poſſe convertere*, but alſo τὸ *velle*. I have been long in vindicating the third Argument, uſed by the *Contra-Remonſtrants* in *Colloq. Hagienſi*, taken from the places, where we are ſaid to be *mortui in peccatis*; wherein the Remonſtrants do diſcover the grounds of their Aſſertions, more than elſewhere.

Dr. *Jackſon* hath lately ſet forth a Book of the *Attributes of God*; wherein, in the Preface to the Earl of *Pembroke*, he doth profeſs himſelf an *Arminian*, aſcribing to the oppoſites of *Arminius*, as I conceive, that God's Decrees, before the Creation, take away all poſſibilities of contrary Events after the Creation. True it is, that God's eternal Decree of any Event, as that *I ſhould write at this moment*; cannot conſiſt, with *my actual not writing at this time*: But none ſay it taketh from me *all poſſibility of writing at this time*, unleſs it be *ſenſu compoſito*. This conceit (as I conceive) maketh him elſewhere to impugn all Divine Predefinitions, as prejudicious to Man's Liberty and Freedom; which is a moſt ſilly conceit. I do conceive, all that which he diſputeth in his Book, againſt Negative Reprobation, as not ſorting with the antecedent Will of God, for the Salvation of all, to be againſt the ſeventeenth Article of Religion, which plainly averreth a gratuitous predeſtination of ſome, and not of all. Therefore from thence is inferred, a not-election of others to that Grace, which is that which properly is ſtiled, Reprobation.

As for our Univerſity, none do patronage theſe Points, either in Schools or Pulpit; though becauſe Preferments at Court are conferred upon ſuch as incline that way, cauſeth ſome to look that way.

I ſuppoſe your Lordſhip hath ſeen my Lord of *Sarum*'s Readings upon the *Coloſſians*, which ſhould have been exhibited, *nomine Academiæ*, to his Majeſty, when he was here about the beginning of *Lent*. But my Lord of *Wincheſter* hindred that intention, though herein he prejudiced the Univerſity. For we having received a Favour from his Majeſty, to enjoy the priviledg of our Charter for printing all kind of Books, againſt the *London* Printers, thought to ſhew to his Majeſty a *Specimen* of our Printing, both for good Letter, and good Paper, of both which his Majeſty had complained in printing the Bibles at *London*.

Thus

Thus with remembrance of my beſt Service to your good Lordſhip; with my beſt Wiſhes and Prayers for the continuance of your Lordſhip's Health and Proſperity here, for the good of God's Church, and your happineſs hereafter, I commend you to the gracious protection of the higheſt Majeſty; reſting,

Cambridg, May 16. 1628.

Your Graces, in all Service,

Samuel Ward.

Mr. *Whalley* and Mr. *Mead* are both in good health, for which Friends I am beholden to your Lordſhip, tho you take Mr. *Bedell* from me. Dr. *Chaderton* alſo is in health.

LETTER CXXVIII.

A *Letter from Sir* Henry Spelman, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Pleaſeth it your Grace;

I Cannot expreſs with what humble gladneſs I received your Letters: Firſt, For that they gave me aſſurance of your Recovery; then, that among your weighty Affairs of Church and Common-wealth, you ſhould deſcend to think on me, ſo remote in Application to your Lordſhip, though no Man nearer in Affection and Devotion. I regiſter it in my Memorials of your Goodneſs; as alſo your ſending to me the Copy of the Synod of St. *Patrick*, which I much deſired; and many thanks to your Lordſhip for it.

Touching the Books it pleaſed you to require my help in procuring them, by ſome of my Friends and Kindred in *France*; your Grace knoweth, that all intercourſe between us and them is now ſtopped up: Yet have I taken order with Mr. *Boſwell*, who is gone over with my Lord of *Carliſle*, and to paſs near *Province*, that if any opportunity may ſerve, he will endeavour to procure them; and my Son, who is gone after them, ſhall put him in mind of it. It is ſaid, that my Lord of *Carliſle*, having treated beyond the Sea with the States of the *Low-Countries*, and not ſatisfied in their Anſwer, hath left ſome Proteſtation againſt them, as he paſſed from them; and that the States have done the like againſt us. I hope it is not true, we have Enemies enow.

I ſuppoſe your Lordſhip would gladly hear how the great Orb of State moveth here in Parliament, (your own and many others depending on it): And I would very willingly have been the firſt that ſhould have done you that Service, if the Meſſenger had ſtaid a day or two longer, that we might have ſeen the Event. For all hangeth yet in ſuſpence; but the Points touching the Right of the Subject in the Property of their Goods, and to be free from impriſonment at the King's Pleaſure, or without lawful cauſe expreſſed upon the Commitment, hath been ſo ſeriouſly and unanſwerably proved and concluded by the Lower Houſe, that they have caſt their Sheat Anchor on it, and will not recede from any tittle of the Formality propoſed in their *Petition of Right* touching the ſame. The Upper Houſe hath, in ſome things, diſſented from them, propoſing a Caution to be added to the Petition,

Petition for preſervation of the King's Soveraign Prerogative; which the Lower Houſe affirms they have not rub'd upon in ought that of right belongeth to it. Yet will they not admit that Addition, leſt it impeach the whole intent of their Petition. Wherein they are ſo reſolute, that having upon *Thurſday* laſt, admirably evinced the Right of the Subjects in every part thereof, at a Conference with the Upper Houſe, they refuſed to meet the Lords the day following in a Committee required by them, for qualification as was conceived. Thereupon the Lords ſpent *Saturday* in debate among themſelves, but concluded nothing that we hear of. It is reported, the Lord *Say* did then ſpeak very freely and reſolutely on behalf of the Subject, with ſome unpleaſing rubs upon the Duke there preſent; but by others interpoſition, all was well expounded. What this Day will produce, Night muſt relate. And of what I have written, I have nothing but by hear-ſay, for I am no Parliament-man.

My Lord of *Denbigh*, with the Navy that went for the reſcue of *Rochel*, is returned, without blow or blood-draught. It is ſaid, their Commiſſion gave them not ſufficient Warrant to fight; and one Captain *Clark* (ſuſpected in Religion) is committed to the *Gatehouſe* for diſſwading them. Thus praying for your Health and Happineſs, I reſt,

Barbacan, May 26. 1628.

Your Grace's moſt humbly devoted, in all Service,

Henry Spelman.

LETTER CXXIX.

A Letter from —J. King, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend, and my eſpecial good Lord;

TWO things do occaſion me to write to your Lordſhip; the one, to ſhow the continuance of my dutiful and beſt reſpect to your Lordſhip, which I have born to your Lordſhip ever ſince your Childhood; which indeed deſcended firſt from your Father, who loved me always in his life-time, as I did him truly and faithfully. The other is, upon ſome miſlike I underſtand your Lordſhip hath conceived of the Lord *Camfield*, my Son-in-Law; which indeed I am ſorry for, for I never found him but honeſt and religious. I know he may have ill Inſtruments about him, and the World is full of Pick-thanks, and ſuch as uſually do lewd Offices amongſt Men of Place and Quality. But if your Lordſhip would pleaſe to take him into your favour, and upon any occaſion (if any happen) to make known to him what is or may be reported to your Lordſhip, of any of his miſcarriages, or unfriendly dealings towards your Lordſhip, I would not doubt of his conformity, and giving of your Lordſhip meet ſatisfaction: and this is my Suit and Petition to your Lorſhip; for of all Men in that Kingdom, I do wiſh him, and all others that are my Friends, to be ſerviceable and reſpective to your Lordſhip: and for my ſelf, ſo long as it ſhall pleaſe God to give me Life, I will pray for your Lordſhip, which is all the Service I can do you. Our worthy Biſhop here, who I have found here, ever ſince I came hither, a worthy

worthy Friend, and a godly Paſtor and Pillar of the Church, hath many times, and often, moſt kindly remembred your Lordſhip; and ſurely he is as good a Man as may be, yet in this Parliament, which is yet ſcarcely ended, ſome have conceited not ſo well of him as before; but who can or doth eſcape the malice of wicked Men? this being the laſt and worſt Age of the World, and ſurely for all crying and notorious Sins, as Whoredom, Lying, Swearing, and Drunkenneſs, I am perſwaded that now our own Nation is become the very worſt of any in the Chriſtian World, which makes me much afraid that God Almighty hath ſome heavy Judgment a preparing for us. It is certain, that in *Spain* are wondrous great preparations for War, eſpecially for Sea-Service; which ſome think is rather for *Denmark*, and thoſe Eaſtern parts, than for us; and the rather it is conjectured of, becauſe Monſieur *Oillur* lies yet with a great Army of above 60000 Men about *Stoade*, *Hambourgh*, and other parts. If his Fleet come on this Summer, as it is thought it will, and paſs the Narrow Seas unfought withal, and unbeaten by us, it is to be feared, that *Spain*, and *France*, or one of them, will next land upon our Continent, and ſit down and fortify; being hopeful, as it may be well imagined, of aid from Engliſh Papiſts, whereof the Kingdom is too well ſtored. *Rochel* is much doubted cannot long hold out, and then there is little hope of any Mercy from the King of *France*; which would be a woful caſe to have ſo many poor Souls put to the Sword. It is thought his Majeſty would relieve them, if theſe Subſidies could come in time: And it is to be wiſhed now, that his Majeſty had never medled with them; for in the beginning they were well provided to have made their own Peace. It is ſtrange to be believed how this Kingdom is weakned by the loſs of Shipping; for within this three years, it is ſaid, *England* hath loſt of Veſſels, great and ſmall, 400. All things concur very untowardly againſt us; but God Almighty hath reſerved Victory to himſelf only. We had great rejoicing every where for his Majeſty's gracious and good agreement with the Parliament; but ſome ten days ago, the Houſe of Commons having exhibited certain Remonſtrances to his Highneſs, which, as it ſeemed, touched the Duke: after reading thereof, his Majeſty roſe up, and ſaid, They ſhould be anſwered; and inſtantly gave the Duke his Hand to kiſs: which the Parliament-men, and others, were much amazed at. God Almighty amend what is amiſs, if it be his bleſſed Will, and ſend Unity at Home, that we may the better keep off and withſtand our Enemies Abroad, and continue Peace in theſe Kingdoms; and more pertinently I pray to keep the *Spaniards* out of *Ireland*, for we ſhall far better hold tack with them here, if they ſhould land, than you can do there, where too many are ready to join with them. I know I can write nothing to your Lordſhip which is News to you, yet expreſs my Love, and hearty and humble Affection to your Lordſhip, I make bold to trouble you with a long Letter: And ſo, with my Service to Mrs *Uſher*, I take leave, and reſt,

Layfield, June 30.
1628.

Your Lordſhip's ever truly aſſured,

to honour and ſerve you,

J. King.

LETTER CXXX.

A Letter from Sir Henry Spelman, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

May it pleaſe your Grace;

I Have nothing ſince my Letter by your Servant Mr. *Sturges* to trouble you with; but this Bearer, my Kinſman, coming to ſee your noble Country, I have requeſted him, and therewith enjoined him, to preſent my humble and moſt devoted Service to your Lordſhip; and to bring me certain word how it ſtandeth with you for your Health: which to the good of the Common-Wealth, as well as my own particular reſpect, no Man more deſireth and prayeth for.

For the Paſſages here of note, I know you receive them by many Pens, and therefore I will not enter into any relation of them; only I wiſh they were better. Yet amongſt them, I deſire to preſent your Grace with the firſt printed Copy of the Petition of Parliament to his Majeſty, for their ancient Rights and Liberties, with his gracious Anſwer thereto. And by much inſtance I (even in this hour) obtained it from Mr. *John Bill* the Printer, before they yet are become publick, and to the laming of the Book from whence they are taken. I ſend you alſo Mr. *Glanvill*'s and Sir *Henry Martyn*'s Speeches to the Upper Houſe about this Matter; and the Proclamation againſt Mr. Doctor *Manwaring*'s Sermons. But the King, notwithſtanding, hath (as it is credibly reported) releaſed him of all the cenſure impoſed upon him by the Upper Houſe of Parliament, and this next month he is to ſerve in Court. The Deputys Lieutenants alſo of the Weſt Country, are releaſed; and ſome of them repaired with the dignity of Baronet, others of Knighthood, all with Grace. Mr. *Bill* deſired me to remember him moſt humbly to your Lordſhip, and to advertiſe you, that he willingly will print your noble Work in one Volume, as well in Latin as in Engliſh; which with multitude of others, I ſhall much rejoice to ſee. Thus with all humble remembrance to your Grace, I reſt,

Barbacan, July 1. 1628.

A Servant thereof,

moſt bound and devoted,

Henry Spelman.

LETTER CXXXI.

A Letter from Dr. George Hakewill, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My very good Lord;

YOur Lordſhip's favourable interpretation and acceptance of my poor Endeavours, beyond their deſert, hath obliged me to improve them to the utmoſt in your good Lordſhip's Service; and more eſpecially in the good

good education of that young Gentleman (*Ja. Dillon*) whom you were pleaſed to commend as a Jewel of price to my care and truſt; praiſing God that your Lordſhip hath been made his Inſtrument to reclaim him from the Superſtitions of the Romiſh Church, and wiſhing we had ſome more frequent Examples in that kind, in theſe cold and dangerous Times. For his tuition, I have placed him in *Exeter* Colledg, with Mr. *Bodley*, a Batchelor of Divinity, and Nephew to the great Sir *Thomas Bodley*, of whoſe ſobriety, gravity, piety, and every way ſufficiency, I have had a long trial; and (were he not ſo near me in Blood) I could eaſily afford him a larger Teſtimony. He aſſures me, that he finds his Scholar tractable and ſtudious; ſo that ſuch a Diſpoſition, having met with ſuch a Tutor to direct and inſtruct it, I make no doubt but it will produce an effect anſwerable to our expectation and deſire: And during mine abode in the Univerſity, my ſelf ſhall not be wanting to help it forward the beſt I may.

Your Lordſhip ſhall do well to take order with his Friends, that he may have credit for the taking up of Monies in *London*, for the defraying his Expences; for that to expect it from *Ireland*, will be troubleſome and tedious.

I wiſh I could write your Lordſhip any good News touching the preſent ſtate of Affairs in this Kingdom; but in truth, except it pleaſe God to put to his extraordinary helping hand, we have more reaſon to fear an utter downfal, than to hope for a riſing.

Thus heartily praying for your Lordſhip's Health and Happineſs, I reſt,

Exeter Colledg in *Oxford*,
July 16. 1628.

Your Lordſhip's
unfeignedly to command,

Geo. Hakewill.

LETTER CXXXII.

A Letter from Dr. Prideaux *Rector of* Exeter *Colledg in* Oxon, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend Father in God;

YOur Letters were the more welcome unto me, in that they brought news of the publiſhing of your Eccleſiaſtical Antiquities, ſo much deſired. In which the Hiſtory of *Pelagius* and *Fauſtus*'s foyſting, being fully and impartially ſet, will put a period (I truſt) to the troubleſome Fancies which of late have been ſet on foot. The ſight of ſuch a Work, would more revive my Simplicity, than the tender of many Preferments ſo much ſought after. Of your purpoſe of printing *Ignatius* here, I never heard. It had been little civility in me, not to have anſwered ſo gracious an Invitation. I am loth to ſpeak, but the truth is, our *Oxford* Preſſes are not for pieces of that Coin. We can print here, *Smiglecius* the Jeſuits Metaphyſical Logick, and old *John Buridane*'s Ploddings upon the Ethicks. But matters that entrench nearer upon true Divinity, muſt be more ſtrictly overſeen. I conceive it a high favour, that it pleaſed you to make uſe of my meanneſs for the placing of your Kinſman. I ſhall ſtrain my beſt endeavours to make

good your Undertakings to his Friends. Young Tutors oftentimes fail their Pupils, for want of Experience and Authority, (to ſay nothing of Negligence and Ignorance). I have reſolved therefore to make your Kinſman one of my peculiar, and tutor him wholly my ſelf; which I have ever continued to ſome eſpecial Friends, ever ſince I have been Rector and Doctor. He billets in my Lodgings; hath (three) fellow Pupils, which are Sons to Earls, together with his Country-man, the Son of my Lord *Caulfield*; all very civil, ſtudious, and fit to go together. I truſt, that God will ſo bleſs our joint Endeavours, that his worthy Friends ſhall receive content, and have cauſe to thank your Grace. Whoſe

Oxon, Aug. 27. 1628.

Faithful Servant I remain,

Jo. Prideaux.

LETTER CXXXIII.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to the Right Honourable*——

My moſt honourable Lord;

THE noble reſpect, which in a ſingular manner you have ſtill born to the preſervation of all Monuments of Antiquity, hath emboldned me at this time, to put your Lordſhip in mind of a preſent occaſion, which may much conduce to the general good of all of us, that employ our Studies in this kind of Learning.

That famous Library of *Giacomo Barocci*, a Gentleman of *Venice*, conſiſting of 242 Greek Manuſcript Volumes, is now brought into *England* by Mr. *Fetherſtone* the Stationer. Great pity it were, that ſuch a Treaſure ſhould be diſſipated, and the Books diſperſed into private hands. If by your Lordſhip's mediation, the King's Majeſty might be induced to take them into his own hand; and add thereunto that rare Collection of Arabick Manuſcripts, which my Lord Duke of *Buckingham* purchaſed from the Heirs of *Erpenius*, it would make that of his Majeſty's a Royal Library indeed, and make ſome recompence of that incomparable loſs which we have lately ſuſtain'd in the Library of *Heidelberg*.

We have at laſt made a poor return unto your Lordſhip of our Commiſſion, in the buſineſs of *Phelim Mac Feagh Birn* and his Sons. And becauſe the directions which we received from the Lords, required the diſpatch thereof with all convenient expedition; we have made more haſte (I fear) than good ſpeed, fully purpoſing in our ſelves, that the examination which we had taken, ſhould have come unto your hands within ſuch a time, as your Lordſhips Reſolutions thereupon might here have been notified before the beginning of *Hilary* Term. That things have fallen out otherwiſe, is that (I confeſs) wherein we ſhall be hardly able to excuſe our ſelves. I could heartily wiſh, that this important Buſineſs might in ſuch ſort be carried, that the Honour and Dignity of his Majeſty's Deputy, might withal be very tenderly reſpected; for the leaſt ſhew of any affront that may appear to be given from thence unto his Authority, will add encouragement to ſuch as are too apt to abet Malefactors among us, and diſhearten his Majeſty's

ſty's Miniſters here, from being ſo forward as otherwiſe they would be, in proſecution of ſuch publick Services of the State. Which I humbly leave unto your Lordſhip's deeper conſideration; and evermore reſt,

Dublin, Jan. 22. 1628.

Your Honour's in all dutiful Service, ready to be commanded,

Ja. Armachanus.

LETTER CXXXIV.

A Letter from the Right Reverend William Laud *Biſhop of* London, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My very good Lord;

I Have received your Grace's ſecond Letters, and with the Letters from Dr. *Barlow*, a Man known to me only by Name, and good Report. I have, upon receipt of theſe, a ſecond time humbly preſented Dr. *Barlow's* Suit to his Majeſty; with all fair repreſentation to his Majeſty of the neceſſity of a good *Commendam* to the Arch-biſhop of *Tuam*. And tho, in my judgment, I hold it very unfit, and of ill, both Example and Conſequence in the Church, to have a Biſhop, much more an Arch-biſhop, retain a Deanery in *Commendam*: Yet becauſe there is (as I am informed) much ſervice to be done for that Arch-biſhop, and becauſe I have conceived this Man will do that Service, (for ſo he hath aſſumed); and becauſe much of that Service muſt be done at *Dublin*, where that Deanry will the better fit him, as well for Houſe as Charge; and becauſe it is no new thing in that Country to hold a Deanry with a Biſhoprick; I made bold to move his Majeſty for it, and his Majeſty is graciouſly pleaſed to grant it; and I have already, by his Majeſty's ſpecial Command, given order to Sir *Hen. Holcroft*, to ſend Letters to my Lord Deputy to this purpoſe. But theſe two things his Majeſty commanded me to write to your Lordſhip; The one, that young Men be not commended to him for Biſhops: The other, that he ſhall hardly be drawn again to grant a Deanry in *Commendam*. Any other Preferment, though of more value, he ſhall be content to yield. I am glad I have been able to ſerve your Grace's deſires in this Buſineſs. And for Dr. *Barlow*, I wiſh him joy; but muſt deſire your Lordſhip to excuſe my not writing to him; for between Parliament and Term I have not leiſure. So I leave you to the Grace of God, and ſhall ever reſt,

Jan. 29. 1628.

Your Graces loving Friend, and Brother,

Guil. London.

My Lord Arch-biſhop of *York*, Dr. *Barlow's* Tutor that was, is of my judgment, for holding a Deanry *in Commendam*.

LETTER

LETTER CXXXV.

A *Letter from Dr.* William Bedell, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *at* Drogheda.

Right Reverend Father, my honourable good Lord;

SInce your Graces departure from *Dublin*, I began to peruſe the Papers you left me of Dr. *Chaloner*'s hand, about the firſt foundation of the Colledg; which although in ſome places I cannot read word for word, yet I perceive the ſenſe, and have tranſcribed ſo far as they go without interruption: But they refer to ſome Copies of Letters which I have not, nor yet are in our Cheſt, as namely, the City's Letter to Queen *Elizabeth*, and the Lord Deputy and Comiſales; and hers to the Lord Deputy here, for the founding of the Colledg: All which if they might be had, would be inſerted into the Hiſtory of the Colledg, *ad Verbum*. And which is worſe, the third Duernion is wholly miſſing, noted, it ſeems, in the Front with the Figure 3. This makes me bold to write to your Grace to ſearch if you can find any thing more of this Argument, that there may be ſomewhat left to Poſterity concerning the beginnings of ſo good a Work. I have alſo, ſince your Grace's departure, drawn a Form of the Confirmation of our Rectories, from the Biſhop of *Clougher*, in conformity to two Inſtruments, *viz.* the Reſignation of *George Montgomery*, ſometime Biſhop thereof, and *Derry*, and *Rapho*; and our Colledg Patent. I have uſed all the means I can, to know whether any Predeceſſor of your Grace, did in like manner reſign into the King's Hands any Patronages within your Dioceſs, and what their Names be; which if I could underſtand, I would entreat your Grace to go before in your Dioceſs, and to be our Patron in the ſoliciting the other Biſhops to follow in theirs. I ſend your Grace the form of the Confirmation, and the Names of the Rectories in our Patent, referring the reſt to your wiſdom and love to the Colledg. This is a Buſineſs of great importance to this Society, and hath already been deferred ſo long, and Mr. *Uſher*'s ſudden taking away, (to omit my Lord of *Kilmore*) admoniſhes me to work while the day laſts. Another Buſineſs there is, which enforceth me to have recourſe to your Grace; which is this, Yeſterday, as I was following Mr. *Uſher*'s Funeral, there was delivered me a Letter from my Lord Chancellor, containing another to his Lordſhip from Mr. *Lloyd*, together with a Note which I ſend herewith. He demandeth of the Colledg, not only his Diet in his abſence, which the Statute expreſly denies to a Fellow, (and which if your Grace and the Viſitors intended to grant him, you did him a Favour inſtead of a Puniſhment) but Wages for being a Prime-Lecturer; whereas his Year came out at Midſummer, and he had till then his Allowance, although he performed not the Duty. But here is not all, for it ſeems he hopes, by the words of your Decree, to hold all this till he be poſſeſſed of ſome Eccleſiaſtical Benefice, notwithſtanding his Term by the Charter expires at Midſommer. We have anſwered my Lord Chancellor, as your Grace ſhall find by theſe incloſed; and do humbly deſire your Grace, to certify either him or us of your intention; and to draw a Line or two to be ſent to the reſt of the Viſitors for this Allowance, (if you did intend it) for mine own and the Fellows Diſcharge in the paying it. Theſe Letters your Grace will be alſo pleaſed to ſend us back, as having, by reaſon of the ſhortneſs of time, no time to copy them. We have obtained this night, a Warrant from my Lord Chancellor to the Serjeant at Arms, to

arreſt

arreſt Sir *James Caroll*; who in all this time of your Grace's being in *Dublin*, would never be ſeen, and is now, as we hear, in Town. We have not yet delivered your Grace's return of the Reference made to you at the Council Table, touching the Incloſure at the Colledg-Gate, as having but lately received it. In the mean while the Scholars, upon St. *Matthew's* Day at night, between Supper and Prayer-time, have pulled it all down, every Stick, and brought it away into the Colledg to ſeveral Chambers. Yet upon warning that night given at Prayers, that every Man ſhould bring into the Quadrangle what he had taken away; there was a great pile reared up in the Night, which we ſent Mr. *Arthur* word he might fetch away if he would; and he did accordingly.

This Inſolency, though it much grieved me, I could not prevent; I did publickly upon the Reference, pray them to be quiet, ſignifying our hope that we had of a friendly compoſition; but when they heard that Mr. *Arthur* fell off, they would no longer forbear.

Concerning the Affairs in *England*, I know your Grace hath better intelligence than I. Our Tranſlation goeth on in the *Pſalms*, and we are now in the 88*th*. Mr. *Neile King* is in *Cheſter*. Your Grace will pardon this ſcribling. And ſo I commit you to God, deſiring to be remembered in your Prayers; and reſting,

Trinity Coll. *March* 5. 1628.

Your Grace's in all Duty,

W. Bedell.

LETTER CXXXVI.

A *Letter from Sir* Henry Bourgchier, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend in Chriſt, my very good Lord;

I Muſt firſt deſire your Grace's pardon for my long ſilence, and that you will be pleaſed to believe, that it proceeded not from any neglect of him whom I have ſo long and ſo much honour'd. I preſume your Grace continually receiveth advertiſement of what paſſeth here from abler Pens than mine, and therefore my pains in that may well be ſpared. Among the reſt, you cannot be ignorant of the cloſe impriſonment of your Grace's Friend and Servant, Mr. *Selden*, for ſome offence given, or rather taken, at his carriage and deportment in Parliament. Here is lately deceaſed, the Earl of *Marleburgh*; I was often with him about his Iriſh Collections, and was ſo happy in the purſuit of them, that I received from him the greateſt part of them, not many days before his death. Alſo the Earl of *Weſtmoreland* is lately dead; and my ancient Friend and Kinſman, the Earl of *Totnes*, deprived of his ſight, and not like to live many days: If his Library will be ſold, I will ſtrain my ſelf to buy it wholly, for it is a very ſelect one. But howſoever, I will not miſs (God willing) his Iriſh Books and Papers. Mr. *Selden's Titles of Honour*, is ready to come forth here, and his *De Diis Syris* at *Leyden*, both well enlarged; I wiſh he were ſo too, that his Friends who much love him, might enjoy him. Sir *Robert Cotton* doth add to his ineſtimable Library. Mr. *Thomas Allen* hath been lately bountiful to it; He

He is now in *London*, and alſo Mr. *Brigges*. If I ſhould only enumerate thoſe who make enquiry of your Grace's Health, their Names would fill a Letter. Mr. *Brigges*'s Book of *Logarithms* is finiſhed by a Dutch-man, and printed again in *Holland*.

Mr. *Brigges* tells me that *Kepler* is living, and confeſſes his miſtake in the advertiſement of his Death, by being deceived in the ſimilitude of his name, with one D. *Kapper*, who died in that manner as he related. But it appears ſufficiently, by his long-promiſed *Tabulæ Rodolphiæ*, which now at laſt are come forth; but they anſwer not the expectation which he had raiſed of them.

Dr. *Bainbridge* is well at *Oxford*; Dr. *Sutcleffe* is lately deceaſed.

Yeſterday at *Newgate* Seſſions, *Fa. Muskett*, your Grace's old Acquaintance was arraigned, and two other Prieſts; and one of them an Iriſh-man: they were all found guilty of Treaſon, and had judgment accordingly. There were an hundred Recuſants preſented at the ſame time. It is ſaid, that a Declaration ſhall come forth concerning the Arminian Doctrine, done by thoſe Divines who were at the Synod of *Dort*.

L. Wadding, our Country-man, hath publiſhed a ſecond Tome of his *Annales Fratrum Minorum*.

The Jeſuit's Reply to your Grace, is not to be gotten here; thoſe that came into *England* were ſeized, and for ought I can hear, they lie ſtill in the Cuſtom-houſe: that which I uſed, was borrowed for me by a Friend of the Author himſelf, half a year ſince, he being then here in *London*, and going by the Name of *Morgan*.

Since the Diſſolution of the Parliament, there is a ſtrange ſuddain decay of Trade, and conſequently of the Cuſtoms; God grant there follow no inconvenience in the Common-Wealth.

The *French* and *Dunkerkers* are very bold upon the Coaſt of *England*, and I hear of no means uſed to repreſs them.

It is ſaid, that our Deputy ſhall be preſently removed; his deſigned Succeſſor, my Lord of *Danby*, is expected from *Garnſey*: He was imployed thither, to furniſh that Iſland with Munition, and other Neceſſaries, when there was ſome jealouſy of the French, while that Army lay hovering about the parts of *Picardy* and *Normandy*; but it is now gone for *Italy*, and is paſſed the Mountains; they have taken ſome Town in *Piedmont*; the King is there in Perſon. It is now ſaid, that Matters are accommodated by Compoſition; if not, it will prove a bloody War between thoſe two great Kings, and the French will put hard for the Dutchy of *Millain*.

I humbly deſire to be held in your Grace's Opinion, as one who will ever moſt willingly approve himſelf,

London, March 26.
1629.

Your Grace's very affectionate Friend,
and humble Servant,
Henry Bourgchier.

Sir *Robert Cotton* deſires to have his humble reſpects preſented to your Grace.

LETTER

LETTER CXXXVII.

A *Letter from Mr.* Archibald Hamilton, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend;

ON *Thurſday* laſt, I underſtood by certain intelligence, that my Lord of *London* (whether by the perſwaſion of Sir *Henry Wotton*, or others, I know not) earneſtly moved his Majeſty in Dr. *Bedell*'s behalf, Provoſt of *Dublin*-Colledg, that he might be preferred to the Biſhoprick of *Kilmore*, which his Majeſty hath granted; and the Letter for his Conſecration is like to be there as ſoon as this. I am heartily glad of his good Preferment, but am ſomewhat grieved withal that the Colledg hath enjoyed him for ſo ſmall a time, who was like to make it much happy by his careful Government. Some fear there is conceived, that one or other from hence may be put upon the Houſe, who will not (it may be) ſo truly aim at the religious Education of the Students; for ſome one (deeply tainted with the Arminian Tenets) putteth in cloſe to be recommended thither by his Majeſty, and thinks to prevail by that means. This I thought good to certify, that your Grace may give timely warning thereof to the Fellows, that they may make a wary and a ſafe Election, of ſome ſound Scholar, and Orthodox Divine. I will not preſume to name any, but I think Mr. *Mead* might be well thought of, the place being formerly intended for him, and he generally reputed a very able Man for ſuch a Charge.

The Earl of *Totnes* departed this Life ſome ten days ſince, his Corps is not yet buried: Soon after his deceaſe, I went and made enquiry after that Preſs of Books and Manuſcripts which only concern *Ireland*, and asked whether he had left them as a Legacy to our Colledg, as your Lordſhip heretofore moved him, and as he himſelf lately promiſed (to Sir *Fra. Anneſly* and my ſelf) that he would: whatſoever the good Man intended, or whatſoever direction he gave, I cannot learn, but the Colledg is not like to get them; for one Sir *Thomas Stafford* (the reputed Son of the ſaid Earl) hath got them, and many other Things of my Lord's into his hands, out of which there will be hard wringing of them. Sir *Fran. Anneſly*, and I, have earneſtly dealt with him, that he would give them to the Colledg, as the Earl intended to leave them; and if not, that he would let your Lordſhip have the refuſal of them before any other, if they be to be made away; he abſolutely refuſeth to part with them upon any terms, alleadging, that he purpoſeth to erect a Library, wherein they, and all other the Earl's Books, are to be preſerved for his everlaſting memory. He promiſeth withal, that if your Grace, or any that your Lordſhip will appoint, hath a mind to exemplify, write out, or collect any thing out of any of the ſaid Books and Manuſcripts, he will moſt willingly afford your Lordſhip, or them, a free and leaſurely uſe of the ſame, as to you ſhall ſeem fitting; and this was all that we could get from him. If your Lordſhip's Letter can be ſo powerful, it were not amiſs to write to himſelf; for it may be conjectured (for all his fair pretences) that a ready ſum of Mony may make an eaſy purchaſe of them.

In my laſt Letter I advertiſed your Lordſhip how far I had proceeded in the buſineſs of *Armagh*; ſince which time I have driven it to no further perfection, partly, becauſe I expect to hear your Lordſhip's expreſs pleaſure therein; and partly, by reaſon of the Lord Keeper, and Lord *Grandiſon*'s late Sickneſs, which hath kept them and the reſt of the Com-

mittees from meeting, to make a final determination of their Report, that his Majeſty's Letter may be procured accordingly, for the ſetting off all things to your Lordſhip's deſire. If the Report were once made, the Letter ſhall come ſpeedily over, and in a ſufficient time, to ſettle all before the Parliament ſit, or can conclude any Acts for reſtraining of Biſhops, to ſet any Leaſes for any longer term than one and twenty Years. Thus recommending your Lordſhip to the bleſſed protection of the Almighty, and humbly intreating your Lordſhip to have a vigilant care for the providing of an able Head to the Colledg; I humbly take leave, and remain,

White-hall, April 8. 1629.

Your Grace's Servant,

Archibald Hamilton.

LETTER CXXXVIII.

A Letter from Sir Henry Bourgchier, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend in Chriſt, my very good Lord;

I Received your Lordſhip's Letter, of the 22*d* of *March*, by Sir *Jo. Newtervill.* I doubt not but your Grace hath heard of the Greek Library brought from *Venice* by Mr. *Fetherſton*, which the Earl of *Pembroke* hath bought for the Univerſity-Library of *Oxford*; it coſt him 700 *l.* there are of them 250 Volumes. Dr. *Lindſell*, now Dean of *Litchfield*, tells me, that it is a great Treaſure, far exceeding the Catalogue. He likewiſe tells me, that there are a great number of excellent Tracts of the Greek Fathers, never yet publiſhed; beſides divers ancient Hiſtorians and Geographers; and particularly, that there is as much of *Chryſoſtom*, as will make a Volume equal to any of thoſe publiſhed by Sir *H. Savil.* I do not hear of any Books brought home by Sir *Thomas Roe*, beſides the ancient Greek Bible which was ſent to his Majeſty by him, from *Cyrill* the old Patriarch ſometime of *Alexandria*, but now of *Conſtantinople.* It is that which went among them by Tradition, to be written by St. *Tecla* the Martyr and Scholar of the Apoſtles; but it is moſt apparent not to be ſo ancient by ſome hundreds of years; and that, as for divers reaſons, ſo eſpecially becauſe there is before the *Pſalms*, a Preface of *Athanaſius.* I hear he hath brought home a rare Collection of Coyns and Medals.

I now ſpend my ſpare time, in gathering Matter for the Story of *Hen.* 8. which in time (if God ſpare me Life and Health) I intend to publiſh. And thus with the tender of my Love and Service to your Grace, I will remain,

Lond. April 13. 1629.

Your Grace's very affectionate Friend, and humble Servant,

Henry Bourgchier.

LETTER

LETTER CXXXIX.

A Letter from the Right Honourable the Lord Falkland *Lord Deputy of* Ireland, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

I Have received information, both of the unreverend manner of publiſhing the late Proclamation at *Drogedah*, and the ill obſervance of the ſame ſince it was publiſhed. For the firſt, That it was done in ſcornful and contemptuous ſort, a drunken Souldier being firſt ſet up to read it, and then a drunken Serjeant of the Town, both being made, by too much Drink, uncapable of that task (and perhaps purpoſely put to it) made the ſame ſeem like a May-game. And for the latter, That there is yet very little obedience ſhewed thereto by the Friers and Prieſts; only that they have ſhut up the Fore-doors of ſome of their Maſs-houſes; but have as ordinary recourſe thither by their private Paſſages, and do as frequently uſe their ſuperſtitious Service there, as if there were no command to the contrary; thoſe Maſs-houſes being continued in their former uſe (though perhaps a little more privately) without any demoliſhing of their Altars, *&c.*

I expected to have been informed as well of the publiſhing thereof there, as of the Effects it had wrought, from no Man before your Lordſhip, both in reſpect of your Profeſſion, and the eminent place you hold in the Church, and of your being a Privy Counſellor, who was preſent and aſſiſtant in all the Conſultations about ſetting it forth, and privy to the Reſolutions of the Board thereupon. But ſince this is come to my hands from another, I do hereby pray and authorize your Lordſhip, calling to your aſſiſtance Mr. Juſtice *Philpot*, who is now reſident there, to enter into a ſerious examination of the Premiſes, and to give me a full information of what you find thereof, by the firſt opportunity. So deſiring to be remembred in your daily Prayers, I am,

Dublin-Caſtle,
Apr. 14. 1629.

Your Lordſhip's very affectionate Friend,

Falkland.

LETTER CXL.

A *Letter from Mr.* Philpot, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My good Lord;

I Have had ſome Conference with my Lord Deputy about thoſe Matters, wherein your Grace and I were lately imployed; he telleth me, that this day he will adviſe with the Counſel upon the Informations ſent by us, and afterwards will take ſuch courſe therein as ſhall be thought fit. His Lordſhip inſiſteth much upon that part of Mr. *Sing*'s Information, where he ſaith, That the Titulary Biſhop of *Rapho*, did make a Prieſt at a publick Maſs in an

Orchard. He ſaith, That the ſaid Biſhop is as dangerous a Fellow here in *Ireland*, as *Smith* is in *England*; and that he hath good Bonds upon him, and would be glad of this occaſion to call him in; and therefore I pray your Grace to wiſh Mr. *Sing* to be ready to make good his Accuſation, for the ſaid Biſhop is bound not to exerciſe Eccleſiaſtical Juriſdiction. I told my Lord Deputy how careful you were to ſee him before his going from hence; and that your Grace intended to make a journey of purpoſe hither, having now no other buſineſs here. He told me, that if your Grace had any ſuch purpoſe, that you need not make any great haſte, for he hoped to have time enough before his going, to make ſome good progreſs in the Buſineſs begun, concerning the Jeſuits and their Houſes, *&c.* and that he had not his Summons yet to go away, which could not come till the Wind turned; and if it came then, he ſaid, he would ſtay ten days after at the leaſt; in which your Grace may have notice time enough to perform your deſire. I told my Lord, that your Grace was ſomewhat troubled at his Letter; for which he was ſorry, and blamed his Secretary, proteſting he did not intend to give your Grace any cauſe of diſcontent. His Lordſhip told me, that the News of *Mantua* is true, which is relieved, and the French King returned: but there is no certainty, but a common report, of any Peace concluded with *France*. I ſhall be ready, upon all occaſions, to do your Lordſhip any acceptable Service; and will for ever remain,

Dublin, April 27. 1629.

Your Grace's faithful Servant,

Jo. Philpot.

LETTER CXLI.

A Letter from the Lord Deputy, &c. to the moſt Reverend James Uſher *Arch-biſhop of* Armagh.

After our right hearty Commendations to your Lordſhip;

BY your Letters of the *6th* of this Inſtant, which we the Lord Deputy thought fit to communicate to the Council, we perceive, and do well approve the care and pains you have taken, as well in ſearching out the truth of the Matter, concerning the Titulary Biſhop of *Raphoe*, as in endeavouring to inform your ſelf of the Proprietors and Poſſeſſors of the Popiſh Conventual-Houſes in that Town.

Touching the Titulary Biſhop, we reſt ſatisfied by your Lordſhip's ſaid Letters, that at that time he did no publick Act, nor gave Orders to any: But as yet remain unſatisfied whether there were any great Aſſembly of People at that Meeting; and what Perſons of Note were among them, wherein we deſire to receive further ſatisfaction from your Lordſhip.

As to their Conventual-Houſes, we have given his Majeſty's Attorney-General, a Copy of the Paper encloſed in your Letters to us, and gave him direction to put up Informations in his Majeſty's Court of *Exchequer*, againſt the Proprietors and Poſſeſſors of thoſe Houſes, that thereby way may be made

made to ſuch further courſe of proceeding as the ſeveral Caſes ſhall require. And this being all for the preſent, we bid your Lorſhip very heartily farewel. From his Majeſty's Caſtle of *Dublin*, May 15. 1629.

Your Lordſhip's very loving Friends,

H. Falkland.

A. *Loftus* Canc.

Anth. Midenſis. *Hen. Docwra.*

W. Parſons. *Tyringham.*

LETTER CXLII.

A *Letter from the Right Reverend* William Laud *Biſhop of* London, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My very good Lord;

I Am glad Mr. *Bedell*'s Preferment gives your Grace ſuch contentment. Your former Letter came ſafe to my hands, ſo did your ſecond. I ſee nothing is ſo well done, but Exceptions can fret it; for I hear that which I looked not for concerning Mr. *Bedell*'s Preferment, whoſe Name was never put to the King, till both the other Competitors were refuſed by his Majeſty as too young.

Ardagh is not forgotten in the Letter; for ſince upon receipt of your Lordſhip's laſt Letters, I ſpake with Sir *Hen. Holcroft* about it.

Beſide thoſe of your Lordſhip's, I have received Letters from Mr. *Bedell*, and from the Fellows, about their freedom of election of a Provoſt. My Lord, his Majeſty would fain have a Man to go on where Mr. *Bedell* leaves. I am engaged for none. I heartily love Freedoms granted by Charter, and would have them maintained. If they will return which are come hither; and all agree, or a major part, upon a worthy Man that will ſerve God and the King, I will give them all the aſſiſtance I can to keep their Priviledg whole.

The King likes wondrous well of the Iriſh Lecture begun by Mr. *Bedell*, and the courſe of ſending ſuch young Men as your Grace mentions. I hope, before our Committee for the eſtabliſhment of *Ireland* end, I ſhall find a time to think of the Remedy your Lordſhip propoſes about ſcandalous Miniſters; in which, or any other Service, I ſhall not be wanting. For the particulars concerning *Clark*, I have your incloſed; and if he ſtir any thing while I am preſent, you ſhall be ſure I will do you right.

Now, my Lord, I have anſwered all your Letter, ſave about the Archbiſhop of *Caſſil*'s for the old Dean. I have done all I am able for that reverend and well-deſerving Gentleman; but the King's Majeſty hath been poſſeſſed another way; and it ſeems upon like removes, hereafter will move more than one. And at this time he will give *Caſſils* to my Lord of *Clowgher*, if he will take it, and ſo go on with another to ſucceed him, of whom he is likewiſe reſolved: And who ſhall be *Caſſils* if my Lord of *Clowgher* refuſe.

There

There is nothing which the Dean of *Caſſils* can have at this time, unleſs he will with a good *commendam*, be content to take *Kilſanora*. To which, tho I do not perſwade, yet I would receive his Anſwer: And I add, it will be a ſtep for him to a better. As for *Betts*, the Lord-Elect that was, he hath lapſed it by not proceeding to Conſecration.

I muſt now humbly intreat your Grace to ſend me the Names and Values of all the Biſhopricks and Deaneries in *Ireland*. And what Biſhopricks are joyned to others, that I may be the better able to ſerve that Church, being as yet one of the Committee. And I pray excuſe my not writing to Mr. *Bedle*, for in truth I have not leiſure. So I leave you to the Grace of God, and reſt,

Your Grace's

June 16, 1629.

very loving Brother,

Guil. London.

LETTER CXLIII.

A *Letter from the Right Reverend* W. Laud *Biſhop of* London, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *at* Armagh.

My very good Lord;

THE two Fellows of the Colledg of *Dublin* which are attendant here about the freedom of their Election, were commanded by his Majeſty to ſend to the Colledg there, and to know whom they would pitch upon for their Governour. And his Majeſty was content, upon the Reaſons given by me, and the Petition of the Fellows, to leave them to freedom, ſo they did chuſe ſuch a Man as would be ſerviceable to the Church and Him. Upon this after ſome time, they delivered to the King, that they would chooſe, or had choſen Dr. *Uſher*, a Man of your Grace's Name and Kindred: His Majeſty thereupon referred them to the Secretary, the Lord Vicount *Dorcheſter*, and my ſelf, to inform our ſelves of his Worth and Fitneſs. My Lord propoſed that they ſhould think of another Man that was known unto us, that we might the better deliver our Judgments to the King. I was very ſenſible of your Lordſhip's Name in him, and remembred what you had written to me in a former Letter concerning him, and, thereupon prevailed with his Majeſty that I might write theſe Letters to you, which are to let your Grace underſtand that his Majeſty puts ſo great Confidence in your Integrity and readineſs to do him Service, that he hath referred this buſineſs to the Uprightneſs of your Judgment, and will exerciſe his Power accordingly. For thus he hath commanded me to write; That your Grace ſhould preſently upon receipt of theſe Letters write back to me what your Knowledg and Judgment is of the worth and fitneſs of Dr. *Uſher* for this place, ſetting all Kindred and Affection aſide: And upon that Certificate of yours the King will

will leave them to all freedom of their choice, or confirm it if it be made. So wiſhing your Lordſhip all Health and Happineſs, I leave you to the Grace of God, and ſhall ever reſt,

London--Houſe,
June 25.1629.

Your Grace's very loving Friend,
and Brother,

Guil. London.

LETTER CXLIV.

A Letter from Dr. Bainbridg *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My very good Lord;

THis Bearer's unexpected departure hath prevented my deſire to diſcharge ſome part of thoſe many Obligations, wherein I am bound unto your Grace; but aſſuring my ſelf that your Grace will a little longer ſuſpend your Cenſure, I am bold to mediate for another. Whereas our Turky Merchants, trading at *Aleppo*, being now deſtitute of a Miniſter, have referr'd the choice of one unto your ſelf; may it pleaſe you to underſtand, that there is one Mr. *Johnſon*, a Fellow of *Magdalen*-Colledg, who hath ſpent ſome Years in the Oriental Languages, and being deſirous to improve his Knowledg therein. is content to adventure himſelf in the Voyage; he would take the pains to preach once a week, but not oftner; being deſirous to ſpend the reſt of his time in perfecting his Languages, and making ſuch other Obſervations as may tend to the advancement of Learning. If your Grace upon theſe terms pleaſe to recommend him to the Merchants, I dare engage my Credit for his civil and ſober Behaviour, and his beſt Endeavours to do your Grace all reſpective Service. I do not commend an indigent Fellow enforced to run a deſperate hazard of his Fortunes, but a learned Gentleman of fair hopes, and preſently well furniſhed with all things needful to a Scholar.

I ſuppoſe that *Fetherſtone* did ſend you a Catalogue of *Barroccius* his Greek Manuſcripts, they be now Priſoners in our publick Library, by the gift of our Chancellor, and with them ſome few more given by Sir *Tho. Roe*, amongſt which there is (as I take it) a fair Copy in Arabick of the Apoſtles Canons. If there be any thing in theſe Manuſcripts which may give you content, I ſhall (with my hearty Prayers for your good Health) endeavour to approve my ſelf

Your Graces

Oxon, July 20,
1629.

moſt affectionate Servant,

John Bainbridge.

LETTER

LETTER CXLV.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to the Right Reverend* W. Laud *Biſhop of* London.

My very good Lord;

YOur Letters of the 25th of *June* I received the 8th day of *Auguſt*, wherein I found contained a large Teſtimony, as well of your ſpecial care of the welfare of our poor Colledg, as of your tender reſpect unto my Name and Credit; for which I muſt acknowledg my ſelf to ſtand ever bound to perform all faithful Service unto your Lordſhip.

I have hereupon written unto the Fellows of the Houſe, that in making their Election they ſhould follow their Conſciences according to their Oaths, without any by-reſpects whatſoever. Dr. *Uſher* is indeed my Couſin-german; but withal the Son of that Father, at whoſe inſtance, charge and travel, the Charter of the Foundation of the Colledg was firſt obtained from Queen *Elizabeth*, which peradventure may make him ſomewhat the more to be reſpected by that Society. To his Learning, Honeſty, and Conformity unto the Diſcipline of our Church, no Man, I ſuppoſe, will take exception. And of his Ability in Government he hath given ſome proof already, while he was Vice-Provoſt in that Houſe; where his care in preventing the renewing of the Leaſes at that time was ſuch, that thereby we have been now enabled ſo to order the matter, that within theſe ſix Years the Colledg-Rents ſhall be advanced well-nigh to the double value of that they have been. Whereunto I will add thus much more, that I know he ſincerely intendeth the good of his Country, meaneth to go on where Dr. *Bedell* hath left, and in his proceedings will order himſelf wholly according as your Lordſhip ſhall be pleaſed to direct him. Which if it may prove an inducement to move his Majeſty to confirm his Election; I ſhall hold my ſelf ſtrongly engaged thereby to have a ſpecial eye to the Government of that Colledg: ſeeing the miſcarriage of any thing therein cannot but in ſome ſort reflect upon my ſelf; who would rather loſe my Life, than not anſwer the Truſt repoſed in me by my Soveraign. In obedience unto whoſe ſacred Directions, and diſcharge of the Care committed unto me by his Letters of the 7th of *November* laſt (the Copy whereof I ſend herewith) I humbly make bold to repreſent this alſo unto your Lordſhip's Conſideration; whether if the Lord Biſhop of *Clogher* ſhall be removed unto the Arch-biſhoprick of *Caſhell*, the Dean of *Raphoe* may not be thought upon to ſucceed him in *Clogher*, as being a very well deſerving Man, and one toward whom his Majeſty hath very gracious Intentions. But of him I ſhall need deliver no more, than what is contained in the encloſed Teſtimonial, ſent by my Predeceſſor unto King *James* of bleſſed Memory. And ſo with remembrance of my Service unto your Lordſhip, I reſt,

Armagh, Auguſt 10th, 1629.

Your Lordſhip's in all Chriſtian Duty ready to be commanded,

J. Armac.

LETTER

LETTER CXLVI.

Reverendo Viro D. Ludovico de Dieu Orientalium Linguarum in Academiâ Leydenſi Profeſſori eximio.

Si ab Academiâ is abfuerit, tradantur Literæ iſtæ vel Danieli Heinſio, vel Gerardo Joh. Voſſio reſignandæ.

QUòd ita compellem te familiaritèr, homo quem tu ne de facie quidem noſti, non eſt quòd adeo mireris, Vir eruditiſſime. Ex Apocalypſi enim tuâ Syro-Latinâ (quam cum MS° meo codice diligenter contuli) & Hebræo-Chaldaicis Inſtitutionibus, ita mihi viſus ſum habere te cognitum: ut participare me tecum, & theſauros ex Oriente advectos primo quoq; tempore communicare penè geſtiam: Interim, ecce tibi Samaritanorum illud Pentateuchum, in quo comparando Chriſtianæ pietatis homines paulo negligentiores hactenus fuiſſe, conqueſtus eſt olim magnus veſter Scaliger. Cujus voto aliquâ certe ex parte fuerit ſatisfactum, ſi ex Academiâ cujus ille, dum vixit, ingens fuit ornamentum, primùm in lucem prodeat tamdiu deſideratum venerandæ antiquitatis monumentum. Verum properato hîc opus; ne hanc vobis deſponſam jam & deſtinatam laudem, alius præreptum eat. Neq; eſt quod deterreat libri moles: merum enim Pentateuchum eſt; idq; à punctis vocalibus & accentibus omnibus planè liberum. Ut cùm in promptu vobis ſint Samaritani typi à Clariſſimo Erpenio relicti; nihil obſtare videam, quo minus proximis Vernalibus Nundinis opus abſolutum publice edi poſſit, ac paſſim divendi. Tu modo operi manum admovere velis; & ἐγγοδιάκτε in te ſuſcipere officium. Ad exemplar ipſum quod attinet; recentius quidem illud eſt, verum ex antiquioribus ſatis fideliter expreſſum. Leviticum à ſe deſcriptum annotavit librarius ט״ר א״ב ב״ש ד״ש ה״א ו״ז menſe Giumadi altero, anni nongenteſimi filiorum Iſmaëlis. Menſis vero ille anni æræ Iſmaeliticæ ſive Mahummedicæ 900, menſi reſpondet Martio anni Chriſtianæ noſtræ epochæ 1495. Geneſeos vero librum, qui caſu aliquo exciderat, ab alio ſuppletum fuiſſe res ipſa loquitur: & quidem ! ט״ר ו׳א ז״ש ב״ש ג״א hoc eſt, בשנת ששת רבוא ושמונים ותשע מאות ſi ego decurtatas illas voces rectè interpretor, qui annus Hegiræ 986. in æra noſtræ 1578. incurrit.

Scal. de Emend. lib. 7. pag. 627.

Ut autem Judei in deſcribendo Libro Legis, quo in Synagogis ſuis utuntur, minores ſuas פרשיות ita Samaritani ſectiones (illis ut plurimùm reſpondentes) quos קציים appellant, curioſe obſervant; propriâ notâ appoſitâ unamquamq; terminantes, & interjecto inſuper ſpatio à proxime inſequente diſcludentes. Quin & numerum earum ad uniuſcujuſq; libri calcem recenſent: 250 Geneſeos, Exodi 200. Levitici 134, vel 135. Numerorum 118. & 160 Deuteronomii. Harum igitur diſtinctionem uti in editione negligi nollem: ita quo commodius textus Samaritani cum Judaico collatio poſſit inſtitui, tùm capitum (quibus vulgò utimur) ad marginem, tum verſiculorum intra contextum, numerum adjiciendum exiſtimarem: eo modo, quo in primis partibus libri Geneſeos à nobis factum vides & quidem verſiculorum noſtrorum numerum conſtanter retinendum judicarem, etiam iis in locis (nam & ejuſmodi aliquando occurrunt) in quibus à Samarîtis ordo eſt immutatus. Ubi vero integræ periodi ab iiſdem ad ſacrum contextum ſunt adjectæ (ut in XI Capite Geneſeos, verbi gratiâ, & poſt xxx Capitis 36 verſiculum, & in libro Exodi frequentiſſimè) Ziphram o præfigimus.

Habeo & Præfationem paratam, in quâ (inter alia) quî factum ut ſolos Moſis libros Samaritani receperint, rationem explico; quo tempore, & quo Authore facta ſit hæc primigenii contextus interpolatio, oſtendo, authoreſq; veteres, Euſebium, Diodorum Tarſenſem, Hieronymum, Cyrillum, Aneſperum, Georgium Syncellum, & alios qui illius Teſtimoniis ſunt uſi, commemoro. Eam ſi editione dignam cenſebis accipies: quam primùm quid illic acturi ſitis reſciero. Eſt apud nos Dublinii Petrus quidam Wiboræus, cujus in Mercaturis faciendis operâ utuntur Middleburgenſium veſtrorum negotiatorum nonnulli: Eſt & Londini Franciſcus Burnetus, qui in vico, quem Lombardicum vocant, habet domicilium, ad inſigne Aurei Velleris, Horum uter literas tuas recte ad me curabit deferendas. Vale, vir doctiſſime; V. V. Cl. Danieli Heinſio ac Gerardo Joh. Voſſio (quos ego ambos, ob interiores illas & reconditas in quibus præter cæteras excellunt literas, unicè diligo) ſalutem meis verbis dicito.

Tuus ex animo

Pontanæ in *Hibernia*
Kalendis Octobris
An. MDCXXIX.

JACOBUS USSERIUS, *Armachanus.*

LETTER CXLVII.

A *Letter from Sir* H. Bourgchier *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend in Chriſt, my very good Lord;

MY laſt Letter ſent by Mr. *Ja. Ware*, I preſume is come to your Grace's hands long before this time. I have the happineſs to hear of your Grace ſometimes by Mr. *Burnet*, which is a great Comfort unto me; eſpecially when I heard of your Health and Ability to perform ſo great a Journey, in your late Viſitation of your Province, of which I ſhall ever wiſh the continuance. I am very ſorry that it is my ill fortune, ſo often to advertiſe your Grace of the misfortune of your Friends here. Sir *Robert Cotton* hath been lately committed to the Cuſtody of the Biſhop of *Ely*, and often ſtrictly examined concerning the publication of a Project, tending to the oppreſſion of the Common-wealth, and with him were reſtrained in ſeveral places the Earls of *Bedford*, *Somerſet*, and *Clare*, and ſome others: after ten or twelve days cloſe Impriſonment, and ſeveral Examinations, they were all enlarged; and an Information exhibited againſt them in the Star-Chamber, to which they are now to anſwer. Mr. *Selden* is alſo made a party to this Information; he is ſtill a Priſoner in the Tower, but enjoyeth now the liberty of the Priſon: At my laſt being with him, he deſired me to preſent his Service to your Grace; he would have done it himſelf, if he might with ſafety. Here hath been a good while with us *Ger. Jo. Voſſius* of *Leyden*, a Man well known to your Grace by his Books; and now to me *de facie*; and which is more, with whom I have contracted Familiarity and Friendſhip: He told me that your Grace was well known to him both by your Latin Book, which he had diligently read, and by the Report of divers learned Men. and when he underſtood by me, how much you eſteemed and loved him, he deſired me to return his humble Thanks, with deſire that you would imploy his Service in whatſoever he is able to perform. His Majeſty has conferr'd on him the Prebend in *Canterbury*, which lately was Dr. *Chapman's*. He is now

ſettling

ſettling himſelf in it; he ſaith, he hath received a late Advertiſement of the Death of *Bertius*, who over-lived his own Credit and Reputation. Mr. *Selden's Titles of Honour* hath long ſlept under the Preſs, by reaſon of his long cloſe Impriſonment; but now he tells me it ſhall go forward; and he thinks within two Months it will come abroad. The War in *Italy* is like to proceed; the *French* King raiſeth a great Army for that Expedition. Here was a report that the States had taken *Gulick*, but it holds not for a certain Truth. One thing I muſt not over-paſs, and that a ſtrange and monſtrous Accident lately happened here in *England*. One *Dorington* (a younger Son of Sir *William Dorington* of *Hamp-ſhire*, and Grand-Child to that *Dorington* who brake his Neck from St. *Sepulchres* Steeple in *London*) being reprehended for ſome diſorderly Courſes by his Mother, drew his Sword and ran her twice through, and afterwards ſhe being dead, gave her many Wounds, and had ſlain his Siſter at the ſame time, had he not been prevented. I preſume your Grace hath heard of the Death of Dr. *Tho. James:* his Nephew Mr. *Rich. James* is fallen into ſome Trouble, by reaſon of his Familiarity and Inwardneſs with Sir *Robert Cotton*. I ſuppoſe you have the laſt Catalogue of *Francfort*, which hath nothing of note. But I fear I have been over troubleſome to your Grace's more ſerious and weighty Imployments; wherefore with the remembrance of my Love and Service, I will ever remain

London, December the 4*th*, 1629.

Your Grace's moſt affectionate Friend,

and humble Servant,

Henry Bourgchier.

LETTER CXLVIII.

A Letter from the Right Reverend William Laud *Biſhop of* London, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My very good Lord;

I Have received two or three Letters from you ſince I writ you any Anſwer. I hope your Grace is not of opinion that it is either idleneſs or neglect which have made me ſilent; for the plain truth is, I fell into a fierce burning Fever *Auguſt* the 14th, which held me above three Weeks. It was ſo fierce, that my Phyſicians, as well as my Friends, gave me for dead, and it is a piece of a Miracle that I live. I have not yet recovered my wonted Strength, and God knows when I ſhall; yet ſince I was able to go to the Court, tho not to wait there, I have done as much buſineſs as I could, and I think as your Grace hath deſired of me, for the Church of *Ireland*, as your Lordſhip will ſee by this brief Account following.

And firſt, my Lord, I have obtain'd of his Majeſty, the new incorporating of the Dean and Chapter of *Derry*, and I think the Dean is returned. At the ſame time the King was pleaſed to give order for confirming the Election of Dr. *Uſher* to be Governour of the Colledg in *Dublin*. Thirdly, upon the refuſal of my Lord of *Clongher*, his Majeſty gave, in the time of my Sick-

neſs, the Arch-biſhoprick of *Caſſills* to the Biſhop of *Killally*, and the Biſhoprick of *Killally* to the Dean of *Rapho*. And whereas your Grace, in the cloſe of one of your Letters, did acquaint me, that there was a fear, leſt ſome cunning would be uſed to beg or buy ſome Patronages out of the King's Hands; I moved his Majeſty about that likewiſe, and he made me a gracious promiſe, that he would part with none of them.

And now, my Lord, I give your Lordſhip thanks for the Catalogue of the Biſhopricks of *Ireland*, which I heartily deſire your Grace to perfect, as occaſion may be offered you. And for the laſt buſineſs (as I remember) concerning the Table of Tything in *Ulſter*, I have carefully look'd it over; but by reaſon I have no experience of thoſe parts, I cannot judg clearly of the Buſineſs; but I am taking the beſt care I can about it, and when I have done, I will do my beſt with his Majeſty for Confirmation, and leave Mr. *Hyegate* to report the Particulars to your Grace.

I have obſerved that *Kilphanora* is no fertile Ground, it is let lie ſo long Fallow. Hereupon I have adventured to move his Majeſty, that ſome one or two good Benefices, lying not too far off, or any other Church-Preferment without Cure, ſo it be not a Deanery, may be not for this time only, but for ever annex'd to that Biſhoprick. The care of managing that Buſineſs he refers to your Grace, and ſuch good Counſel in the Law as you ſhall call to your aſſiſtance. And I pray your Grace think of it ſeriouſly and ſpeedily; and though I doubt you will find nothing actually void to annex unto it, yet if that Act be but once paſt, the hope of that which is annex'd, will make ſome worthy Man venture upon that Paſtoral Charge; and ſo ſoon as you are reſolv'd what to do, I pray ſend me word, that ſo I may acquaint his Majeſty with it, and get pow'r for you to do the Work. Theſe are all the Particulars that for the preſent I can recall out of your Letters, ſent unto me in the time of my Sickneſs. So with my hearty Prayers for your Health and Happineſs, and that you may never be parch'd in ſuch a Fire as I have been, I leave you to the Grace of God, and reſt,

London-houſe,
Decemb. 7.
1629.

Your Grace's loving poor Friend,
and Brother,

Guil. London.

LETTER CXLIX.

A Letter from the Right Reverend William Bedell *Biſhop of* Kilmore, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Right Reverend Father, my Honourable good Lord;

I Have received your Grace's Letters concerning Mr. *Cook*. I do acknowledg all that which your Grace writes to be true, concerning his ſufficiency and experience to the execution of the Eccleſiaſtical Juriſdiction; neither did I forber to do him right in giving him that Teſtimony, when before the Chapter I did declare and ſhew the nullity of his Patent. I have heard of my Lord of *Meathe*'s attempt; and I do believe, that if this Patent had due Form, I could not overthrow it how unequal ſoever it be. But failing in the eſſential parts, beſides ſundry other defects, I do not think any reaſonable

ſonable Creature can adjudg it to be good. I ſhall more at large certify your Grace of the whole Matter, and the reaſons of my Counſel herein. I ſhall deſire herein to be tried by your Grace's own Judgment, and not by your Chancellor's; or, as I think in ſuch a caſe I ought to be, by the Synod of the Province. I have reſolved to ſee the end of this matter; and do deſire your Grace's favour herein, no farther than the equity of the Cauſe, and the Good, as far as I can jndg, of the Church in a high degree do require. So with my humble ſervice to your Grace, I reſt,

Kilmore, Decemb. 28. 1629.

Your Grace's in all duty,

W. Kilmore.

LETTER CL.

A *Letter from* L. Robinſon, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My honourable and moſt dear Lord;

MY poor Prayers to God ſhall never be wanting for the continuance and increaſe of your Lordſhip's Health, and all true Happineſs, nor my ſerviceable and thankful Affections for all your noble Favours done to me and mine. I forbear to treat with my Lord of *Kilmore* altogether about any of thoſe things which are divulged under his hand, being perſwaded his Deſires were only to do good, and aſſured himſelf ſees his expectation fail in them; partly, by the Apology he made for himſelf amongſt his Miniſters, gathered together in the Church of *Kilmore*, at the inhibiting of Mr. *Cook*; where he ſhewed much grief, that there were divers ſcandalous Reports rais'd of him: As that he was a Papiſt, an Arminian, an Equivocator, Politician, and traveller into *Italy*; that he bow'd his Knee at the Name of Jeſus, pull'd down the late Biſhop's Seat, becauſe it was too near the Altar, preached in his Surplice, *&c.* There generally he affirmed his education in Chriſtian Religion, and his love to the Truth; ſhewing the Reaſons of his Travels, and the Uſe of the Ceremonies, not to hinder any Man's liberty of Conſcience, nor urge Conſcience, but as he had voluntarily practis'd them in *England* for the good of ſome others, ſo here. Some things he denied, and others he ſhew'd Reaſons for, ſo that he gave us all good ſatisfaction, and we hope we ſhall have much comfort in him. Yet, 'tis true, he ſent a ſtrange Abſolution to an Iriſh Recuſant, in a Letter (uſing many good Inſtructions, for the Man was ſick) in this form; *If you be content to receive Chriſt, and believe in him, by the Authority which is given to me, I abſolve you from all your Sins you have confeſſed to Almighty God, and are truly contrite for, in the Name of the Father, Son, and Holy Ghoſt. Amen.* Thus craving pardon for being troubleſome to your Grace, I take leave, and will ever rejoice to remain,

Farnh. Jan. 18. 1629.

Your Lordſhip's poor Servant to be commanded,

Lau. Robinſon.

LETTER

LETTER CLI.

A *Letter from Sir* Henry Bourgchier, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend in Chriſt, and my very good Lord;

I Did very lately preſume to preſent my Service to your Grace by my Servant, whom I ſent into *Ireland*; whoſe return from thence I expect very ſhortly, and by him to hear, at leaſt of your Grace's Health and welfare, than which no news can be more welcome to me. Your Friends here, as many as I know, are all well. Sir *Rob. Cotton* is not altogether free of his Trouble; but he and his Friends hope he ſhall ſhortly. Mr. *Selden* is alſo a Priſoner in the *King's-Bench*, but goes abroad when he pleaſeth, ſo that his Friends enjoy him often; I hope we ſhall have his *Titles of Honour* very ſhortly. At *Paris* there is ready to come forth the King of *Spain*'s Bible that was: It will be now in ten Volumes, whereas the other was but in eight, and much fairer than the other, as they ſay that have ſeen it, which I think can hardly be. Here is little News at this preſent. The French Army is gone into *Italy*, commanded by the Cardinal *Richleau*: The Imperialiſts are ſo terrified with their coming, that they have raiſed the Siege of *Mantua*, and drawn themſelves into the Dutchy of *Milan*, for the defence thereof. There is a Treaty of Peace there, and in the *Low-Countries*, of a Truce between the King of *Spain* and the States; and the Spaniſh Ambaſſador is here about the ſame Buſineſs, and ours in *Spain*: And theſe ſeveral Treaties depend ſo one upon another, that it is thought it will either prove a general Peace, or a general War. I wrote to your Grace in my former Letter, of Mr. *Voſſius* being here in *England*. Within theſe two days I heard from him by Mr. *Junius* his Brother-in-law, who went over with him. He liked his entertainment ſo well in *England*, that he hath now a good mind to ſettle himſelf here. Concerning our own poor Country, I can ſay nothing, only that the Buſineſs of *Philim Mac Teagh* is in queſtion; which I mention the rather, becauſe your Grace had your part in it as a Commiſſioner. The King hath ſat two days already with the Lords, and heard it with great patience and attention. My Lord of *Falkland*, as I hear, hath ended his part; which was, to anſwer the Certificate and Report of the Commiſſioners in *Ireland*, as far as it touched himſelf. Sir *Henry Beatinges* part is next; when thoſe have done, the other ſide ſhall have liberty to reply. I cannot hear any ſpeech of a new Deputy; I believe the Government will continue as it is, and the rather, becauſe it is a ſaving way, which theſe Times do eaſily hearken unto. I have ſent your Grace, here incloſed, ſomething that hath been lately done concerning the Church of *England*: I doubt not but your Grace hath received it from other hands, but I thought good to adventure it howſoever. I intend (with God's Aſſiſtance) to be in *Ireland* about the midſt of *March* at the fartheſt. If your Grace deſire any thing from hence, I ſhall willingly conveigh it to you; and if they be Books, I can do it conveniently, becauſe I carry many of my own. I will deſire your Grace to eſteem me in the number of thoſe who moſt reverence and honour you, and will ever approve himſelf,

London, Jan. 21. 1629.

Your Grace's moſt affectionate Friend, and humble Servant,

Henry Bourgchier.

LETTER CLII.

A *Letter from the Right Reverend* William Bedell *Biſhop of* Kilmore, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend Father, my honourable good Lord;

THE report of your Grace's indiſpoſition, how ſorrowful it was to me the Lord knows; albeit the ſame was ſomewhat mitigated by other News of your better Eſtate. In that fluctuation of my mind (perhaps like that of your Health) the ſaying of the Apoſtle ſerved me for an Anchor; *That none of us liveth to himſelf, neither doth any die to himſelf. For whether we live, we live to the Lord; or whether we die, we die to the Lord: Whether we live therefore, or die, we are the Lord's:* Thereupon, from the bottom of my heart commending your Eſtate, and that of his Church here (which how much it needs you he knows beſt) to our common Maſter, though I had written large Letters to you, which have lien by me ſundry Weeks, fearing in your ſickneſs to be troubleſom, I thought not to ſend them, but to attend ſome other opportunity after your perfect recovery, to ſend, or perhaps bring them. When I underſtood by Mr. *Dean* of his Journey, or at leaſt ſending an expreſs Meſſenger to you with other Letters; putting me alſo in mind that perhaps it would not be unwelcome to you to hear from me, though you forbore to anſwer: I yielded to the Example and Condition; ſo much the rather, becauſe I remembred my ſelf a Debtor to your Grace, by my promiſe of writing to you more fully touching the Reaſons of my difference with Mr. *Cook*, and now a Suitor in your Court at his inſtance.

And firſt, I beſeech your Grace, let it be a Matter meerly of merriment, that I skirmiſh a little with your Court, touching the Inhibition and Citation which thence proceeded againſt me, as you ſhall perceive by the incloſed Recuſation. For the thing it ſelf, as I have written, I do ſubmit it wholly to your Grace's deciſion. And to enlarge my ſelf a little, not as to a Judg, but a Father; to whom, beſide the bond of your undeſerved Love, I am bound alſo, by an Oath of God; I will pour out my Heart unto you, even without craving pardon of my boldneſs. It will be perhaps ſome little diverſion of your Thoughts, from your own infirmity, to underſtand that you ſuffer not alone, but you in Body, others otherwiſe, each muſt bear his Croſs, and follow the ſteps of our high Maſter.

My Lord, ſince it pleaſed God to call me to this place in this Church, what my Intentions have been to the diſcharge of my Duty, he beſt knows. But I have met with many Impediments and Diſcouragements, and chiefly from them of mine own Profeſſion in Religion. Concerning Mr. *Hoil*, I acquainted your Grace. Sir *Ed. Bagſhaw*, Sir *Francis Hamilton*, Mr. *William Flemming*, and divers more, have been, and yet are, pulling from the Rights of my Church. But all theſe have been light in reſpect of the dealing of ſome others profeſſing me kindneſs, by whom I have been blazed a Papiſt, an Arminian, a Neuter, a Politician, an Equivocator, a nigardly Houſe-keeper, an Uſurer; that I bow at the Name of Jeſus, pray towards the Eaſt; would pull down the Seat of my Predeceſſor to ſet up an Altar; denied burial in the Chancel to one of his Daughters; and to make up all, that I compared your Grace's preaching to one Mr. *Whiskins*, Mr. *Creighton*, and Mr. *Baxter*'s, and preferred them. That you found your ſelf deceived in me,

me, *&c.* Theſe things have been reported at *Dublin*, and ſome of the beſt affected of mine own Dioceſs (as hath been told me) induced hereby to bewail with Tears the Miſery of the Church; ſome of the Clergy alſo, as it was ſaid, looking about how they might remove themſelves out of this Country. Of all this I heard but little, till Mr. *Price* coming from *Dublin* before *Chriſtmaſs* to be ordered Deacon, having for his memory ſet down twelve Articles, among a number of Points more, required ſatisfaction of me concerning them. Which I endeavoured to give, both to him, and to them of the Miniſtry, that met at our Chapter for the examination of Mr. *Cook*'s Patent. Omitting all the reſt, yet becauſe this Venim hath ſpread it ſelf ſo far, I cannot but touch the laſt, touching the preferring others to your Grace's preaching. To which Mr. *Price*'s anſwer was, as he told me, *I will be quarter'd if this be true.* Thus it was, Mr. *Dunſterveil* acquainted me with his purpoſe to preach out of *Prov.* 20. 6. *But a faithful Man who can find?* Where he ſaid, the Doctrine he meant to raiſe was this, *That Faith is a rare Gift of God.* I told him, I thought he miſtook the meaning of the Text, and wiſhed him to chuſe longer Texts, and not to bring his Diſcourſes to a word or two of Scripture, but rather to declare thoſe of the Holy Ghoſt. He ſaid, your Grace did ſo. Sometimes, I anſwered, there might be juſt cauſe; but I thought you did not ſo ordinarily. As for thoſe Men, Mr. *Whiskins* and the reſt, I never heard any of them preach to this day. Peradventure their manner is to take larger Texts; whereupon the Compariſon is made, as if I preferred them before you. This Slander did not much trouble me; I know your Grace will not think me ſuch a Fool (if I had no fear of God) to preſer before your excellent Gifts, Men that I never heard. But look as the French Proverb is, *He that is diſpoſed to kill his Dog, tells Men he is mad:* And whom Men have once wronged, unleſs the Grace of God be the more, they ever hate. Concerning the wrongs which theſe People have offered me, I ſhall take another fit time to inform your Grace. Where they ſay your Grace doth find your ſelf deceived in me, I think it may be the trueſt word they have ſaid yet; for indeed, I do think both you and many more are deceived in me, accounting me to have ſome Honeſty, Diſcretion, and Grace, more than you will by proof find. But if, as it ſeems to me, that Form hath this meaning, that they pretend to have undeceived you, I hope they are deceived, Yea, I hope they ſhall be deceived, if by ſuch Courſes as theſe they think to unſettle me, and the Devil himſelf alſo, if he think to diſmay me. *I will go on in the ſtrength of the Lord God, and remember his Righteouſneſs, even his alone*; as by that Reverend and good Father my Lord of *Canterbury*, when I firſt came over I was exhorted, and have obtained help of God to do unto this day.

But had I not work enough before, but I muſt bring Mr. *Cook* upon my top? one that, for his Experience, Purſe, Friends, in a caſe already adjudged, wherein he is ingaged, not only for his profit, but reputation alſo, will eaſily no doubt overturn me. How much better to ſtudy to be quiet, and to do mine own Buſineſs? or, as I think, *Stampitius* was wont to bid *Luther*, go into my Study and Pray. My Lord, all theſe things came to my mind, and at the firſt I came with a reſolution to take heed to my ſelf; and if I could, to teach others moderation and forbearance by mine own Example. But I could not be quiet; nor without pity hear the Complaints of thoſe that reſorted to me, ſome of them of mine own Neighbours and Tenants, called into the Court, commonly by information of Apparators, holden there without juſt Cauſe, and not diſmiſſed without exceſſive Fees, as they exclaimed. Laſtly, One Mr. *Mayot* a Miniſter of the Dioceſs of *Ardagh*, made a Complaint to me, that he was Excommunicated by Mr. *Cook*; notwithſtanding, as I heard alſo by others, the Correction of Miniſters was excepted

excepted out of his Patent. Whereupon I desired to see the Patent, and to have a Copy of it, that I might know how to govern my self. He said, Mr. *Ash* being then from home, should bring it me at his return: Himself went to *Dublin* to the Term. At the first view I saw it was a formless Chaös of Authority, conferred upon him against all reason and equity. I had not long after occasion to call the Chapter together, at the time of Ordination: I shewed the Original, being brought forth by Mr. *Ash*, desired to know if that were the Chapter-Seal, and these their hands; they acknowledged their Hands and Seal, and said, they were the less careful in passing it, because they accounted it did rather concern my Predecessor than them. I shewed the false Latin, Non-sence, injustice of it, prejudice to them, contrariety to it self, and to the King's Grant to me. I shewed there were in one Period above 500 words, and which passed the rest, hanging in the Air, without any principal Verb. I desired them to consider, if the Seal hanging to it were the Bishop's Seal. They acknowledged it was not. Therefore with protestation that I meant no way to call in question the sufficiency of Mr. *Cook* or his former Acts, I did judg the Patent to be void, and so declared it, inhibiting Mr. *Cook* to do any thing by virtue thereof, and them to assist him therein. This is the true History of this Business, howsoever Mr. *Cook* disguises it. I suspended him not absent, *& indicta causâ:* It was his Commission which was present, that I viewed, with the Chapter, and censured; which if he can make good, he shall have leave, and time, and place enough.

And now to accomplish my promise, to relate to your Grace my purpose herein; My Lord, I do thus account, that to any Work or Enterprize, to remove Impediments is a great part of the performance: And amongst all the Impediments to the Work of God amongst us, there is not any one greater, than the abuse of Ecclesiastical Jurisdiction. This is not only the Opinion of the most Godly, Judicious, and Learned Men that I have known, but the cause of it is plain: The People pierce not into the inward and true Reasons of things, they are sensible in the Purse. And that Religion that makes Men that profess it, and shews them to be despisers of the World, and so far from encroaching upon others in Matter of base Gain, as rather to part with their own, they magnify.

This bred the admiration of the Primitive Christians, and after of the Monks. Contrary Causes must needs produce contrary Effects. Wherefore let us preach never so painfully, and piously; I say more, let us live never so blamelesly our selves, so long as the Officers in our Courts prey upon them, they esteem us no better than Publicans and Worldlings: and so much the more deservedly, because we are called Spiritual Men, and call our selves Reformed Christians. And if the honestest and best of our own Protestants be thus scandalized, what may we think of Papists, such as are all in a manner that we live among? The time was, when I hoped the Church of *Ireland* was free from this Abuse, at least freer than her Sister of *England*; but I find I am deceived. Whether it be that distance of place, and being further out of the reach of the Scepter of Justice, breeds more boldness to offend, or necessarily brings more delay of redress. I have been wont also in *Ireland*, to except one Court, (as he doth *Plato*): But trust me, my Lord, I have heard, that it is said among great Personages here, that, *My Lord Primate is a good Man, but his Court is as corrupt as others*; some say, *worse*. And which I confess to your Grace, did not a little terrify me from visiting, till I might see how to do it with Fruit; in that of your late Visitation they see no profit, but the taking of Mony.

But to come to Mr. *Cook*; of all that have exercised Jurisdiction in this Land these late Years, he is the most noted Man, and most cried out upon. Insomuch as he hath found from the *Irish* the Nick-name of *Pouc*. And al-

beit he came off with credit when he was queſtioned, and juſtified himſelf by the Table of Fees, (as by a leaden Rule any Stone may be approved as well-hewed); by that little I have met with ſince I came hither, I am induced to believe it was not for lack of Matter, but there was ſome other cauſe of his eſcaping in that Trial. By his pretended Commiſſion, and that Table of Fees, he hath taken in my Predeceſſor's Time, and ſeeks to take in mine for Exhibits at Viſitations, and his Charges there above the Biſhop's Procurations; for Unions, Sequeſtrations, Relaxations, Certificates, Licences, Permutations of Penance, Sentences (as our Court calls them) Interlocutory in Cauſes of Correction, *&c.* Such Fees as I cannot in my Conſcience think to be juſt: and yet he doth it in my Name, and tells me, I cannot call him into queſtion for it. Alas, my Lord! if this be the condition of a Biſhop, that he ſtands for a Cipher, and only to uphold the Wrongs of other Men, What do I in this Place? Am I not bound, by my Profeſſion, made to God in your preſence, and following your words, *To be gentle and merciful, for Chriſt's ſake, to poor and needy People, and ſuch as be deſtitute of help?* Can I be excuſed another day with this, That thus it was e're I came to this place, and that it is not good to be over juſt? Or ſith I am perſwaded Mr. *Cook's* Patent is unjuſt and void, am I not bound to make it ſo? And to regulate, if I may, this matter of Fees, and the reſt of the Diſorders of the Juriſdiction, which his Majeſty hath betruſted me withal? Your Grace ſaith truly, It is a difficult thing, if not impoſſible, to overthrow a Patent ſo confirmed; and I know in Deliberations, it is one of the moſt important Conſiderations what we may hope to effect. But how can I tell, till I have tried? To be diſcouraged e're I begin, is it not to conſult with Fleſh and Blood? Verily I think ſo, and therefore muſt put it to the trial, and leave the ſucceſs to God. If I obtain the Cauſe, the Profit ſhall be to this poor Nation; if not, I ſhall ſhew my Conſent to thoſe my Reverend Brethren that have endeavoured to redreſs this Enormity before me. I ſhall have the Teſtimony of mine own Conſcience, to have ſought to diſcharge my Duty to God and his People. Yea, which is the main, the Work of my Miniſtry, and my Service to this Nation, ſhall receive furtherance howſoever, rather than any hinderance thereby. And if by the continuance of ſuch Oppreſſions, any thing fall out otherwiſe than well, I ſhall have acquitted my ſelf towards his Majeſty, and thoſe that have engaged themſelves for me. At laſt I ſhall have the better Reaſon and juſter Cauſe, to reſign to his Majeſty the Juriſdiction which I am not permitted to manage. And here I beſeech your Grace to conſider ſeriouſly, whether it were not happy for us to be rid of this Charge, which not being proper to our Calling, nor poſſibly to be executed without Deputies, as ſubjects us to the ill conceit of their unjuſt or indiſcreet carriage, and no way furthers our own Work? Or if it ſhall be thought fit to carry this Load ſtill, whether we ought not to procure ſome way to be diſcharged of the envy of it, and redreſs the abuſe, with the greateſt ſtrictneſs we can deviſe? For my part, I cannot bethink me of any courſe fitter for the preſent, than to keep the Courts my ſelf, and ſet ſome good Order in them. And to this purpoſe I have been at *Cavan*, *Granard*, and *Longford*, &c. and do intend to go to the reſt, leaving with ſome of the Miniſtry there a few Rules, touching thoſe things that are to be redreſſed; that if my Health do not permit me to be always preſent, they may know how to proceed in mine abſence. I find it to be true, that *Tully* ſaith, *Juſtitia mirifica quædam res multitudini videtur*; and certainly to our proper Work a great advantage it is, to obtain a good opinion of thoſe we are to deal with. But beſides this, there fall out occaſions to ſpeak of God and his Preſence, of the Religion of a Witneſs, the Danger of an Oath, the Purity of Marriage, the precioufneſs of a good Name, repairing of Churches, and the like. Penance it ſelf may enjoined, and Penitents reconciled, with ſome profit

to

to others beſides themſelves. Wherefore albeit Mr. *Cook* were the juſteſt Chancellor in this Kingdom, I would think it fit for me, as things now ſtand, to ſit in theſe Courts; and ſith I cannot be heard in the Pulpits to preach as I may in them (albeit Innocency and Juſtice is alſo a real kind of preaching) I have ſhewed your Grace my Intentions in this Matter. Now ſhould I require your direction in many things, if I were preſent with you. But for the preſent it may pleaſe you to underſtand, that at *Granard*, one Mr. *Neugent*, a Nephew as I take it to my Lord of *Weſtmeath*, delivered his Letter to Mr. *Aſtre*, which he delivered me in open Court, requiring that his Tenants might not be troubled for Chriſtnings, Marriages, or Funerals, ſo they pay the Miniſter his due. This referred to a Letter of my Lord Chancellor's to the like purpoſe, which yet was not delivered till the Court was riſen. I anſwered generally, that none of my Lord's Tenants, or others, ſhould be wronged. The like Motion was made at *Longford* by two or three of the *Farralls*, and one Mr. *Faganah* in *Roſſe*; to whom I gave the like anſwer; and added, that I would be ſtrict in requiring them to bring their Children to be baptized, and Marriages to be ſolemnized likewiſe with us, ſith they acknowleg theſe to be lawful and true; ſo as it was but wilfulneſs if any forbear. Here I deſire your Grace to direct me; for to give way that they ſhould not be ſo much as called in queſtion, ſeems to further the Schiſm they labour to make. To lay any pecuniary Mulct upon them, as the value of a Licenſe for Marriage, 3 or 4 *s.* for a Chriſtening, I know not by what Law it can be done. To excommunicate them for not appearing or obeying, they being already none of our Body, and a multitude, it is to no profit, nay rather makes the Exacerbation worſe.

Many things more I have to confer with your Grace about, which I hope to do *coràm*; as about the reedifying of Churches, or employing the Maſs-houſes (which now the State enquires of) about Books, Teſtaments, and the Common-Prayer Book; which being to be reprinted, would perhaps be in ſome things bettered: But ſpecially about Men to uſe them, and means to maintain them, now that our Engliſh have engroſſed their Livings: About the printing the Pſalter, which I have cauſed to be diligently ſurveyed by Mr. *James Nangle*, who adviſeth not to meddle with the Verſe, but ſet forth only the Proſe, which he hath begun to write out fair to the Preſs. Mr. *Mortugh King* I have not heard of a long time, I hope he goeth on in the Hiſtorical Books of the Old Teſtament. Mr. *Crian* was with me about a Fortnight after I came to *Kilmore*, ſince I heard not of him. Of all theſe things, if by the will of God I may make a journey over to you, we ſhall ſpeak at full.

As I was cloſing up theſe, this Morning, there is a Complaint brought me from *Ardagh*, that where in a Cauſe Matrimonial, in the Court at *Longford*, a Woman had proceeded thus far, as after Conteſtation, the Husband was enjoined to appear the next Court to receive a Libel; One *Shane-oge* in *Ingarney*, the Popiſh Vicar-General of *Ardagh* had excommunicated her; and ſhe was by one *Hubart* in *Catril*, a Popiſh Prieſt, upon *Sunday* laſt, put out of the Church, and denounced excommunicate. Herein, whether it were more fit to proceed againſt the Vicar and Prieſt, by virtue of the laſt Letters from the Council; or complain to them, I ſhall attend your Grace's advice. And now for very ſhame, ceaſing to be troubleſome, I do recommend your Grace to the protection of our merciful Father, and reſt,

Kilmore, Feb. 15. 1629.

Your Graces in all Duty,

Will. Kilmore *and* Ardaghen.

LETTER CLIII.

A Letter from the most Reverend James Usher *Arch-bishop of* Armagh, *to the Right Reverend* William Bedell *Bishop of* Kilmore.

Salutem in Christo Jesu.

I Thank your Lordship for the great pains you have taken in writing so large a Letter unto me; and especially for putting me in mind of that comfortable place of the Apostle, which you mention in the beginning thereof. But as for the matter of Merriment (as you call it) contained in your inclosed Recusation, I confess my Ignorance to have been such, that I understood not where the Jest lay: Yet when I shewed it to those that had better skill in the Law than my self, I saw that they did heartily laugh at it: whose Reasons I had no list to examine, but referred the scanning thereof to the *Judex ad quem*, to whom the cognisance of this Matter now properly belongeth.

Most of the Slanders wherewith you were so much troubled, I never heard of till you now mentioned them your self; only the course which you took with the Papists, was generally cried out against: neither do I remember, in all my life, that any thing was done here by any of ours, at which the Professors of the Gospel did take more offence, or by which the Adversaries were more confirmed in their Superstitions and Idolatry. Whereas I could wish, that you had advised with your Brethren, before you would adventure to pull down that which they have been so long a building; so I may boldly aver, that they have abused grosly both of us, who reported unto you, that I should give out, that I found my self deceived in you. What you did, I know was done out of a good intention, but I was assured that your Project would be so quickly refuted with the present Success and Event, that there would be no need that your Friends should advise you to desist from building such Castles in the Air. Of Mr. *Whiskins*, Mr. *Creighton*, and Mr. *Baxter*'s preaching, I heard not a word till now. Would God that all the Lord's People might prophesy, and there might be thousands of his faithful Servants that might go beyond me in doing our Master's Work: the Spirit that is in me (I trust) shall never lust after such envy.

For your judging of Mr. *Cook*'s Patent to be void, and so judicially declaring it, I wish you would not be too forward in standing upon that Point. To pronounce in a judicial manner of the validity or invalidity of a Patent, is no office of the Ecclesiastical, but of the Civil Magistrate; and for the one to intromit himself into the Judicature of that which appertaineth to another, you know draweth near to a Premunire.

Complaints I know will be made against my Court, and your Court, and every Court wherein Vice shall be punished, and that not by Delinquents alone, but also by their Landlords, (be they Protestants or others) who in this Country care not how their Tenants live, so they pay them their Rents. I learned of old in *Æschylus*, κατ' ἀρχὰς φιλαίτιος λεώς, and if they that be in the like Authority, will be ready to receive such Accusations against their Brethren, every one will judg that there is less cause why they should be pitied, when they are served so themselves. The way

way to help this is, not to take away the Juriſdiction from the Chancellors, and to put it into the Biſhops hands alone. All Biſhops are not like my Lord of *Kilmore*.

I know a Biſhop in this Land, who exerciſeth the Juriſdiction himſelf; and I dare boldly ſay, that there is more Unjuſtice and Oppreſſion to be found in him alone, than in all the Chancellors in the whole Kingdom put together; and though I do not juſtify the taking of Fees without good ground, yet I may truly ſay, of a great part of mine own, and of many other Biſhops Dioceſſes, that if Men ſtood not more in fear of the Fees of the Court, than of ſtanding in a white Sheet, we ſhould have here among us another *Sodom* and *Gomorrah*.

Your courſe of taking pains in keeping Courts your ſelf, I will commend, ſo that you condemn not them that think they have reaſon why they ſhould do otherwiſe. As for my ſelf, *mecum habito*, and am not ignorant, *quam ſit mihi curta ſupellex*. My Chancellor is better skilled in the Law than I am, and far better able to manage Matters of that kind; *Suam quiſq; norit artem*, runneth ſtill in my mind; and how eaſy a matter it is for a Biſhop that is ignorant in the Law, to do wrong unto others, and run himſelf into a Premunire; and where Wrong is done, I know Right may more eaſily be had againſt a Chancellor, than againſt a Biſhop. If my Chancellor doth Wrong, the *Star-Chamber* lieth open, where I will be the Man that will caſt the firſt Stone at him my ſelf, as I did for the removing and cenſuring of him whom I found at my firſt coming into the Dioceſs of *Meath*.

And as for my late viſiting of your Dioceſſes, your Lordſhip need not a whit be terrified therewith. It is not to be expected that an Arch-biſhop paſſing through a whole Province upon a ſuddain, ſhould be able to perform that which a Biſhop may do by leaſure, in his every years Viſitation: Neither may the Arch-biſhop meddle with the Reformation of any thing but what is preſented; If any ſuch Preſentation were made, and reformation of the Abuſe neglected, there is cauſe to complain of the Viſitation.

But as for the taking of Mony, your Lordſhip will find, that when you come next to viſit your ſelf, there will be great odds betwixt the Sum that ought to be paid unto you, and that which was delivered unto me; and yet if your Clergy can get but half ſo much for their Mony from you, as they did from me, they may ſay, you were the beſt Biſhop that ever came among them.

When the Clergy of the Dioceſs of *Ardagh* was betrayed into the hands of their Adverſaries, (*à quibus minime omnium oportuerat*) and like to be ſo overborn, that many of them could ſcarce have a bit of Bread left them to put in their Mouths; I ſtood then in the Gap, and oppoſed my ſelf for them againſt the whole Country, and ſtayed that Plague.

In the other Dioceſs of *Kilmore*, when complaint was made againſt the Clergy by that Knave, (whom they ſay your Lordſhip did abſolve) I took him in hand, and if the Clergy had not failed in the proſecution, would have bound him faſt enough, without asking any queſtion for Conſcience-ſake, whether he were of our Communion or no. And whereas they held their Means, as it were, by courteſy from the State, I took the pains my ſelf to make up the Table of all their Tithes and Duties; and at this very inſtant am working in *England* to have it firmly eſtabliſhed unto them by his Majeſty's Authority. And yet the Sums of Mony which they paid me, were not ſo great, but that I could make a ſhift to ſpend it in defraying the Charges of the very Journey. I am a Fool, I know, in thus commending (or defending rather) my ſelf, but conſider who conſtrained me.

The Writings which you ſent me, I had long before from the ſame hand which ſent them unto you; I ſhould be glad to hear your judgment of them,

and

and would be glad alſo to go on in further anſwering of the remain of your Letter, but that I am quite tired; and what I have written, I fear will not be ſo pleaſing unto you. What reſteth, I partly refer to Mr. *Dean*'s Relation, and partly to our Conference when we ſhall next meet, where many things may be more fitly delivered by word of mouth, than committed to a Letter. In the mean time I commend you to the Bleſſing of our good God, and ever reſt,

Drogheda,
Feb. 23.
1629.

Your moſt aſſured loving Friend, and Brother,
(notwithſtanding any unkind Paſſages which may have ſlip'd from me in this Letter)

Ja. Armachanus.

LETTER CXLIV.

A *Letter from the Right Reverend* William Laud *Biſhop of* London, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My very good Lord;

I Thank your Grace heartily for your Letters, eſpecially for the Preface of this your laſt. It is true, my Lord, God hath reſtor'd me, even from Death it ſelf, for I think no Man was farther gone, and ſcap'd. And your Grace doth very Chriſtian-like put me in mind, that God having renewed my Leaſe, I ſhould pay him an Income of ſome Service to his Church; which I hope, in the ſtrength of his Grace, I ſhall ever be willing, and ſometime able to perform. I have not yet recovered the great Weakneſs into which my Sickneſs caſt me, but, I hope, when the Spring is come forward, my ſtrength will encreaſe, and enable me to Service.

In the mean time, my Lord, as weak as I have been, I have begun to pay my Fine; but what the Sum comes to, God knows, is very little. Your Table of the Tithes of *Ulſter*, and the Buſineſs concerning the Impropriations, are both paſt; and concerning both, I leave my ſelf to Mr. *Hygat*'s Report.

As touching the Deanery of *Armagh*, I am glad to hear that any place of Preferment in that Kingdom, hath ſo good means of ſubſiſtence without Tithes. But I muſt needs acquaint your Grace, that neither my Lord of *Wincheſter* that now is, nor Dr. *Lindſell*, did ever acquaint me with your Grace's purpoſe, of drawing *Johannes Gerardus Voſſius* into thoſe parts; had I known it in time, the Buſineſs might have been eaſier than now it will be.

For, Firſt, Upon an attempt made by the Lord *Brook* to bring *Voſſius* into *England* to be a Reader in *Cambridg*, the *States* allowed him better Maintenance, and were unwilling to have him come; and himſelf was not very willing, in regard of his Wife, and many Children, being loth to bring them from all their Kindred and Friends into a ſtrange place. And if he were unwilling upon theſe Grounds to come into *England*, I doubt whether he will venture to *Ireland* or no.

But,

But, ſecondly, my Lord; ſince this, my Lord Duke in his life-time procured him of his Majeſty, the Reverſion of a Prebend in *Canterbury*, which is ſince fallen; and *Voſſius* came over into *England* in the time of my Infirmity, and was inſtalled, and I was glad I had the happineſs to ſee him. After he had ſeen both the Univerſities, he return'd home again, and within theſe two days I received a Letter from him of the ſafety of his return thither. The Church of *Canterbury*, notwithſtanding his abſence, allow him an hundred pounds a Year, as they formerly did to Mr. *Caſaubone*. Now, I think, the Prebend of *Canterbury* (would he have been Prieſt, and reſided upon it) would have been as much to him as the Deanery of *Armagh*. But howſoever, (my Lord) the King having given him that Preferment already, will hardly be brought to give him another, eſpecially conſidering what I could write unto you, were it fit. Nevertheleſs, out of my love to the Work you mention, if you can prevail with *Voſſius* to be willing, and that it may appear the Deanery of *Armagh* will be of ſufficient Means for him and his numerous Family, if your Grace then certify me of it, I will venture to ſpeak, and do ſuch Offices as ſhall be fit.

And now, my Lord, for your own Buſineſs, Mr. *Archibald Hamilton*, who it ſeems, by your Grace's Letters, is your Agent here, hath not as yet been with me; but whenſoever he ſhall come, he ſhall be very welcome; and I hope your Grace knows, I will be very ready to do that Church and you the beſt Service I can. As I had written thus far, Mr. *Hamilton* came to me; ſo that now I ſhall inform my ſelf, as well as I can, of your Lordſhip's Buſineſs, which he tells me is perplex'd by ſome to whom it was formerly refer'd. His Majeſty is now going to *New-Market*, ſo that till his return, little or nothing can be done; but ſo ſoon as he comes back, I will not be wanting to that part which ſhall be laid upon me.

I formerly writ to your Grace about divers Buſineſſes, and I have received your Anſwer to the moſt of them, only to one particular you have anſwered nothing, which makes me think that Letter ſcarce came ſafe to your hands: It is about the Biſhoprick of *Kilfanora*, which is ſo poor in it ſelf, that no Man asks it of the King; and his Majeſty is graciouſly pleaſed that your Lordſhip would think of ſome good Parſonage, or Vicaridg, or Donative, that might for ever be annex'd unto it. And though nothing be now perchance actually void to fit this Purpoſe, yet I conceive the Annexation may be preſently made, though the Profit ariſing from the thing, come not to the Biſhop till it become void. I pray your Grace take as much care of this as poſſibly you can, and let me hear from you what may be done.

This Letter, my Lord, is a great deal too long; but ſo many Occaſions would not ſuffer it to be ſhorter. I wiſh you all Health, and ſo leave you to the Grace of God, ever reſting,

Lond. Houſe,
Feb. 23.
1629.

Your Grace's loving poor Friend,
and Brother,

Guil. London.

LETTER

LETTER CLV.

A *Letter from the Right Reverend* William Bedell *Biſhop of* Kilmore, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend Father, my Honourable good Lord;

THE Superſcription of your Grace's Letters was moſt welcome unto me, as bringing under your own Hand, the beſt evidence of the recovery of your Health; for which I did, and do give hearty thanks unto God. For the Contents of them, as your Grace conceived, they were not ſo pleaſant; but *the Wounds of a Friend are faithful*, ſaith the Wiſe Man: Sure, they are no leſs painful than any other. Unkindneſs cuts nearer to the Heart than Malice can do. I have ſome experience by your Grace's ſaid Letters: Concerning which I have been at ſome debate with my ſelf, whether I ſhould anſwer them with *David*'s Demand; *What have I now done?* Or as the Wrongs of Parents, with Patience and Silence. But Mr. *Dean* telling me, that this day he is going towards you, I will ſpeak once, come of it what will.

You writ, 'That the courſe I took with the Papiſts was generally cried 'out againſt; neither do you remember, in all your Life, that any thing 'was done here by any of us, at which the Profeſſors of the Goſpel did 'take more offence, or by which the Adverſaries were more confirmed in 'their Superſtitions and Idolatry. Wherein you could wiſh, that I had ad-'viſed with my Brethren, before I would adventure to pull down that which 'they have been ſo long a building. Again, what I did, you know was 'done out of a good intention; but you were aſſured that my Project 'would be ſo quickly refuted, with the preſent Succeſs and Event, that 'there would be no need my Friends ſhould adviſe me from building ſuch 'Caſtles in the Air, *&c.*

My Lord, all this is a Riddle to me. What courſe I have taken with the Papiſts; What I have done, at which the Profeſſors of the Goſpel did take ſuch offence, or the Adverſaries were ſo confirmed: What it is that I have adventured to do, or what Piece ſo long a building, I have pulled down: what thoſe Projects were, and thoſe Caſtles in the Air ſo quickly refuted with preſent ſucceſs, as the Lord knows I know not. For truly, ſince I came to this place, I have not changed one jot of my Purpoſe, or Practice, or Courſe with Papiſts, from that which I held in *England*, or in *Trinity*-Colledg, or found (I thank God) any ill Succeſs, but the Slanders only of ſome Perſons diſcontented againſt me for other Occaſions: Againſt which I cannot hope to juſtify my ſelf, if your Grace will give ear to private Informations. But let me know, I will not ſay my Accuſer, (let him continue mask'd till God diſcover him) but my Tranſgreſſion, and have place of Defence; and if mine Adverſary write a Book againſt me, I will hope to bear it on my Shoulder, and bind it to me as a Crown.

For my recuſation of your Court, and advertiſement what I heard thereof; I ſee they have ſtirred, not only Laughter, but ſome Coals too. Your Chancellor deſires me to acquit him to you, that he is none of thoſe Officers I meant: I do it very willingly; for I never meant him, nor any Man elſe; but thought it concerned your Grace to know what I credibly heard to be ſpoken concerning your Court. Neither, as God knows, did I ever think it was fit to take away the Juriſdiction from Chancellors, and put it into the

the Biſhops Hands alone; or ſo much as in a Dream condemn thoſe that think they have reaſon to do otherwiſe, nor tax your Grace's Viſitation; nor imagine you would account that to pertain to your Reproof, and take it as a Wrong from me, which out of my Duty to God and you, I thought was not to be concealed from you. I beſeech you pardon me this one Error, *Si unquam poſthac.* For that *Knave* whom (as your Grace writes) they ſay I did abſolve; I took him for one of my Flock, or rather Chriſt's, for whom he ſhed his Blood. And I would have abſolved *Julian* the *Apoſtata* under the ſame form.

Some other Paſſages there be in your Grace's Letters, which I——But I will lay mine Hand upon mine Mouth. And craving the bleſſing of your Prayers, ever remain,

Kilmore, March 29. 1630.

Your Grace's poor Brother, and humble Servant,

Will. Kilmore *and* Ardaghen.

LETTER CLVI.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Lords Juſtices.*

My moſt Honoured Lords;

I Received a Letter from your Lordſhips, (without any Date) wherein I am required to declare what Motives I can alleadg for the ſtopping of Sir *John Bathe's* Patent.

Whereunto I anſwer; That I cannot, nor need not, produce any other reaſon, than that which I have done; and for the maintenance of the ſufficiency whereof, I will adventure all I am worth, namely, that for the Particular now in queſtion, Sir *John Bathe's* Letter hath been gotten from his Majeſty by meer ſurreption, and therefore no Patent ought to be paſſed thereupon. For although I eaſily grant, that my Lord Treaſurer, and the Chancellor of the *Exchequer*, might certify unto his Majeſty, that there was no other thing left to be paſſed here but Impropriations, (though Sir *John Bathe*, I think, hath found already ſomewhat elſe to be paſſed in his Book, and may do more if he will not be ſo haſty, but take time to enquire): Yet how doth it appear that either of theſe two noble Gentlemen did as much as know that his Majeſty had taken a former Order for the ſettlement of theſe things upon the Church? To which Reſolution had they been privy, I do ſo preſume of their Nobleneſs and care of the Publick Good, that the remittal of a Matter of two thouſand pounds, would not induce them to divert his Majeſty from making good that precious Donation, which (by the Example of his Father of never-dying memory) he had ſolemnly devoted to God and his Church: ſuch an eximious Act of Piety, as is not to be countervalued with two, or twenty thouſand pounds of any earthly Treaſure. But whatſoever they knew, or knew not of his Majeſty's own pious Reſolution, and conſtant Purpoſe, never to revoke that which he hath once given unto God; I reſt ſo confident, as I dare pawn my Life upon it, that when he did ſign thoſe Letters of Sir *John Bathe's*, he had not the leaſt

intimation given unto him, that this did any way croſs that former Gift which he made unto the Church, upon ſo great and mature deliberation, as being grounded upon the Advice, firſt, of the Commiſſioners ſent into *Ireland*; then, of the Lords of the Council upon their report in *England*; thirdly, of King *James*, that ever bleſſed Father of the Church; and laſtly, of the Commiſſioners for Iriſh Affairs, unto whom for the laſt debating and concluſion of this buſineſs, I was by his now Majeſty, referr'd my ſelf at my being in *England*.

I know Sir *John* and his Counſel do take notice of all thoſe Reaſons that may ſeem to make any way for themſelves. But your Lordſhips may do well to conſider, that ſuch Letters as theſe have come before now, wherein Rectories have been expreſly named, and thoſe general *Non obſtantes* alſo put, which are uſual in this kind: and yet notwithſtanding all this, his Majeſty intimateth unto you in his laſt Letters, that he will take a time to examine thoſe Proceedings, and puniſh thoſe that then had ſo little regard to the particular and direct expreſſion of his Royal Pleaſure for the diſpoſing of the Impropriations to the general benefit of the Church: Which whether it carrieth not with it a powerful *Non obſtante* to that ſurreptious Grant now in queſtion: I hold it more ſafe for your Lordſhips to take Advice among your ſelves, than from any other bodies Counſel, who think it their Duty to ſpeak any thing for their Clients Fee.

As for the want of Atteſtation, wherewith the credit of the Copy of a Letter tranſmitted unto you is laboured to be impaired: If the Teſtimony of my Lord of *London*, who procured it, and the Biſhop Elect of *Kilfennora*, who is the bringer of it, and of a Dean and an Arch-Deacon now in *Ireland*, who themſelves ſaw it, will not ſuffice; it will not be many days (in all likelihood) before the Original it ſelf ſhall be preſented to your Lordſhips. In the mean time, I deſire (and more than deſire, if I may preſume to go ſo far) that your Lordſhips will ſtay your hands from paſſing Sir *John Bathe's* Patent, until my Lord of *London* himſelf ſhall ſignifie his Majeſties further Pleaſure unto you in this Particular. And if my Zeal hath carried me any way further than Duty would require, I beſeech your Lordſhips to conſider, that I deal in a Cauſe that highly concerneth the good of the Church, unto which I profeſs I owe my whole ſelf; and therefore craving Pardon for this my Boldneſs, I humbly take leave, and reſt, ſtill to continue

Your Lordſhips in all

Droghedah, April the 3d, 1630. dutiful Obſervance,

J. A.

Inſtructions given to Mr. Dean Leſly, April 5. 1630. *for the ſtopping of Sir* John Bathe's *Patent.*

1. YOU are to inform your ſelf whether Sir *John Bathe's* Patent be already ſealed; and if it be, whether it were done before Saturday (which was the day wherein I received and anſwered the Lords Juſtices Letters touching this buſineſs; and at which time they ſignified the Patent was as yet unpaſt) and uſe all ſpeedy means, that the Patent may not be delivered

delivered into Sir *John Bathes* hands before you be heard to ſpeak what you can againſt it, and if that alſo be done, I authorize you to ſignifie unto the Lords Juſtices, that I muſt and will complain againſt them to his Sacred Majeſty.

2. You are to go unto Sir *James Ware* the younger from me, and enquire of him whether he gave any Certificate unto my Lord Treaſurer, and the Chancellor of the *Exchequer*, that the King had not of Temporal Lands the annual Rent of 300 *l.* to grant in reverſion; but that of neceſſity muſt be ſupplied with the Grant of the reverſion of Tithes impropriate. And withal, learn of him, to what value the Temporal Rents, not yet paſſed in reverſion, do ariſe; and what proportion thereof Sir *John Bathe* is now a paſſing in his Book.

Sir James Ware the younger made no Certificate, but upon conference with Sir Francis Cottingham, Sir James told him that there was but little left in leaſe to the value, but Impropriations.

3. Whereas the Lords Juſtices in their Letter do ſignifie unto me that ſuch a Certificate had been made unto his Majeſty by the Lord Treaſurer, and Chancellor of the *Exchequer*; you may certifie them that Sir *John Bathe* ſent unto me a Certificate under their hands, to view; wherein they do inform his Majeſty, that in their Judgments the granting of 300 *l.* Rent in Reverſion, will countervail the Sum which Sir *John* was to remit; but that there was no other thing left to be paſſed but Impropriations, (which is the main thing that concerns this buſineſs); that, to my remembrance, they meddle not with at all; and Sir *John Bathe* by the Temporal Lands that now he is paſſing in his Book, doth prove it to be otherwiſe.

4. Take a view of Sir *John Bathe's* Letter, and conſider (with your Counſel) firſt, whether there be any general *Non obſtante* in it againſt all precedent Inſtructions and Directions? (of which I much doubt.) And, ſecondly, Whether any ſuch general *Non obſtante* have power to croſs the particular Letter (which in my apprehenſion is more then an Inſtruction at large) which I brought over from his Majeſty, that now is, for the diſpoſing of the Impropriations otherwiſe.

As is alledged in the Lords Juſtices Letter.

5. Let Sir *John Bathe* be demanded upon his Conſcience, whether he did ſo much as know that I had obtained any ſuch Letter from his Majeſty when he procured his? If he did; why did he not (to take away all ſuſpicion of ſurreption) cauſe a ſpecial *Non obſtante* to be inſerted againſt it, as well as he hath done againſt another particular Inſtruction, mentioned in the end of his Letter? If he did not (as his Kinſman, who brought me the Lords Juſtices Letters aſſured me he did not,) how in any common intendment can it be preſumed that the Particularities of my former Letter were taken into due conſideration, and revoked by his Majeſty? If it be alledged, that his Letter coming after mine, is of it ſelf a ſufficient Revocation thereof: I alledg in like manner, that this laſt Letter of mine coming after his, is of it ſelf a ſufficient Revocation of his; and ſo much the more by far, becauſe his was obtained upon my direct Complaint againſt Sir *John Bathe's* Letter, as ſurreptitiouſly procured (which I take to be a *Non obſtante* ſufficient enough againſt him, whatſoever it be againſt any other:) whereas in the procuring of Sir *John Bathe's*, there was no notice at all taken of my particular Letter.

6. You are to put the Lords Juſtices in mind (from me) that in the Inſtructions which they received with the Sword, they are authorized to make ſtay of the paſſing of any Grant, for which the King's Letters are brought unto them, where they have cauſe to doubt, whether his Majeſty were fully informed or no concerning the conveniency or inconveniency of that Particular. Wherein, if my Lord of *London's* Letter be not of authority ſufficient otherwiſe to make a legal Atteſtation of his Majeſties Royal Intendment: yet I ſuppoſe, it will carry ſo much weight with it, as to ſtay their hands a little while longer (as they have done hitherto, when they had nothing ſo ſtrong a motive) until his Majeſty being fully informed upon both

ſides, ſhall ſignifie his expreſs Pleaſure unto them in this particular. And in doing otherwiſe, they may juſtly *conceive, that it will be charged upon them for a neglect in performance of his Majeſties Pleaſure.*

LETTER CLVII.

A Letter from the Right Reverend George Downham *Biſhop of* London-Derry, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend,

MY very good Lord. The Book and Papers which you were pleaſed to ſend to me, I have now returned with Thanks. Of which I made this uſe ſo ſoon as I had received them, that I gave Directions to Mr. *Price* to inſert thoſe Additions unto the 13th Chapter of Perſeverance, and § 3. both in the beginning, whereof I ſpake of *Adulti*, (*of whom properly this Controverſy is underſtood.*) And in the end thereof, where I ſpeak of Infants, touching whom, *I ſay firſt, That this Controverſy is not underſtood of thoſe, who neither are endued with Habit of Grace, nor are able to produce the Acts thereof, as not having the uſe of Reaſon. And therefore being neither juſtified by Faith, nor ſanctified by the Habits of Grace, cannot be ſaid to fall from them.* Thus I thought good to rid my ſelf of that Queſtion, rather then to profeſs a difference from them, who, notwithſtanding that Objection taken from Baptiſm, agree with me in the Doctrine of Perſeverance; yet I muſt profeſs to your Grace, that I do not ſubſcribe to their Opinion, who extend the benefit of Baptiſm beyond either the Purpoſe, or Covenant of Grace. But hereof more when it ſhall pleaſe God to give us a meeting. In the mean time, and always, I commend your Grace to the gracious Protection of the Almighty; In whom I ever reſt

Fawne, April 24. 1630.

Your Grace's in all Duty,

Georg. Derens.

LETTER CLVIII.

A Letter from the Right Reverend Thomas Morton *Biſhop of* Coventry *and* Litchfield, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Salutem in Chriſto Jeſu.

Moſt Reverend,

I Was right glad to receive, by your Graces own Letters, the report of your late, almoſt deſperate Sickneſs; they being therein the Meſſengers of your preſent Health. Wherein I and others are to acknowledg the Mercy of

of God unto us, who hath preſerved you to be ſtill a moſt eminent Inſtrument of his Glory, and Comfort of his Church. I do alſo condole with your Lordſhip the loſs of thoſe rare Lights of Learning mentioned in your Letter; but yet enjoying alſo with you the hopes of their Bleſſedneſs. Your Grace inquires after Chriſt his Maſs, a Fruit which will not be in ſeaſon before *Michaelmas*. I have an eager longing to be made partaker *Hiſtoricæ Controverſiæ Predeſtinatianæ*, together with your new Edition of altering the Jeſuits Challenge. I had the ſight of your Adverſaries Book, but *obiter*; at what time I alight on a palpable Falſification of his; but *ea eſt infelicitas Memoriæ*, that I have forgot it; elſe, according to my Duty, I ſhould have acquainted your Grace with it. Good, my Lord, that which our outward Man denieth, let our inward continually ſeek to embrace and enjoy, our mutual preſence by brotherly Affection, and holy Prayer unto God, that we may be that which we profeſs, *Filii Gratiæ, & Charitate Fratres*. Our Lord Jeſus preſerve us to the Glory of his ſaving Grace.

Eccleſhall-Caſtle,
May 21, 1630.

Your Grace's in
reſpectful Acknowledgment,

Tho. Covent. & Litchfield.

LETTER CLIX.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to Dr.* Ward.

Salutem à ſalutis fonte D. N. Jeſu Chriſto.

YOur Letter of the 24*th* of *November*, lay by the way almoſt a quarter of a Year before it came into my hands, but was the moſt welcome when it came of any that I did receive from you, as bringing with it the joyful news of your Life, together with your godly Caveat of putting us in mind of our ſubjection to the Law of Mortality, which Inſtruction God did ſhortly after really ſeal unto me by his Fatherly Chaſtiſement, whereby he brought me even to the Pits brink, and when I had received in my ſelf the Sentence of Death, was graciouſly pleaſed to renew the Leaſe of my Life again; that I might learn not to truſt in my ſelf, but in him which raiſed the Dead; our Comfort is, that Life as well as Death, and Death as well as Life are equally ours; *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.* 2 Cor. 1. 9. 1 Cor. 3. 22. Rom. 14. 8.

I heartily thank you for your large Relation of the ſtate of your Differences there: Let me intreat you to take preſent care that a fair Copy be taken as well of your Lectures touching Grace and Free-will, as of your others touching the Euchariſt, which I much deſire you ſhould finiſh; that it may not be ſaid of you, as it hath been noted of Dr. *Whitaker*, *Danæus*, and *Chamier*, That God took them all away in the midſt of their handling of that Argument, making an end of them before they made an end of that Controverſie: It is great pity your Lectures ſhould be hazarded *in uno exemplari*; two at leaſt I would have, and preſerved in two divers places, leſt

leſt that befal to them which happened to Dr. *Raynold*'s Anſwer to *Sanders* touching the King's Supremacy, (a Copy whereof I have by God's good Providence recovered) and his writing of Chriſt's Deſcent into Hell (which I fear is utterly aboliſhed).

Mr. *Voſſius* having ſome notice that I intended to publiſh *Marianus Scotus*, (the printed Fragment of his Chronicle being ſcarce worthy to be accounted his) ſent me word that he likewiſe had a like intention to print the ſame out of a Manuſcript Copy, which he received from *Andr. Scotus*; and deſired that either I would receive his Notes for the ſetting forward of that Edition, or elſe ſend unto him what I had in that kind. I purpoſe to ſend unto him my Tranſcript, both of *Marianus* himſelf, and of his Abbridger, *Robertus Lotharingus* Biſhop of *Hereford*; as alſo the Hiſtory of *Gotteſchalcus*, and the Predeſtination-Controverſy moved by him, which I am now a making up; whereunto I inſert two Confeſſions of *Gotteſchalcus* himſelf, never yet printed, which I had from *Jacobus Sirmondus*. I touch there alſo that Commentitious Hereſy of the *Predeſtinatians*, (which was but a Nick-name that the *Semi-Pelagians* put upon the Followers of St. *Auguſtine*,) who is made the Author thereof, in the Chronicle of *Tiro Proſper*; whoſe words in the Manuſcript are, *Prædeſtinatorum Hæreſis, quæ ab Auguſtino accepiſſe dicitur initium*; not as in the printed Books, *Ab Auguſtini libris male intellectis*; for which I deſire you ſhould look your Manuſcript *Proſper*, which is joined with *Euſebius* his Chronicle in *Bennet*-Colledg Library. I could wiſh alſo that when you came thither, you would tranſcribe for me *Gulielmus Malmesburienſis* his ſhort Preface before his Abbreviation of *Amalarius* (which is there in Vol. 167.); and *Scotus de Perfectione Statuum* (which is there in Vol. 391.) *cum Tragediis Senecæ*, if it be but a ſhort Diſcourſe.

I have written a large Cenſure of the Epiſtle of *Ignatius*, which I forbear to publiſh, before I have received a Tranſcript of the Latin *Ignatius*, which you have in *Caius* Colledg, (*Vol.* 152. of Dr. *James* Catalogue); if I could certainly have learned that Mr. *Tho. Whaley* had been in *Cambridg*, I ſhould have written to him for procuring it unto me; but if he fail, I muſt make you my laſt refuge; whatever Charges be requiſite for the tranſcription, Mr. *Burnet* will ſee defrayed.

You have done me a great pleaſure, in communicating unto me, my Lord of *Salisbury*'s and your own Determination, touching the Efficacy of Baptiſm in Infants; for it is an obſcure point, and ſuch as I deſire to be taught in by ſuch as you are, rather than deliver mine own Opinion thereof.

My Lord of *Derry* hath a Book ready for the Preſs, wherein he handleth at full the Controverſy of Perſeverance, and the Certainty of Salvation: He there determineth that Point of the Efficacy of Baptiſm, far otherwiſe than you do, accommodating himſelf to the Opinion more vulgarly received among us; to which he applieth ſundry Sentences out of St. *Auguſtine*; and among others, that, *De Baptiſmo*; *Sacramenta in ſolis electis hoc verè efficiunt, quod figurant.*

I have finiſhed the Hiſtory of *Gotteſchalcus*, and the Predeſtination-Controverſy, ſtirred up in his Time; whereunto you have given a good furtherance in your learned Obſervations ſent unto me, touching the original of the Nick-name of the *Predeſtinatiani*, impoſed by the *Semi-Pelagians* upon the Followers of St. *Auguſtine*. I have had out of *Corbey* Abbey in *France*, two Confeſſions written by *Gotteſchalcus* himſelf, which as yet have not been printed. If we could but obtain *Rathramus* his Treatiſe of the ſame Argument, written unto the Emperor *Charles* the ſame time, I doubt not but it would give us as great contentment as his other Work doth, *De Corpore & Sanguine Domini*, for he held conſtantly St. *Auguſtine*'s Doctrine againſt the *Semi-Pelagians*.

I have now in hand, *Institutionum Chronologicarum*, Lib. 3. wherein I labour, by clearness of method, and the easy manner of handling, to make that perplexed Study familiar to the Capacity of the meanest Understanding.

Therein I handle only τὸ ὅτι, making up, as it were, the Body of an Act. After which I intend (if God spare my Life and Health) to fall upon the Δίοτι in the Sacred Chronology, and there to handle all the Controversies of that kind; which may bring Light to the Sacred History, and the Connexion of it with the Exotical.

I have review'd also my Answer to the Jesuit's Challenge, and enlarged it with many Additions, which by this time I suppose are newly printed in *London*.

Forget not in your Prayers,

Drogheda, Dec. 10. 1630.

Your most assured Friend and Brother,

Ja. Armachanus.

LETTER CLX.

A Letter from Dr. Ward, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

Most Reverend, and my very good Lord;

I Received your Lordship's Letter, sent by Mr. *Stubbin*; by which I understood of your Lordship's late Recovery, even from the Jaws of Death; but more fully by Mr. *Stubbin* himself, who related unto me the great hazard you Lordship was in, by so excessive bleeding so many days together, as is almost incredible. So that as it is said of *Abraham*, that he received his Son from the Dead, ἐν παραβολῇ; so we all, even God's Church, have received your Lordship in like manner, *à faucibus Orci*: Praise be to the Lord of Life, who killeth and reviveth again; who bringeth down to Hell, and bringeth back again: To him be given all Glory for ever. *Amen. Amen.* *Heb.* 11. 9.

Since the receipt of your Lordship's Letters, there hath hapned the most doleful dissolving of our University, and the most suddain dispersion of our Students that ever I knew, occasioned by the Infection brought hither by a Souldier or two, dismissed not long since from the King of *Sweden*'s Army, in *February* last. So as, whereas this time was our chief time of the Year for Acts and Disputations, now our School-gates are shut up, and our Colledges left desolate and empty almost. There have died of this Infection, from the last of *February*, till the 24*th* of *April*, 24 Persons; and since then till *May* 15, 30 more, and 7 more. The Magistrates are careful. But the Charge groweth great, both in maintaining the Infected, and the Poor amongst us, which want both Means and Work. I pray God we may be sensible of our Sins, and his heavy Hand, and may by serious Repentance meet him, that so he may forgive our Sins, and heal our Town and Land. 61 *in all.*

I received in your Lordship's Letter, the Copy of Sir *John Breerton*'s Will inclosed, signed with your Grace's Hand: For which, in the Name of our whole Society, I humbly thank your Lordship. It seemeth the Inventory

tory is not yet put in. I received alſo by Mr. *Stubbin*, a Letter from Mr. *Randal Breerton*, ſole Executor to Sir *John* his Brother; who at his coming into *England* from you, promiſeth me to acquaint the Colledg with the particularity of his Brothers Bequeſt. I have heard Mr. *Randal* very well reported of; and I hope verily he will faithfully diſcharge the Truſt repoſed in him by his deceaſed Brother. I will ſtill intreat your Lordſhip, when the Inventory is exhibited, for a Copy to be ſent us.

If my leaſure permit, I will hearken (God willing) to your Lordſhip's Motion, of reviſing my Lectures of *Grace* and *Free-will*. In my proceedings in my Readings, I acquainted your Lordſhip formerly, with ſome oppoſition I had from ſome in our Univerſity, under pretence of violating his Majeſty's Declaration; which, I ſay, I do not. And ſo as yet I have continued in reading on that Argument, though not in naming the Authors [*Remonſtrants*] whom I impugn. If God give opportunity, and health, I will do the like in my Readings upon the *Euchariſt*.

My Lord of *Sarum* hath tranſcribed his Readings, *de Prædeſt. & Reprobatione, & morte Chriſti*. I am inſtant with him to tranſcribe other Readings of his.

I ſuppoſe your Lordſhip hath heard of my Lord of *Sarum*, how he was queſtioned for his Sermon before his Majeſty, in the beginning of *Lent* laſt; the Particulars whereof you ſhall more fully underſtand by the encloſed parcel of a Letter he wrote to me. I am right ſorry, the delivery of the eſtabliſhed Doctrine of our Church ſhould thus be queſtioned.

I have vindicated my Reaſons. I ſent one in our Univerſity touching the 17*th* Article, from ſuch Anſwers as he had returned me; As alſo ſundry Teſtimonies of St. *Auguſtine*, from the like oppoſition; which I ſent the ſame Party, tending to ſhew, that according to St. *Auguſtine*, the *Non-Elect* never come to be juſtified by a true and lively Faith, nor ever are by that Bond myſtically united to Chriſt as their Head, nor ever attain unto true Repentance, *&c.*

It is worthily done of your Lordſhip, to ſet forth *Marianus Scotus emendatè*, and his Abridger; who as it ſeemeth, abridged his Work in *Marianus*'s life-time; for *Marianus* died but a little before *Rob. Lotharingus*.

As touching the Hiſtory of *Gotteſchalcus*, I wiſh it may be cleared out of the Ancient Monuments. It ſeemeth your Lordſhip hath taken pains therein. It may occaſion Mr. *Voſſius* to reviſe his Story touching him. I make no doubt but that the *Semi-Pelagians* & *Maſſilienſes*, were the firſt inſertors of the *Prædeſtinatiani* into the Catalogue of Hereticks: And it may ſeem that *Arnobius jun.* who writ upon the *Pſalms*, was one of the firſt that impoſed the Name of *Hereſy* upon the Doctrine of Predeſtination and Reprobation, as it was delivered by St. *Auguſtine*, *vid.* in *Pſal.* 108. And was the firſt that ſtiled the holding of St. *Auſtin's* Doctrine, *Prædeſtinatus*, in *Pſal.* 146. For I conceive he was in time before *Tyro Proſper*, *Fauſtus*, or *Gennadius*. For the conjecture of *S. Senenſes* ſeemeth to me probable, that this *Arnobius* lived in St. *Auſtin's* Time, for that his Commentary upon the *Pſalms*, is aſcribed to two *African* Biſhops, *Laurentio & Ruſtico Epiſcopis*. Now *S. Senenſis* ſaith, he findeth in a Council of *Carthage*, in which St. *Auſtin* was preſent, there were alſo preſent *Laurentius Icoſitanus*, and *Ruſticus*. Though I find not this in any one Council of *Carthage*, yet I eaſily believe it was ſo, for I find that *Ruſticus* an *African* Biſhop, was one of them Biſhops, which in a Synodical Epiſtle to *Innocentius* 1. condemned *Pelagius* and *Cæleſtius*; the Epiſtle is the 90*th* Epiſtle amongſt St. *Auſtin's* Epiſtles; where two of that Name [*Ruſticus*] are mentioned; this Epiſtle was written *Anno* 416. Now ſhortly after, *viz. Anno* 419, in that Council of *Carthage*, wherein the Book of Canons, which is *Codex Africanus*, was confirmed, there were preſent 217 Biſhops, as the *Code* ſaith, of which only 24 are named; in which number are St. *Auſtin* and

Biblioth. Sanct. lib. 4. in *Arnob.*

and *Laurentius Joſitanus*: And it is very credible, that *Ruſticus* living a little before, was among the 193 the reſt which were not named. Again it is obſerved, both by *Eraſmus* in his Preface prefixed before *Arnobius*, and by S. *Senenſis* alſo, That in theſe Commentaries are found, ſundry unuſual Latin words, which in St. *Auſtin's* Time were very uſual amongſt the *Africans*; which though *Laurentius de la Barre* doth hold to be no ſufficient Reaſon, yet it carrieth with it no little probability.

Tyro Proſp. may ſeem to be the next, who (as it ſeemeth) was not that *Proſp. Aquitanus*, who was *Epiſcopus Rhegienſis* in *Italy*, though they both continued St. *Hierome, ad eadem uſque tempora.* According to your Lordſhip's Directions, I looked into the *Proſper* which is in *Bennet*-Colledg Library, and I find, *Ad Arcadii & Honorii, An.* xxiv. thus, *Prædeſtinatorum hæreſis quæ ab Auguſtino accepiſſe initium dicitur, hiis temporibus ſerpere exorſa*; juſt as it is in the Manuſcript which is in his Majeſty's Library at St. *James's* (as I remember your Lordſhip told me). The four Divines of *Leyden*, in the Cenſure of the Remonſtrants Confeſſion, relate the words of *Tyro Proſp.* thus; *Prædeſtinatorum Hæreſis, quæ ex Auguſtini libris malè intellectis accepiſſe dicitur initium, hiis temporibus ſerpere exorſa, ſine ſpecie tamen erroris*, pag. 97. The laſt words are not in my *Tyro Proſp.* which is amongſt the Works of *P. Pithæus*, nor in the Manuſcript of *Bennet*-Colledg.

After theſe *Fauſtus* and *Gennadius* continued this Nick-name; the latter expreſly, in the continuation of the *Index Hæreſium Hieronymi*, where he perſtringeth a Sentence of *Auguſtine contra Julianum*, lib. 5. c. 3. as I conceive. Now howſoever *Sigebert* relateth the Opinion of the *Predeſtinati*, as having grown out of the miſunderſtanding of St. *Auguſtine*, and not as any juſt ſequel of St. *Auſtin's* Doctrine. Yet it may ſeem that both the *Maſſilienſes*, and ſome *Africans* in St. *Auguſtine's* Time, did conceive the Opinion, as is related by *Sigebert*, to be a juſt Sequel of St. *Auſtin's* Doctrine, as it may appear by *Proſp. in Epiſtola ad Auguſtinum. Hæc ſententia & lapſis curam reſurgendi adimit, ex ſanctis occaſionem teporis, eo quo in utramq; partem ſuperfluus labor ſit, ſi neque rejectus illa induſtria poſſit intrare, neq; electus ulla negligentia poſſit excidere, &c. Et Hilarius in Epiſtola ad Auguſtin. Nam ſi ſic prædeſtinati ſunt (inquiunt) in utramq; partem & de aliis ad alios nullus poſſit accedere, quo pertinet tanta extrinſecus correctionis inſtantia?* And the like Inferences doth *Fauſtus* make in his two Books, even as do the Remonſtrants, their Succeſſors, at this day, though moſt falſly, theſe Predefinitions not prejudging Liberty.

I ſend you here incloſed alſo *Gulielmus Malmesburienſis* his ſhort Preface before his Abbreviation of *Amularius*. As for *Scotus de perfectione Statuum*, it is 16 Folio and 1 Page. The Argument, or Concluſion, which he goeth about to demonſtrate, is this, *Quod ſtatus Prælatorum & Paſtorum Eccleſiæ præſupponit ſtatum alium perfectiorem quàm ſit omnis ſtatus Prælationis Paſtoralis.* If your Lordſhip deſire a Copy, I will ſee, when God ſhall bring together our diſperſed Students, if I can get a fit *Amanuenſis*. Rather *Fol.* 6. *pag.* 1.

As for Dr. *Walſall's* Manuſcript of *Rathrammus*, I know where it is. I think it were not amiſs to print both thoſe Treatiſes of *Rathram's*, with that *De Corpore & Sanguine Domini*, which is already extant. If I do not print them, your Lordſhip ſhall have a Copy.

As for the Latin Copy of *Ignatius's* Epiſtles, in *Caius*-Colledg Library, I was in good hope it had been the ſame with an old printed Tranſlation which I have; but comparing them together, I find them differ much. I acquainted Mr. *Thomas Whalley*, now Dr. *Whalley*, with that you wrote in your Letter. He ſeemed to me not unwilling to undertake; but now in this contagious time he is gone into the Country. I ſpoke alſo with Mr. *Foſter* of *Emanuel* Colledg, who it ſeemeth hath taken ſome pains already in it, but then he was to go into the Country. I am informed by ſome Fellows in

that Colledg, that being ſhortly to depart from the Colledg, by his time there allotted, finding in himſelf ſome impediment in his utterance, he could wiſh to be imployed by your Lordſhip in ſuch-like Buſineſs. He is a good Scholar, and an honeſt Man. The worſt is, the Book cannot be lent out of the Colledg. I will ſee (by God's Grace) at the return of our Students, what can be done if God ſend life.

As touching thoſe Papers which I ſent, touching the Efficacy of Baptiſm in Infants; I do acknowledg it a Point in which the Scriptures are ſparing. The occaſion of my Determination, was (as I think I ſignified in my former Letters) for that the Queſtion was given with a purpoſe to impugn the Doctrine of Perſeverance, as they conceived, by an undeniable Argument. I was very loth the Queſtion ſhould be brought upon the Commencement-Stage, and therefore ſignified to the then Vice-Chancellor, that it would intrench upon the Queſtion of Perſeverance, which is one of thoſe Queſtions (I ſaid) his Majeſty would not have diſcuſſed, which he ſignifieth by his Declaration. Yet he replied, the Affirmative Part of the Queſtion was the authorized Doctrine of our Church, as appeared in the Rubrick, of deferring Confirmation: And the Anſwerer was importunate to have that Queſtion; and ſo accordingly it was over-ruled by the major part of the Doctors. I had heretofore thought upon the Point ſomewhat. And my Lord of *Sarum*, and my ſelf, at *Dort*, had ſpeech of it, when we ſignified in our Judgment, That the Caſe of Infants was not appertaining to the Queſtion of Perſeverance. I conſidered alſo, that howſoever the Scripture ſparingly ſpeak of the Effect of Baptiſm in Infants, yet there are general Grounds, from the Nature of Sacraments, which may ſerve to inform and direct our Judgments herein. Again, I conſidered the perpetual Tradition of the Church is no way to be ſlighted, where it doth not croſs the Scripture, but is conſonant to general Grounds contained in them.

My Lord of *Derry* is a worthy Man, and whom I do much reverence; yet I would wiſh his Lordſhip to be well adviſed. I doubt not but the Doctrine of Perſeverance may ſufficiently be cleared, though we grant that all Infants baptized, be free from Original Guilt. The Speech in *Lombard* alleadged, as out of St. *Auguſtine*, *Sacramenta in ſolis electis efficiunt quod figurant*, is no where to be found in St. *Auguſtine*. And if it were, yet it is to be underſtood as *Lombard* doth gloſs it, otherwiſe *Auguſtine* ſhould contradict himſelf, as is evident by the Teſtimonies he there produceth out of *Auſtin*; and many more which might be brought for Remiſſion of Original Sin in all baptized Infants, out of him. I know moſt of our Divines do make the principal End and Effect of all Sacraments to be Obſignation, and all Sacraments to be meerly Obſignatory Signs; and conſequently that Ablution of Infants from Original Sin, is only conditional and expectative, of which they have no benefit, till they believe and repent; I cannot eaſily aſſent hereunto.

For ſo, 1. Infants Baptized, dying in infancy, have no benefit by Baptiſm. And all Non-Elect Infants have no benefit at all, ſo that to both of theſe they are *nuda & inefficacia ſigna*.

And, 2. what neceſſity of baptizing of Infants, if it produce no effect till Years of Diſcretion?

3. Though our Divines do moſt-what run upon Obſignation, yet often they do expreſly hold, that Sacraments do offer and exhibit that Grace which they ſignify, and as I conceive muſt needs offer and exhibit the Grace which they ſignify, before they Aſſure and Confirm. For God doth offer and exhibit Grace promiſed in the Sacrament, then we exerciſe our Faith in relying upon God, promiſing, offering, and exhibiting on his part; and ſo according to the Tenure of the Covenant, receive the Grace promiſed,

promiſed, and then Sacraments in the ſecond place do aſſure us of the Grace received. And thus much is ſignified in the definition of a Sacrament in our ſhort Catechiſm, as I conceive, when it is ſaid, *It is an outward viſible Sign, of an inward Spiritual Grace given unto us, ordained by Chriſt himſelf, as a Means whereby we receive the ſame, and a Pledg to aſſure us thereof.*

So that firſt it is a Means whereby God doth offer and exhibit on his part the Grace it ſignifieth; which we receiving by Faith, it then alſo becometh a Pledg, to aſſure us of the receipt thereof. So the *Euchariſt* doth firſt offer and exhibit, *Augmentum gratiæ & auctiorem, auctiorem & perfectiorem communionem cum Chriſti corpore & ſanguine, & participationem in beneficiis inde fluentibus*; and then it is a Pledg to aſſure us thereof. And ſo *Urſinus* truly ſaith, *Baptiſmus & cœna Domini ſunt Sacramenta,——quia ſunt opus Dei, qui aliquid in iis, nobis dat, & ſe dare teſtatur*; and he hath many Speeches to this purpoſe. So *Calvin*, *Inſtitut.* *. So that inſtrumental conveyance of the Grace ſignified, to the due Receiver, is as true an Effect or End of a Sacrament, when it is duly adminiſtred, as Obſignation, and is præexiſting in order of Nature to Obſignation: for Obſignation muſt be of that, *quod prius datur & exhibetur*, as Mr. *Beza* often ſaith. Mr. *Hooker* in mine Opinion, doth truly explicate the Nature of Sacraments, *Lib.* 5. *Sect.* 57, 59, 60, 64, & 67. Nay, it may ſeem, that Obſignation is not ſo eſſential as *exhibitio rei ſignatæ*, for the latter may be without the former, as in the Baptiſm of Infants, where no preparation, *ex parte ſuſcipientis*, but only Capacity and Not-reſiſtance is ſufficient, *ad rem ſignatam recipiendam.* All theſe I ſubmit to your Lordſhip's Judgment, and will not be contentious, if any can bring that which is more demonſtrative out of Scriptures. Mr. *Hooker* ſaith as we ſay, touching the efficacy of Baptiſm in Infants, and yet holdeth the Doctrine *de perſeverantia fidelium*, as well as we do.

* *Lib.* 4. *c.* 17. §. 10, 11. and in 1 *Cor.* 11. 24.

Thus fearing too much Prolixity may argue me to be unmannerly, I hold my hand——

I know not how my Lord of *Kilmore* doth ſort with the Iriſh. I perſwade my ſelf he hath godly and pious Intentions: He is diſcreet and wiſe, induſtrious and diligent, and of great ſufficiency many ways. I do perſwade my ſelf, the more your Lordſhip doth know him, the more your Lordſhip will love him: And this I dare ſay, he truly honoureth and ſincerely loveth your Lordſhip. And thus with my affectionate and earneſt Prayers to the God of Heaven, for the continuance of your Lordſhip, and him, and my Reverend good Lord of *Derry*, for the good of his Church; and to multiply his Graces upon you, and to give you all, Health here, and Happineſs hereafter: With tender of my beſt Service to your Lordſhip, I commend you to the moſt gracious protection of the higheſt Majeſty.

Sidn. Coll. May 25. 1630.

Your Grace's in all obſervance for ever,

Samuel Ward.

The *Arminians* (as Dr. *Meddus* writeth to Dr. *Chadderton*) are very factious in *Amſterdam*, and demand juſtice for *Barnevelt*'s death. I fear me they will much diſturb that *State*. God keep us alſo.

LETTER CLXI.

Part of a Letter of the Right Reverend William Bedell *Biſhop of* Kilmore, *to Dr.* Ward *Maſter of* Sidney-*Colledg*, Cambridg, *Anno* 1630, *out of Biſhop* Bedell's *Papers.*

A Paſſage in my former Letters to Mr. Doctor Ward.

I Thank you for the two Treatiſes, that of my Lord of *Salisbury*, and your own, which you were pleaſed to communicate to me. Concerning which, to give you mine opinion ſhortly, for the preſent. This I do yield to my Lord of *Sarum* moſt willingly, that the *Juſtification*, *Sanctification*, and *Adoption which Children have in Baptiſm*, is not *univocè*, the ſame with that which *adulti* have. And this I likewiſe do yeild to you, that it is *vera ſolutio reatus*, *& veracitèr*, *& in rei veritate* performed, and all the like emphatical forms, *&c.* But all theſe *ſacramentalitèr*, and that is *obſignativè ex formulâ & conditione fœderis.* Where you make Circumciſion and Baptiſm to be *the remedy of Original Sin.* I think it be too ſpecially ſaid, which is true of all Sin. And ſo much the Text *Acts* 2. 38. with the reſt do ſhew. I do think alſo that *Reprobates coming to Years of Diſcretion, after Baptiſm, ſhall be condemned for Original Sin.* For their Abſolution and waſhing in Baptiſm was but conditional and expectative, which doth truly intereſt them in all the Promiſes of God, but under the condition of repenting, believing, and obeying, which they never perform, and therefore never attain the Promiſe. Conſider well what you will ſay of Women before Chriſt, which had no Circumciſion, and of all Mankind before Circumciſion was inſtituted; and you will perceive, I think, the nature of Sacraments to be not as Medicines, but as Seals, to confirm the Covenant, not to confer the Promiſe immediately. Theſe things I write now in exceeding poſt-haſte, in reſpect that this Bearer goes away ſo preſently. I only give *ſapienti occaſionem.* I think the emphatical Speeches of *Auguſtin* againſt the *Pelagians*, and of *Proſper* are not ſo much to be regarded, (who ſay the like of the Euchariſt alſo) touching the neceſſity and efficacy in the caſe of Infants, and they are very like the Speeches of *Lanfranck* and *Guitmund* of Chriſt's Preſence in the Sacrament, oppoſing *veracitèr & verè* to *ſacramentalitèr*; which is a falſe and abſurd Contrapoſition. *Sed manum de Tabulâ.*

The right Definition of a Sacrament in general will decide this Queſtion.

LETTER CLXII.

Part of Letter from Dr. Ward, *to the Right Reverend* William Bedell *Biſhop of* Kilmore.

A Paſſage out of his laſt Letters to me, May 28.

AS touching the Papers which I ſent you, and had before ſent to my Lord Primate, touching the Efficacy of Baptiſm in Infants; I would deſire your Cenſure at your beſt leiſure. You ſeem in your Letter to make the principal End and Effect of all Sacraments to be *Obſignation*, and all Sacraments

ments to be meerly obſignatory Signs, and that all ablution of Sin in Infants is only *conditional and expectative*, of which they have no benefit till they believe and repent. I cannot eaſily aſſent hereunto. For ſo, 1. Infants baptized dying in Infancy, have no benefit by Baptiſm. 2. Non-elect Infants living, have no benefit at all: ſo that to both theſe they are made *nuda & prorſus inefficacia ſigna*. And, 3. What neceſſity can there be of baptizing Infants, if it produce no Effect till they come to years of Diſcretion? 4. Our Divines do generally hold, that the Sacraments do offer and exhibit that Grace which they ſignify; and in order of Nature, do firſt offer and exhibit, before they aſſure and confirm. For God doth offer and exhibit Grace promiſed in the Sacrament. Then we exerciſe our Faith in relying upon God promiſing, offering, and exhibiting, on his part, and ſo receive the Grace promiſed; and then the Sacrament aſſureth us of the Grace received. So it is in the definition of a Sacrament in our ſhort Catechiſm; when it is ſaid: *It is an outward viſible Sign of an inward ſpiritual Grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledg to aſſure us thereof.* So that, firſt, it is a means whereby God doth offer and exhibit the Grace it ſignifieth, which we receiving by Faith, it then alſo becometh *a pledg to aſſure us* of the receipt thereof. So the Euchariſt doth firſt offer and exhibit growth and increaſe of Grace, and a nearer and faſter Communion with Chriſt's Body and Blood, and all the benefits flowing thence; and then it *is a Pledg to aſſure us hereof.* For as Mr. *Beza* ſaith in *Col. Mompel. Obſignari non poteſt quod non habetur*, pag. 66, 76, & 131. Urſin. Cat. Edit. Cant. *p.* 584. *Sacramentum & opus Dei erga nos, in quo dat aliquid ſcilicet ſigna & res ſignatas, & in quo teſtatur & ſe nobis offerre ac dare ſua beneficia*—— & mox *Baptiſmus ac Cœna Domini ſunt Sacramenta, quia ſunt opus Dei qui aliquid in iis nobis dat & ſe dare teſtatur. Vid. etiam* Calvin. Inſtit. *lib.* 4. *c.* 17. §. 10, 11. and in 1 *Cor.* 24. So that inſtrumental conveyance of the Grace ſignified to the due Receiver, is as true an effect of a Sacrament when it is adminiſtred, as obſignation, and is pre-exiſting in order of Nature to Obſignation. See more at large Mr. *Hooker*, l. 5. §. 57, 59, 60, 64, & 67. who, in my opinion, doth truly explicate the Efficacy of Sacraments. The opinion of the *Franciſcans* out of *Scotus*, *Bonaventure*, and St. *Bernard*, mentioned in the Hiſtory of the Council of *Trent*, pag. 237, is a true opinion, tho they leave out the other uſe of the Sacraments, which is Obſignation. Tho *Catharinus* and *Eiſingrenius* hold that alſo. Since then Infants are capable of Baptiſm, why not of ſpiritual Ablution of Original Guilt, which is the thing ſignified, tho not of actual Obſignation of this, ſince they cannot interpoſe any impediment to hinder the operation of the Sacrament. It ſeemeth you conceive that I make Circumciſion and Baptiſm to be the remedy of original Sin only: I neither ſo ſay, nor think. It is true, your Lordſhip ſaith, the true definition of a Sacrament in general will decide this Queſtion, and ſo ſay I; and think the definition in our ordinary Catechiſm formerly mentioned, is a good and ſound definition.

LETTER CLXIII.

Part of a Letter from the Right Reverend William Bedell *Biſhop of* Kilmore, *to Dr.* Samuel Ward.

FIrſt, you ſay, *If Sacraments be meerly obſignatory, and the ablution of Sins in Baptiſm only conditional and expectative, of which the Baptized have no benefit till they believe and repent. Then Infants baptized, dying in Infancy, have*

have no benefit by Baptism. This Consequence me-thinks is not good: For they are by Baptism received into the visible Church, which is a noble Privileg of Comfort to Parents, and Honour and Profit to themselves. Again, there is presently granted them an entrance into Covenant with God, as was anciently by Circumcision with the God of *Abraham*, wherein God promises Pardon of Sin, and Life eternal, upon their Faith and Repentance; and in this they have a present right, tho the accomplishment be deferred. Yet if God take them out of this World while the Condition is in expectation, most pious it is to believe that he takes the Condition for performed: Like to him that solemnizeth a Marriage with her to whom he was betrothed *sub conditione.* And here, if the Souls of Christians be indued with any actual Knowledg at all, so soon as they leave the Body; it seems the mystery of Redemption by Christ is revealed unto them, and Faith is given them, whereby they cleave to God by him, the Author of their Blessedness, although they have no need now of the Obsignation of the Promise whereof they are in present possession.

The second Reason. *Non-elect Infants living, shall thus have no benefit at all by Baptism.* I answer. Where there be divers ends of one and the same thing, the denial of one is not the denial of the rest. These Non-elect Infants have offered by God the same with the other, *viz.* the *obsignation of the Covenant, and aggregation to the Church.* The same that he hath also, *qui fictus accedit ut ponit obicem, gratiæ,* as to the present possession of it. All that come to the Sacrament, Elect, or Non-elect, receive the Pardon of Sin Original and Actual sacramentally; and whosoever performs the Condition of the Covenant, hath the fruition of that, whereof before he had the Grant under Seal. So as the Sacraments are not *nuda & inefficacia signa* on God's part, to the one or other.

Thirdly, (you say) *What necessity of baptizing Infants, if their Baptism produce no effect till they come to years of discretion?* Though the most principal Effect be not attained presently, the less principal are not to be refused. So Children were circumcised, which could not understand the reason of it; and the same also did eat the Passover. And so did also Children baptized in the Primitive Church communicate in the Lord's Supper. Which I know not why it should not be so still, *de quo alias.*

Fourthly, *Our Divines, you say, generally hold that the Sacraments do offer and exhibit the Grace which they signify, and in order of Nature, do first offer and exhibit before they assure and confirm.* For God doth,

1. Offer and exhibit Grace promised in the Sacraments.
2. We exercise our Faith, resting upon God promising and exhibiting.
3. So we receive the Grace promised.
4. Then the Sacraments assure us of the Grace received.

And this order you endeavour to confirm out of the Definition of a Sament in our Catechism: you declare it in the Eucharist, and bring divers Testimonies of our Writers to prove it.

I answer. The Grace which the Sacraments confer, is of three sorts. The first is, The spiritual things which are proportionable to the outward. The second, The Effects of these. The third, The Certification of the Party in the lawful use of the outward, of the enjoying the two former. As in Baptism, 1. The Blood and Spirit of Christ. 2. The washing of Sin, and new Birth. 3. The Obsignation to the Party baptized, that by Christ's Blood his Sins are cleansed.

The first of these is signified in that common Sentence, *That Sacraments consist of two parts, An outward visible Sign, and an inward invisible Grace.*

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The ſecond is the moſt uſual and common notion of the word Grace; meaning ſome Spiritual Favour, in order to Salvation promiſed in the New Covenant. The laſt is moſt properly the Grace of the Sacrament it ſelf. For the two former (which our Catechiſm ſeems to reduce to one) are properly the Grace of the Covenant, which God doth confirm and ſeal by the Sacraments.

As when the King's Majeſty grants Lands and Tenements with certain Immunities and Priviledges thereunto appertaining, as in his Letters Patents at large appeareth, and ſets to the Great Seal; all the Grants and Articles in the Patent are confirmed thereby *materialiter & ſubjective*, but the *Ratification of the Patent* is properly and formally that which the Seal works: Which alſo according to the form of the Patent may be ſimple or conditional, preſent, or *ad diem*, according as his Majeſty is pleaſed.

As touching the terms alſo of *offering and exhibiting*, they may be taken two ways: Either of the offering and *propounding*; ſo doth *Calvin* take the word [*exhibet*] in the Covenant, and Inſtitution of the Sacraments; Or, 2. confirming in the uſe of them. Theſe things thus premiſed, it ſeems to me that the Order is this: God doth, *Iaſtitut. l. 4. c. 17. §. 10.*

1. Offer his Covenant (under the condition of Faith and Repentance) and therein Chriſt and his Benefits.
2. We accept of the Covenant according to the tenor of it.
3. God offers to confirm it with Sacraments proportional.
4. We receive them, and ſo are certified of the performance of the Covenant, and have the Promiſes thereof conveyed by Covenant, and by Seal alſo unto us.

Where you ſay, *In the Euchariſt God doth firſt offer and exhibit growth, and increaſe of Grace, and a nearer and faſter Communion of Chriſt's Body and Blood, and all the Benefits flowing from thence; and then it is a Pledg to aſſure us thereof.* It ſeems to me that God having in the New Teſtament (confirmed with Chriſt's Blood) offered unto us Life under the condition of our receiving him; would confirm to as many as receive him that they have Life. Therefore he hath inſtituted Bread and Wine, the means of Natural Life, in a certain uſe, to be Seals of Spiritual Life. We now receiving them, they are Pledges unto us, and do certifie us of that Spiritual Life which we have by receiving Chriſt.

Where then you ſay, *That the inſtrumental conveyance of the Grace ſignified, is as true an effect of a Sacrament as Obſignation, and is then exiſtent in order of Nature unto it.* I do conceive that the ſetting of Chriſt and his Benefits before us in the Goſpel, *(as the Bread that came down from Heaven)* and in the inſtitution of the holy Supper, in the proportional creatures of Bread and Wine, with condition that theſe, worthily received, ſhall confer thoſe, muſt needs go before any Obſignation. But then our partaking of theſe Creatures duly, giveth unto us the Poſſeſſion of the former by way of Obſignation; which in our purpoſe is the ſole and only inſtrumental conveyance which the Sacraments have.

You will ask, what is the due participation? That which God requires. There can be required no more of Infants but the receiving of the outward waſhing in Baptiſm; they cannot prove themſelves, nor repent and believe. Very true. Have they then that Obſignation? Yes doubtleſs, according to the form of the Covenant. How is that? That repenting and believing, their Sins are waſhed away. Then, becauſe they do not yet repent and believe, nothing paſſes: Yes, this paſſes, *The Confirmation that this Sacrament gives upon Repentance and belief of all God's Promiſes of the New Teſtament.* The ſame thing which paſſes to him *qui ficus accedit*; who when afterward he doth indeed

indeed repent of his Fiction, and receives Christ by Faith, hath also the actual enjoying of the thing so confirmed to him.

The Opinion of the *Franciscans* out of *Scotus* and *Bernard*, mentioned in the Council of *Trent*, seems to be the true Opinion; for they make the Sacraments to be effectual, *because God gives them*, *Effectus regulariter concomitantes*; and to contain Grace no otherwise then as an effectual Sign; and that Grace is received by them as an *Investiture* by a Ring or Staff, which is *ol signando*. Which agrees also with *Catharines* Opinion, *de intenione Ministri*: And *Eisingrens* saith, that God only can give to sensible Signs Vertue to confer Grace. *Confess.* c. 1. Yet I believe they understand the matter otherwise then I have before expressed. Their Authority is of little moment either way. *Beza*, *Ursine* and *Calvin* have no other meaning then I have expressed. Mr. *Hooker* I have not.

Pag. 192.

Since Infants (say you) *are capable of Baptism, why not of spiritual Ablution of Original Guilt? which is the thing signified, tho not of actual Obsignation of this, since they cannot interpose any impediment to hinder the operation of the Sacraments.*

Questionless they are partakers of the actual Obsignation of Ablution from original and actual Guilt (say I.) Suppose they understand not this Obsignation, nor receive this Ablution otherwise then *Sacramentally?* As I said before the counterfeit Convert also doth; tho he put a bar to his present Ablution of his Sins, and consequently his own Certification thereof.

Where I said, *The true definition of a Sacrament in general will decide this Question*, which you grant, and commend that of our Catechism. I do not disallow it, being well interpreted; but do think incomparably better that of the Apostle; *That they be Seals of the Righteousness of Faith.* Or if we will include the Sacraments of the state of Grace before the Fall: *They be Seals of God's Covenant concerning everlasting Happiness.* If yet more generally we will include the Rain-bow, *Gen.* 9. *They be Seals of God's Covenants.*

Scot. in 4 dist. 1. 9. 2.

The Definition of *Scotus*, *Signum sensibile gratiam Dei ejus effectum gratuitum ex institutione divinâ efficaciter signanus, ordinatum ad salutem hominis viatoris*, methinks is a good Definition, especially declaring *efficaciter* as he doth, *& in hoc efficaciter* (saith he) *includitur tam certitudinaliter, quam prognostice.* I know that he acknowledges no Sacrament *pro statu innocentiæ*, but without all reason, and the Definition will serve well enough for both States; where he and the other Schoolmen require since the Fall some remedy for Original Sin; and I perceived the same form in your Determination, *Certum esse Christum Sacramentum Baptismi instituisse in remedium originalis peccati & ad reatus ejusdem veram solutionem.* I conceived you meant to make that the proper effect of Baptism: which seemed also to be implied in the explication of the Question in the first Sentence, and after, *Cumq; Baptismus potissimum institutus sit ad solutionem originalis peccati*, &c. You know what it is to demonstrate specially of one sort of Triangles that which is true in all; which made me a little touch upon that point. But verily, I think this conceit of Sacraments to make them *Medicines*, is the root of all Error in this matter; and that it is good to take Light from the *Tree of Life*, *and that of the knowledg of Good and Evil*, that they are Seals only to God's Promises. In my last to you, as I remember, I gave you occasion a little to consider the case of Women under the Law, and of all Mankind before Circumcision. Methinks it is very inconvenient to say, that the Males should have a remedy against Sin, and the Females none. And the Schoolmen when they will first lay down their own conceit, that such a remedy there must be, and then divine what it must be; they make *Bellarmine* ridiculous, who from the silence of holy Scripture herein, labours to shew the Scriptures are insufficient, and yet he cannot help us here by any Traditions. This Inconvenience is well avoided by making the Sacraments to confer Grace only

De verbo non Scrip. c. 4.

by

by *Obſignation* of God's Promiſes, and the end of them to be Certioration. For ſo long as God would have Men reſt upon his meer Word and Promiſe without a Seal, his Word alone was to ſuffice: When he gave a Seal, that was to have validity as far as he extended it. Now he extended Circumciſion to all *Abraham's* Seed, Males and Females, yea to the Males and Females of all that were adjoyned to *Abraham*, tho but bought with his Mony: And the Circumciſion of the Males was an Obſignation of God's Covenant to the Females alſo. Laſtly; in the New Teſtament, willing to make more ample Demonſtration of his Love, and more abundantly to confirm the Truth of his Promiſes, he hath appointed the Obſignation of them even to both Sexes, and to every ſeveral Perſon: Whereby he hath not made their Condition worſe, who without contempt do want it, but their's better which are Partakers of it. Which I ſpeak in regard of the imagined neceſſity of Baptiſm to Infants to Salvation, as if it were indeed a Medicine to *ſave Life*, whereas it is only an aſſuring that Chriſt *gives Life*. Gen. 17. 10, 11, 12.

Conſider how Baptiſm was given to them who had remiſſion of Sins and the gifts of the Holy Ghoſt alſo before, who therefore could have no other Intention therein but *Certification* only, and adjoyning to the Church, *Acts* 10. 44.

Conſider how it hath force about Sin, not only going before it, but following alſo; yea even to them that at the time of the outward receiving it do *ponere obicem*, elſe ſuch ought to be re-baptized.

Conſider that if the Faith of the Parents, or the Church, were effectual before Circumciſion was inſtituted for the taking away of Original Sin from Infants, or under the Law from Female Children; it is no leſs effectual at the preſent under the Goſpel. And this preſuppoſing that ſome mean muſt come between to make them partakers of Chriſt. Wherefore the ſame mean yet ſtanding, the effect of Baptiſm needs not to be aſſigned Juſtification, or Ablution from Sin, but Teſtification to the Receiver, when he repents and believes that he is waſhed from Sin.

Conſider that if you will aver that Baptiſm waſhes away otherwiſe then ſacramentally, that is, obſignatorily original Sin; yet you muſt allow that manner of waſhing for future actual Sins. And you muſt make two ſorts of Juſtification, one for Children, another for *Adulti*: And (which paſſes all the reſt) you muſt find ſome Promiſe in God's Covenant, wherein he binds himſelf to waſh away Sin without Faith or Repentance (for that Children have theſe I think you will not ſay). You ſeem alſo to break the Chain of the Apoſtle, *Rom.* 8. 30. *Whom he hath juſtified, he hath glorified.*

Laſtly; by this Doctrine, you muſt alſo maintain that Children do ſpiritually eat the Fleſh of Chriſt, and drink his Blood, if they receive the Euchariſt (as for divers Ages they did, and by the Analogy of the Paſſover they may, (perhaps ought): ſince they do not *ponere obicem contrariæ cogitationis aut pravæ operationis.* And ſith the uſe of this Sacrament *toties quoties* muſt needs confer Grace; it ſeems it were neceſſary to let them communicate, and the oftner the better, to the intent they might be ſtronger in Grace. Which Opinion, tho St. *Auſtine* and many more of the Ancients do maintain, I believe you will not eaſily condeſcend unto, or that Children dying without Baptiſm are damn'd: Which if Baptiſm be the Remedy that takes away Original Sin, I ſee not how you can avoid.

Touching the Propoſitions of *Molina* oppoſed by the *Dominicans*, and the Letters of *Hippolytus de Monte-Peloſo*, I am glad you have met with them: For I ſent you the Originals which *P. Paulo* gave me upon occaſion of ſpeech with him touching that Controverſy, reſerving no Copy to my ſelf. The occaſion was the contention of the Jeſuits and Dominicans before Pope *Clement* the *8th.* And thoſe Letters were week by week ſent from *Rome*

to *Padre Paulo*, of the carriage of the Buſineſs. When you find a truſty Meſſenger, I deſire you to ſend me them. For the Quodlibetical Queſtion, there is no haſte. I would join with it another Tractate about the *Valteline*, ſet forth by Sir *Rob. Cotton* in Engliſh, (as it is ſaid at leaſt) but I cannot get the Italian Copy. I am ſorry that *Arminianiſm* finds ſuch favour in the *Low-Countries*, and amongſt our ſelves; and glad that my Lord of *Sarum*, whom I truly love and honour, came off ſo well in the Buſineſs touching his Sermon.

LETTER CLXIV.

A Letter from his Majeſty, K. Charles *the Firſt, to the King's Council in* Ireland.

Gha. REX.

RIght truſty, and right well-beloved Couſins and Counſellors, we greet you well. Whereas it hath pleaſed God, of his infinite Grace and Goodneſs, to vouchſafe unto us a Son, born at our Palace of St. *James's*, the 29*th* day of this preſent Month of *May*; to the great comfort, not only of our Selves in particular, but to the general Joy and Contentment of all our Good and Loving Subjects, as being a principal Mean for the eſtabliſhment of the proſperous Eſtate and Peace of all our Kingdoms; whoſe Welfare We do and will ever prefer before any other earthly Bleſſing that can befal Us in this Life. We therefore, according to the laudable Cuſtom of our Royal Progenitors, in like caſe heretofore uſed, have thought fit to make known unto you the joyful Tidings, as well in regard of the High Place ye hold under Us in the Government of that our Kingdom, as alſo that by timely Order from you, the ſame may be communicated unto the Nobility, and principal Cities and Towns thereof; as to thoſe (who we know) with all dutiful and loving Affections, will embrace whatſoever may make for the proſperous advancement of the Publick Good, in which both you and they have ſo great Intereſt. And to this purpoſe We have ſent theſe our Letters unto you, by Our truſty and well-beloved Servant, *Thomas Preſton*, *Portcullis*, one of our Officers of Arms, being an Officer of Honour ſpecially by Us hereunto appointed, for the more honourable expreſſion of our good affection to that our Kingdom.

Given under our Signet, at Our Palace of *Weſtminſter*, the fifth day of *June*, in the ſixth Year of Our Reign.

To Our right-truſty, and right well-beloved Couſins and Counſellors, *Adam* Viſcount *Loftus* of *Ely*, Our Chancellor of Our Kingdom of *Ireland*, and *Richard* Earl of *Cork*, Our Juſtices of that our Realm.

LETTER

LETTER CLXV.

A *Letter from the Right Honourable the Earl of* Cork, &c. *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

After our hearty Commendations to your Lordſhip;

WE have lately (to our exceeding great comfort) received the glad Advertiſement of the Queen's ſafe Delivery, in the Birth of a young Prince; which did ſurprize us with ſuch extraordinary Joy, as is juſtly due from us upon ſo happy an occaſion. And becauſe it is our Duties to join in ſit Expreſſions of thankfulneſs to God for ſo great a Bleſſing, we have reſolved to ſet a Day apart for performance of thoſe Duties, ſo ſoon as one of his Majeſty's Servants ſhall arrive here, who is an Officer of Honour, eſpecially appointed by his Majeſty to convey unto us thoſe glad Tidings, for the more honourable expreſſion of his Highneſs's good Affection to this his Kingdom.

The particular reſpect we bear to your Perſon, and to the eminence of your place in the Church, have moved us to make choice of your Lordſhip to preach here before this State, on the Day whereon we purpoſe to perform thoſe Ceremonies of Thankfulneſs due from us; which we have thought fit to make known unto you, purpoſing ſhortly to let you know the day when we deſire your preſence: Yet if you ſhall find, by your late Sickneſs, any indiſpoſition in your Body, or danger to your Health to perform this Charge, (which we know would otherwiſe be very acceptable to you) we do not in ſuch caſe ſo ſtrictly require your preſence with us, but that we do freely leave it to your own choice to come or ſtay, as you ſhall find the diſpoſition of your Body to enable you. Only we deſire to underſtand from you, whether we ſhall then expect you, or not, to the end we may make choice of another if you may not come. And ſo we bid your Lordſhip very heartily farewel. From his Majeſty's Caſtle of *Dublin*, Junii 18. 1630.

Your Lordſhip's very loving Friends,

R. Cork.

Ad. Loftus, Canc.

In imitation of the like ſent us out of *England*, we have cauſed the incloſed to be imprinted here.

LETTER CLXVI.

A Letter from the Right Reverend William Laud *Biſhop of* London, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Salutem in Chriſto.

My very good Lord;

I Hope your Grace will pardon me, that in all this time I have not written unto you: For though I thank God I have recovered my Health in a meaſure, beyond expectation, yet I have been ſo overlaid with Buſineſs, that I have not been able to give you any account, or at leaſt not ſuch as I deſired.

Your Lordſhip's firſt Letters (for I owe you an anſwer to two) bear date *April* the 5*th*, and your later *June* the 4*th*, 1630. The Main of both Letters is concerning Sir *John Bathe*. And though in your laſt Letters you be confident that Sir *John*'s Grant is not paſt the Seals, as he hath avouched it is: yet I muſt acquaint your Grace that you are miſtaken therein; for it appeared, at the laſt ſitting of the Committee, that the Seal was put to his Grant at the beginning of *April* laſt. Of which Doctrine you may make this Uſe; what cloſe conveyance and carriage there may be, when the Church is to be ſpoiled. I underſtand by Mr. *Hamilton*, that the Lord Chancellor of *Ireland* is in Holy Orders; and that being Deacon, he holds an Arch-Deaconry yet of good value. Surely, my Lord, if this be ſo, there is ſomewhat in it that I will not expreſs by Letter; but were I his Superior in Ordinary, I know what I would do, and that I have plainly expreſſed, both to his Majeſty, and the Lords Committees.

But, my Lord, for the Buſineſs; I have ſtuck ſo cloſe unto it, both with his Majeſty, and with the Lords, eſpecially the Lord Treaſurer, who hath been, and is very noble to the Church, that I hope Sir *John Bathe* will ſee his Error, and pitch upon ſome other Reward for his Services, and ſurrender this Patent, though ſeal'd, that we may go on with the King's Royal and Pious Grant to the Church.

Things being thus far onward once more; there are two things which ſtick with the Lords.

1. One is, They like not the placing of theſe Impropriations upon any Incorporations, *Dublin*, or other. To this I anſwered, That neither did I like it; and that it muſt be alter'd, becauſe it is againſt Law. So it is reſolved, that we ſhall hereafter take, not only that, but all other material Paſſages of the Grant into conſideration; and therefore, I think, neither your old, nor your new Letter will ſtand. Some thought it fitteſt, that theſe Impropriations ſhould be left to the King to give. To this I replied, That that courſe would, by the Suit of the Clergy, and their Journeys over, take off a great part of the Benefit intended them. And to leave them in the Power of the Lord Deputy, that might be but to enrich his Secretaries, and expoſe the Church to that which I will not ſpeak.

2. The other Difficulty is, That this Grant to the Church, is too much againſt the King's Profit in theſe difficult Times, becauſe in the Lay-way, the King's Rent may be improved; which according to this Grant cannot be. This Blow I looked not for; but anſwered upon the ſudden, That I thought the Church of *Ireland* would be glad to take the King's Grant, though it were with ſome improvement upon ſuch Impropriations as might well bear it. This I did, partly to bear off the ſhock for the time, and partly

partly to gain opportunity to write to you, who underſtand that Buſineſs better. And I pray you, by your next Letters, give me all the help you can towards this Buſineſs.

One thing more, and then I have done with Sir *John Bathe*. Upon occaſion of his Speech, That the Clergy had a third part of that Kingdom; I repreſented to the Lords the Paper which you ſent me concerning the State of the County of *Louth*. It was a miſerable ſpectacle to them all: yet at the laſt, ſome Doubt aroſe whether thoſe Values there expreſſed, were the Rate in the King's Books, or the uttermoſt value to the Incumbent. To this I was not able to make a reſolute Anſwer, yet I feared they were Rates to the utmoſt value. Hereupon the Lords required of me to write unto you, to deſire you to ſend me word with all the ſpeed you can, what value that Note of yours contain'd, of which I pray fail not.

Your Grace is pleaſed, in another Paſſage, to deſire me not to be too ſtrict to my Rule, in chuſing Deans only to be Biſhops. My Lord, it is true, Deans are, or ſhould be the likelieſt Men to be fitted for Biſhopricks; but they, and no other, was never any Rule of mine to my remembrance. My Rule was, and is, and to that I ſhall ever be ſtrict, not to ſuffer any Biſhop to hold any Deanery in *Commendam*, if it lie in my power to hinder it.

For that which concerns the Biſhop of *Clonfert*, and *Killmacduagh*, I have read the incloſed Papers you ſent, and ſee cauſe more than enough to pity; but the way for remedy will be full of difficulty. And for *Killſanora*, there will be time enough to think upon Annexation. For the Colledg and their Chaunſtry-Lands, *&c.* when they come for their Patent, they ſhall not need to doubt all the lawful aſſiſtance that I can give them.

And now, my Lord, (for as my Buſineſs ſtands, 'tis time to make an end) I muſt needs thank you that you make it a matter of Joy to hear of my late Honour, in being choſen Chancellor of *Oxford*. My Lord, I ſpeak really, it was beyond my deſerts, and contrary to my deſires; but ſince it hath pleaſed God, by their Love, to lay it upon me, I muſt undergo the Burden as I may. My honourable Predeceſſor enriched his Name by the Greek Manuſcripts he gave; and it gives me much content that I was the means of it. And now for the Bargain which you mention of Ancient Coins, to the number of 5500, I cannot upon the ſudden ſay any thing; for my own Purſe is too ſhallow, and my Lords, the Duke of *Buckingham*, and the Earl of *Pembrook*, are dead. You ſay, they are a great Bargain at 600 *l.* I pray therefore, if you have ſo much Intereſt in the Seller, ſend me word, as ſoon as you can, how many Ounces the Gold Coin comes unto, and how many the Silver, and then I ſhall be able to judg of the Copper; and then, upon my return to thoſe your Letters, I will give you anſwer, where I can find any noble Spirit that will deal for them or no.

You may judg by theſe Letters, I am not in haſte, but indeed I am; and yet in the fulneſs of my Buſineſs, more troubled a great deal, that I cannot remedy what I ſee amiſs, than at any diſproportion between the weakneſs of my Shoulder, and the weight of my Load. Let me have your Prayers, and in them, and God's Grace, I ſhall reſt,

Fulham-houſe,
July 5.
1630.

Your Grace's very loving Friend,
and Brother,

Guil. London.

LETTER

LETTER CLXVII.

A Letter from the King's Council in Ireland, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

After our very hearty Commendations to your Lordſhip;

HIS Majeſty, by his Letters of the 5*th* of *June* laſt, hath been graciouſly pleaſed to ſignify unto us, that it hath pleaſed God, of his infinite Grace and Goodneſs, to vouchſafe his Majeſty a Son, and us a Prince, born at the Palace of St. *James*'s, the 29*th* day of *May* laſt: A Copy of which Letters, together with ſome of the Prayers framed in *England* upon this occaſion, and lately imprinted here, we have thought fit to ſend you here incloſed; that by timely order from you, the ſame may be communicated unto your Clergy, as to thoſe, who with all Duty and loving Affection, will embrace whatſoever may make for the proſperous advancement of the Publick Good, wherein all of us have Intereſt.

The Joy and Gladneſs we apprehend in this great Bleſſing, hath juſtly moved us to ſet apart one Day, to be jointly and unanimouſly celebrated as a Feſtival throughout the whole Kingdom, in expreſſion of the thankfulneſs due from us all upon this happy occaſion; which Day we have reſolved ſhall be the 15*th* Day of this Inſtant: whereof we give your Lordſhip notice, to the end you may cauſe the ſame to be notified to your Clergy; and that on that day there be publick Prayers, Thankſgivings, and Sermons in the ſeveral Churches of your Dioceſs; and that the ſaid Prayers be then publickly read in the time of Divine Service; and that afterwards ringing of Bells, making of Bone-fires, and all other expreſſions of Joy may be made, to teſtify the general Joy and Gladneſs of that Day. And we pray and require you, to be with us here at that time, to the end all of us, who are partakers of this Benefit, may join in the Solemnities of this intended Feſtival. And ſo we bid your Lordſhip very heartily farewel. From his Majeſty's Caſtle of *Dublin*, July 5. 1630.

Your Lordſhip's very loving Friends,

A. Loftus Canc. *R. Corke.*

Grandiſon. *Hen. Valentia.* *W. Caulfeild.*

Hen. Docwra. *Fra. Mountnorris.*

W. Shurley. *W. Parſons.*

J. Erskyne. *Cha. Coote.*

Thory Duttoy. *Ad. Loftus.*

LETTER

LETTER CLXVIII.

A *Letter from the Right Reverend* William Bedell *Biſhop of* Kilmore, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *at his Houſe at* Termonfeckin.

Moſt Reverend Father, my Honourable good Lord;

I Cannot eaſily expreſs what contentment I received at my late being with your Grace at *Termonfeckin*. There had nothing hapned to me, I will not ſay, ſince I came into *Ireland*, but as far as I can call to remembrance in my whole Life, which did ſo much affect me in this kind, as the hazard of your good Opinion. For loving and honouring you in Truth, (for the Truth's ſake, which is in us, and ſhall abide with us for ever) without any private Intereſt; and receiving ſo unlooked-for a blow from your own hand, (which I expected ſhould have tenderly applied ſome Remedy to me, being ſmitten by others) I had not preſent the defences of Reaſon and Grace. And although I knew it to be a fault in my ſelf, ſince in the performance of our Duties, the judgment of our Maſter even alone ought to ſuffice us; yet I could not be ſo much Maſter of mine Affections, as to caſt out this weakneſs. But, bleſſed be God, which (as I began to ſay) at my being with you, refreſhed my Spirit, by your kind renewing and confirming your love to me. And all humble thanks to you, that gave me place to make my defence, and took upon you the cognizance of mine Innocency. And as for mine Accuſer (whoſe hatred I have incurred) only by not giving way to his covetous deſire, of heaping Living upon Living, to the evident damage, not only of other Souls committed to me, but of his own: Truly I am glad, and do give God thanks that his Malignity, which a while masked it ſelf in the pretence of Friendſhip, hath at laſt diſcovered it ſelf by publick oppoſition. It hath not, and I hope it ſhall not be in his power to hurt me at all, he hath rather ſhamed himſelf; and although his high Heart cannot give his Tongue leave to acknowledg his Folly, his Underſtanding is not ſo weak and blind as not to ſee it: Whom I could be very well content to leave to taſte the Fruit of it alſo, without being further troubleſome to your Grace; ſave that I do not deſpair, but your Grace's Authority will pull him out of the Snare of Satan, whoſe Inſtrument he hath been to croſs the Work of God, and give me more occaſion of joy by his amendment, than I had grief by his perverſion and oppoſition.

Your Grace's Letters of *Auguſt* 23. were not delivered to me till the 29*th*. In the mean ſpace, what effect thoſe that accompanied them had with Mr. *Dean*, you ſhall perceive by the incloſed, which were ſent me the 28*th*, the Evening before our Communion. I anſwered them the next Morning, as is here annexed. As I was at the Lord's Table, beginning the Service of the Communion before the Sermon, he came in; and after the Sermon was done, thoſe that communicated not being departed, he ſtood forth and ſpoke to this purpoſe;

That whereas the Book of Common-Prayer requires, that before the Lord's Supper, if there be any Variance, or breach of Charity, there ſhould be reconciliation; this was much more requiſite between Miniſters. And becauſe they all knew, that there had been ſome difference between me and him; he did profeſs that he bare me no malice nor hatred, and if he had offended me in any thing, he was ſorry.

I anſwered, That he had good reaſon to be ſorry, conſidering how he had behaved himſelf: For my part, I bare him no malice; and if it were in my power, would not make ſo much as his finger ake. Grieved I had been, that he in whom I knew there were many good parts, would become an Inſtrument to oppoſe the Work of God, which I was aſſured he had called me to, *&c.* This was all that paſſed. He offered himſelf to the Lord's Board, and I gave him the Communion. After Dinner, he preached out of 1 *Joh.* 4. ult. *And this Commandment have we from him, that he that loveth God*, &c. When we came out of the Church, Dr. *Shiriden* delivered me your Grace's Letters. And thus Mr. *Dean* thinks he hath healed all; as you may perceive by his next Letters of *Auguſt* 30. Only he labours about *Kildromſarten*: Whereabouts I purpoſed to have ſpoken with your Grace at my being with you, but I know not how it came not to my mind. Whether it be, that the Soul as well as the Body, after ſome travel, eaſily falleth to reſt; or elſe God would have it reſerved perhaps to a more ſeaſonable time.

It is now above a Twelve-month (the Day, in many reſpects, I may well wiſh that it may not be reckoned with the days of the Year) that your Grace, as it were, delivered to me with your own hands, Mr. *Crian* a converted Friar. To whom I offered my ſelf as largely as my ability would extend unto; though I had already, at your Grace's commendation, received Mr. *Dunſterville* to be in my houſe, with the allowance of 20 *l. per Annum.*

The next day before my departing, Mr. *Hilton* made a motion to me, that where he had in his hands ſufficient to make the Benefice of *Kildromſarten* void, if I would beſtow it upon Mr. *Dean*, he would do ſo, otherwiſe it ſhould remain *in Statu.* I anſwered, With profeſſion of my love and good opinion of Mr. *Dean*, whereof I ſhewed the Reaſons, I added, I did not know the Place, nor the People; but if they were meer Iriſh, I did not ſee how Mr. *Dean* ſhould diſcharge the Duty of a Miniſter to them. This Motion was ſeconded by your Grace: But ſo, as I eaſily conceived, that being ſolicited by your old Servant, could do no leſs than you did, and notwithſtanding * *the Lecture he promiſed your Grace ſhould read to me in the matter of Collations*, would not be diſpleaſed if I did as became me, according to my Conſcience, and in conformity to your former motion for Mr. *Crian.* Dr. *Dean* after preſſed me, that if without my concurrence your Grace would confer that living upon him, I would not be againſt it. Which I promiſed, but heard no more of it till about *April* laſt. In the mean while, the Benefice next unto that which Mr. *Dunſterville* was already poſſeſſed of falling void, Mr. *Crian* not coming to me, nor purpoſing to do ſo till after *Chriſtmaſs*; and whenſoever he ſhould come, my Houſe, as I found, not affording room for him and Mr. *Dunſterville* both; whoſe former Benefice was unable (he ſaid) to maintain him; chiefly he promiſing Reſidence, and taking of me for that purpoſe an Oath abſolutely, without any exception of Diſpenſation; I united it to his former, and diſmiſſed him to go to his Cure. Wherein how careleſly he hath behaved himſelf, I forbear to relate.

* *In his firſt Letter about Mr.* N. King.

To return to Mr. Dean; About mid-*April* he brought me a Preſentation to *Kildromſarten*, under the Broad Seal. I could do no leſs but ſignify to the Incumbent, who came to me, and maintained his Title, requiring me not to admit. Whereupon I returned the Preſentation, indorſing the Reaſon of my refuſal. And being then occaſioned to write to the Lords Juſtices, I ſignified what I thought of theſe Pluralities, in a Time when we are ſo far overmatched in number by the Adverſe Party. This paſſed on till the Viſitation, wherein Mr. *Dean* ſhewed himſelf in his Colours. When the Vicar of *Kildromſarten* was called, he ſaid, He was Vicar, but would exhibit

no

no Title. After the Curat, Mr. *Smith* ſignified to me, that his Stipend was unpaid, and he feared it would ſtill be in the contention of two Incumbents. Upon theſe and other Reaſons, I ſequeſtred the Profits; which I have heard by a Simoniacal Compact betwixt them ſhould be for this Year the former Incumbents. Neither did Mr. *Dean* write or ſpeak a word to me hereabout till the day before the Communion in the Incloſed. That very Morning I was certified, that he purpoſed to appeal to your Grace; which made me, in anſwer to his next, to add, *Quod facis fac citius.*

Here I beſeech your Grace give me leave to ſpeak freely touching this matter; ſo much the rather, becauſe it is the only Root of all Mr. *Dean's* deſpite againſt me. Plainly I do thus think, that of all the Diſeaſes of the Church in theſe times, next to that of the *Corruption of our Courts*, this of *Pluralities* is the moſt deadly and peſtilent, eſpecially when thoſe are inſtituted into Charges Eccleſiaſtical, who were they never ſo willing, yet for want of the Language of the People, are unable to diſcharge them. Concerning which very Point, I know your Grace remembers the Propoſitions of the Learned and Zealous Biſhop of *Lincoln* before Pope *Innocent*. I will not add the Confeſſion of our Adverſaries themſelves, in the Council of *Trent*; nor the Judgment of that good Father, the Author of the Hiſtory thereof, touching Non-reſidence. Let the thing it ſelf ſpeak, whence flow the Ignorance of the People, the Neglect of God's Worſhip, the Defrauding of the Poor of the remains of dedicate Things, the Ruin of the Manſion-houſes of the Miniſters, the deſolation of Churches, the ſwallowing up of Pariſhes by the Farmers of them, but from this fountain? There may be cauſe, no doubt, why ſometimes in ſome Place, and to ſome Man, many Churches may be committed. But now, that, as appears by the late Certificates, there are beſides the Titulary Primat and Biſhop, of Prieſts, in the Dioceſſes of *Kilmore* and *Ardagh*, 66; of Miniſters and Curats but 32; of which alſo three whoſe Wives come not to Church: In this ſo great odds, as the Adverſaries have of us in number, (to omit the advantage of the Language, the poſſeſſion of the Peoples Hearts, the countenancing of the Nobility and Gentry) is it a Time to commit many Churches to one Man? whom I will not diſable; and he ſaith he hath a very able Interpreter: and I think no leſs, which made me once to ſay, that I would ſooner confer the Benefice of *Kildromfarten* upon him, than upon himſelf; which Reſolution I do ſtill hold, in how ill part ſoever he takes it. But what hath he done in the Pariſhes already committed to him, for the inſtruction of the Iriſh that we ſhould commit another unto him? He that cannot perform his Duty to one, without a helper; or to that little part of it whoſe Tongue he hath, is he ſufficient to do it to three? No, it is the Wages is ſought, not the Work. And yet with the Means he hath already, the good Man his Predeceſſor maintained a Wife and a Family; and cannot he in his *Solitary* (he had once written *Monkiſh*) *Life* defray himſelf? Well, if there can be none found fit to diſcharge the Duty, let him have the Wages to better his Maintenance: But when your Grace aſſureth us, we ſhall lack no Men, when there is beſides Mr. *Crien*, (whom D. *Sheriden* hath heard preach as a Frier in that very place; which I account would be the more to God's Glory, if there now he ſhould plant the Truth, which before he endeavoured to root out); beſides him we have Mr. *Nugent*, who offereth himſelf in an honeſt and diſcreet Letter lately written to me. We have ſundry in the Colledg, and namely two trained up at the Iriſh Lecture; one whereof hath tranſlated your Grace's Catechiſm into Iriſh; beſides Mr. *Duncan* and others: With what colour can we paſs by theſe, and ſuffer him to fat himſelf with the Blood of God's People? Pardon me, I beſeech your Grace, when I ſay *We*, I mean not to preſcribe any thing to you: My ſelf I hope ſhall never do it,

or conſent to it. And ſo long as this is the cauſe of Mr. D's Wrath againſt me, whether I ſuffer by his Pen or his Tongue, I ſhall rejoice, as ſuffering for Righteouſneſs ſake. And ſith himſelf in his laſt Letter excuſes my *Intent*, I do ſubmit my Actions after God to your Grace's Cenſure, ready to make him Satisfaction, if in any thing in Word or Deed I have wronged him.

For concluſion of this buſineſs (wherein I am ſorry to be ſo troubleſome to your Grace) let him ſurceaſe this his greedy and impudent pretence to this Benefice, let Mr. *Nugent* be admitted to it, or Mr. *Crien* if he be not yet provided for; to whom I will hope ere long to add Mr. *Nugent* for a Neighbour, σὺν θεῷ ἐλπίζω. If theſe ſecond (queſtionleſs better) Thoughts, have any place in him, as in his laſt Letters he gives ſome hope, let my Complaints againſt him be caſt into the Fire. God make him an humble and modeſt Man. But if Mr. *Dean* will needs perſiſt, I beſeech your Grace to view my Reply, to the which I will add no more. As touching his traducing me in the Pulpit at *Gavan*, I have ſent your Grace the Teſtimonies of Mr. *Robins* and Mr. *Teate*, altho he had been with them before and denied what they formerly conceived. And if your Grace will be pleaſed to enquire of Mr. *Cape* by a Line or two (with whom I never ſpake word about the matter) or compare the heads of his Sermon (which he ſaith were general) with his former Reports made of me, I doubt not but you will ſoon find the Truth.

I have ſent alſo his Proteſtation againſt my Viſitations: wherein I deſire your Grace to obſerve the blindneſs of Malice. He pretends that I may not viſit but at or after *Michaelmas* every Year. As if the Month of *July* wherein I viſited were not after *Michaelmas*; for before the laſt *Michaelmas* I viſited not. I omit that he calls himſelf the *Head of the Chapter*. The Canon Law calls the Biſhop ſo: he will have the Biſhop viſit the whole Dioceſs together, directly contrary to that form which the Canons preſcribe. But this Proteſtation having neither Latin, nor Law, nor common Sence, doth declare the Skill of him that drew it, and the Wit of him that uſes it. Which if your Grace enjoyn him not to revoke, I ſhall be enforced to put a remedy to it otherwiſe, in reſpect of the evil Example and Prejudice it might bring to Poſterity. And now to leave this unpleaſing Subject; Since my being with you, here was with me Mr. *Brady*, bringing with him the Reſignation of the Benefice of *Mullagh* which I had conferred upon Mr. *Dunſterville*, and united to his former of *Moybolk*; he brought with him Letters from my L. of *Corke*, and Sir *W. Parſons*, to whom he is allied. But examining him, I found him (beſides a very raw Divine) unable to read the Iriſh, and therefore excuſed my ſelf to the Lords for admitting him. A few days after, *viz.* the 10*th* of this Month, here was with me Mr. *Dunſterville* himſelf, and ſignified unto me that he had revoked his former Reſignation. Thus he plays faſt and looſe, and moſt unconſcionably neglects his Duty. *Omnes quæ ſua ſunt quærunt.* Indeed I doubted his Reſignation was not good, in as much as he retained ſtill the former Benefice, whereto this was united. Now I ſee clearly there was a compact between him and Mr. *Brady*, that if he could not be admitted, he ſhould reſume his Benefice again.

I have received Letters from Mr. Dr. *Ward* of the Date of *May* 28, in which he mentions again the point *of the Juſtification of Infants by Baptiſm*. To whom I have written an Anſwer, but not yet ſent it. I ſend herewith a Copy thereof to your Grace, humbly requiring your Advice and Cenſure (if it be not too much to your Graces trouble) before I ſend it. I have alſo written an Anſwer to Dr. *Richardſon* in the queſtion touching the *Root of Efficacy*, or Efficiency of Grace, but it is long, and conſiſts of five or ſix ſheets of Paper, ſo as I cannot now ſend it. I ſhall hereafter ſubmit it as all other

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my Endeavours to your Grace's Cenſure and Correction. I have received alſo a large Anſwer from my Lord of *Derry*, touching *Juſtifying Faith*, whereto I have not yet had time to reply. Nor do I know if it be worth the labour, the difference being but in the manner of teaching: As whether juſtifying Faith be an Aſſent working Affiance; or elſe an Affiance following Aſſent. I wrote preſently upon my return from your Grace to my Lords Juſtices, deſiring to be excuſed from going in perſon to take Poſſeſſion of the Maſs-houſes, and a certificate that my Suit with Mr. *Cook* is depending before them. I have not as yet received Anſwer, by reaſon (as Sir *Will. Uſher* ſignified to my Son) the Lord Chancellor's Indiſpoſition did not permit his hand to be gotten. I do ſcarce hope to receive any Certificate from them, for the reſpect they will have not to ſeem to infringe your Grace's Juriſdiction. Whereupon I ſhall be inforced to entertain a Proctor for me at your Graces Court when I am next to appear, it being the very time when my Courts in the County of *Leatrym* were ſet, before I was with you.

Aſham'd I am to be thus tedious; but I hope you will pardon me, ſith you required and I promiſed to write often: And having had opportunity to convey my Letters, this muſt ſerve inſtead of many. Concluding with my humble Service to your Grace, and Thanks for my kind Entertainment, I deſire the Bleſſing of your Prayers, and remain always,

Kilmore, Sept. 18. 1630.

Your Graces humble Servant,

Will. Kilmore and *Ardaghen.*

LETTER CLXIX.

A *Letter ſent from Dr.* Forbes, *Profeſſor of Divinity at* Aberdeen, *with his* Irenicum, *to the moſt Reverend* James Uſher *Archbiſhop of* Armagh.

Reverendiſſimo in Chriſto Patri Jacobo Uſſerio Dei miſeratione Archiepiſcopo Armacano totius Hiberniæ Primati meritiſſimo, Domino ſuo colendiſſimo.

Salutem in Domino.

Reverendiſſime & Sanctiſſime Pater,

TAnta mihi ex doctiſſimis & tam longè latèque laudatiſſimis paternitatis tuæ lucubrationibus, famoſiſſimaque in omnes, præſertim piæ eruditionis appetentes humanitate, inceſſit venerandi tui nominis reverentia, iſque ardor me tenet limatiſſimum tuum judicium de rebus noſtris conſulendi, ut hoc qualecunque, licet tumultuarium, procurandæ pacis conamen ad tuam ſanctitatem deſtinare non dubitaverim, animos collegi ex reverendi decani tui hortamento, pollicentis rem me haud ingratam pietati tuæ hoc officio præſtiturum. Præpropera, fateor, ſcriptio: id quod adjectus omiſſorum index non inficiatur. Sed quid facias? inopinata mala ſæpe non morantur ex præparato ſuppetias. Hoc ſaltem ſubmiſſæ erga

tuam eminentiam obſervantiæ meæ ſit teſtimonium. Vale, Pater in Chriſto colendiſſime, & diu fœlix Deo ejuſq; Eccleſiæ vive, noſtri in ſanctiſſimis tuis precibus memor.

Beatitudini tuæ ſubmiſsè addictiſſimus

Aberdoni die 7 Aug. Anno Dom. 1631.

JOANNES FORBESIUS S. S. Theol. D. & Profeſſor in Academia Aberdonienſi in Scotia.

LETTER CLXX.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to Dr.* Forbes.

D. Johanni Forbeſio SS. Theologiæ D. & Profeſſori in Academiâ Aberdonienſi in Scotiâ.

Vir Eximie!

SUmmâ in voluptate εἰρηνικὸν tuum perlegi: eamq; Patriæ tuæ felicitatem ſum gratulatus, quòd novum tandem produxit εἰρηναῖον, qui eam ipſi præſtitit diligentiam & virtutem, quam olim exteris Eccleſiis (quum non admodum diſſimiles de Adiaphoris obortæ lites earum pacem perturbarent) exhibuit ille Vetus; qui φερώνυμος τις ὢν τῇ προσηγορίᾳ, αὐτῷ τε τῷ πρώτῳ εἰρηνοποιὸς, ὑπὲρ τῆς περὶ ἐκκλησιῶν εἰρήνης παρεκάλει τε καὶ ἐπρέσβευε. *Euſeb. l. 5. Hiſt. Eccleſ. cap. ult.*

Nulla ſalus bello; ipſiq; bello ſalus ſi qualis ſit, non alio quàm pacis nomine ea continetur. Nam & de לשלום המלחמה pace bello Uriam, opinor, à Davide aliquando interrogatum meminiſti. 2 Sam. 11. 7.

Jam vero pro εἰρηνικῷ, ſcriptum remitto tibi ego πολεμικὸν ſed quod jucundum præbeat ſpectaculum Midianiticorum ſatellitum inter ſe manu conſerentium, & mutuo iſto bello Eccleſiolæ noſtræ pacem promoventium. Tu quicquid hoc eſt munuſculi, ut ab homine optimè erga te affecto tranſmiſſum, ſuſcipe & me (ut facis) ama. Pontanæ in Hiberniâ III Eid. Decembr. anno reparatæ ſalutis, 1631.

Tuus in Chriſti Miniſterio conſertus,

Ja. Ar.

LETTER

LETTER CLXXI.

Reverendiſſimo in Chriſto Patri ac Domino, Domino JACOBO, Archiepiſcopo Armacenſi, & totius Hibernia Primati Domino noſtro benigniſſimo.

Gratia & Pax à Deo Patre, per Dominum noſtrum Jeſum Chriſtum. Amen.

REverendiſſime in Chriſto Pater, Domine & Benefactor, verâ animi obſervantiâ nobis colende, Quod Propheta Regius Pſalmo 136 inter alia multa Dei beneficia, tum in Univerſum genus humanum, tum ſpecialiter in Eccleſiam ſuam collata, verſu 23 commemorat: *Dominus in humiliatione noſtrâ memor fuit noſtri: quia in ſeculum eſt benignitas ejus*, &c. Id nos in Exilio noſtro ſeptennali ſæpius efficaciter experti ſumus, & adhuc experimur: ac proinde etiam merito commemorare & celebrare debemus. Dum enim propter Evangelium Chriſti functionibus noſtris dejecti, patriâ expulſi, in terrâ alienâ inter hoſpites parum propitios, miſeri vitam extrema per omnia ducimus: benigniſſimus Pater Cœleſtis ſubinde noſtri memorem ſeſe præſtat: pios nobis nutricios etiam è longinquo excitat: qui viſcera miſerationum ſuarum nobis aperiant: afflictiones noſtras, per ſanctorum communionem ſuas eſſe ducant: & liberalitate ſuâ inopiam noſtram ſolentur ac ſublevent.

Quorum in numero Tu, Reverendiſſime Domine, tanquam novus quidam Sol ex ultimo Occidente nobis exortus es: qui lucem Fidei, quam habes in DOMINUM JESUM, & Charitatis in omnes ſanctos, quâ totam Hiberniam colluſtras, per tanta locorum intervalla, per tot interjecta Maria, uſq; ad nidulos & latibula exilii noſtri, in ipſo Germaniæ meditullio clariſſimè effulgere feciſti. Dum ſimulatq; literæ noſtræ ſupplices, miſeriæq; noſtræ indices, anno præterito ad Reverendiſſ. Dom. Tuam perlatæ ſunt, ſummâ cum Prothymiâ & prolubio totus in eam cogitationem atq; curam incubuiſti: ut Fidelium animi per Univerſum Hiberniæ Regnum quâ Religionis purioris exercitium viget, ſanctis cohortationibus ad hilarem & liberalem Eleemoſynarum pro nobis collationem permoverentur. Nimirum hoc eſt verè Primatem Hiberniæ eſſe; non titulo tantùm & dignitate, verùm etiam pietate, humanitate, ſympathiâ, charitate, atque omni genere virtutis. Nec fuiſſe inanem laborem tuum in DOMINO, eventus oſtendit. Etenim tam luculentum ſubſidium à Fidelibus in Irlandiâ veſtrâ pro nobis collatum, atq; ad nos tribus vicibus tranſmiſſum eſt: videlicet, quadringentarum octoginta octo librarum Sterlingar. unius ſolidi, & decem nummor. quale nos ne optare quidem, nedum ſperare unquam ex illis locis, auſi fuiſſemus. Quippe qui non ignoraremus, vix tertiam Regni partem Religioni noſtræ orthodoxæ, reliquam autem multitudinem omnem Pontificiæ addictam eſſe.

Quamobrem Reverendiſſimæ Dominationi tuæ pro tanto favore ſtudioq; opere ipſo plus ſatis comprobato, gratias quàm maximas agimus, tum noſtro tum omnium fratrum coexulum nomine. Habemus etiam majores, nam relaturos nos eſſe, affirmare non poſſumus; præſertim hoc afflictiſſimo rerum noſtrarum ſtatu. Sed DEUM oramus, ut quæ in nos contuliſti, ille qui poteſt ſolus, multo cum fœnore in te refundat. Sicut viduæ Sareptanæ, Domuiq; ejus largiſſimè refudit: quicquid alimoniæ in Eliam Prophetam tempore perſecutionis & famis impenderat. 2 Reg. 17. Sicut etiam optimo & benefico

Epiſcopo

Episcopo Spiridioni, de quo fit mentio in Historiâ Ecclesiasticâ, cumulatim reposuit: quicquid ille in pauperes famelicos erogârat. Cum enim horreum suum omnibus egenis aperuisset: ut inde quisq; prout indigeret, frumentum acciperet: cumulus non decrevit, sed tantus perduravit ad finem usq; caritatis, quantus fuerat initio. Sicut deniq; Tiberio Secundo Imperatori, erga pauperes liberalissimo & opes mirabiliter auxit, & victorias egregias donavit.

Nec dubitare debet Reverendiss. Dom, Tua, ad Te quoq; pertinere: quod Angelus ad Cornelium Centurionem dicit, Actor. 10. *Preces & Eleemosynæ tuæ ascenderunt in memoriam in Dei conspectu.* Et quod ipse Filius Dei ad Antistitem Thyatirensis Ecclesiæ dicit, Apoc. 3. 19. *Novi opera tua & charitatem, & subministrationem & fidem*, &c. Quodq; hæc suo tempore Tibi latura sint fructus suos. Porrò sicut confidimus, Catalogum seu Tabulas Rationum, quas pro primis duabus Quotis ad R. D. Tuam, unà cum Eucharisticis missimus rectè redditas esse: Ita nunc etiam pro novissimis duabus Quotis, quæ 185 libras Sterl. 8 Solidos continuerunt, & hic nostræ Monetæ florenos 1231 confecerunt, Catalogum hisce adjunctum mittimus: Ut hanc distributionem non minùs, quàm priores duas, fideliter à nobis factas esse, inde constare possit. In quem finem etiam Apocham pro acceptis pecuniis non tantùm à nobis collectæ Administratoribus, sed etiam ab aliis Primariis Viris subscriptam, ad opt. & humaniss. Virum, Dom. Christianum Bor. Mercatorem Dublinensem, misimus. Habemus præterea hîc ad manus, & diligenter asservamus singulorum Participantium Chirographa; quibus, se portiones in Catalogo assignatas accepisse, attestantur. Si fortè ad probandam Accepticum Expenso congruentiam, iis aliquando opus sit.

Quod restat, quod unum gratitudinis argumentum edere nunc possumus; nos non tantùm pro salute & incolumitate tuâ seduli ad DEUM precatores verùm etiam tuorum in nos meritorum laudumq; tuarum grati buccinatores apud homines futuri sumus: ita, ut quocunq; terrarum nostra nos fata deferent, fidelem tui memoriam nobiscum simus ablaturi. Bene vale, Pater eximie & venerande. DOMINUS JESUS opus manuum tuarum confirmet, ad nominis sui gloriam, & Ecclesiæ suæ incrementum. Amen. Norinburgæ die xiii Septembris, Anno Dei Hominis facti M. DC. XXXI. Reverendiss. Dom. Tuam

Subjectissimo Studio colentes

Sacræ Collectæ pro Exulib. Archipalatinatus Superioris Administratores, Fratrum omnium nomine,

Ambrosius Tolner quondam Pastor Ecclesiæ Turschennentensis, & Dioceseos Waldsassensis Inspector, unde nunc exul in agro Norico, suo & Ln. Georgii Summeri nomine jam absentis Gebhardus Agricola Ecclesiæ Aurbacensis quondam Pastor & Inspector, nunc in Marchionatum exulans, &c.

Jonas Libingus Judex quondam Archipalatinus Cœnobii Weissenoi, nunc in Exilio ad sacræ Collectæ negotia Deputatus Norimbergæ.

LETTER

LETTER CLXXII.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the moſt Reverend* William Laud *Arch-biſhop of* Canterbury.

My moſt gracious Lord;

WHen I took Pen to write, the firſt thing that preſented it ſelf to my thoughts, was that ſaying in the Scripture; *Why are you the laſt to bring the King back to his Houſe?* For methought I could not but be much blamed for coming thus late to congratulate both his Majeſty's ſafe return, and your own advancement (joined therewith) unto the higheſt place of Church-Preferment, that is within his Highneſſes Dominions. Wherein I may truly ſay thus much for my ſelf, (to begin withal); that ſince the time I received the Letter you wrote unto me the day before you began your Journey for *Scotland*, no day hath paſſed hitherto, wherein I have not made particular mention of you in my Prayers unto Almighty God; who hath graciouſly heard my Requeſt, and granted [therein] as much as my Heart could deſire. But thus in the mean time did the Caſe ſtand with me: Upon the arrival of the Lord Deputy, I found him very honourably affected toward me, and very ready to further me, as in other things that concerned the Church, ſo particularly in that which did concern the ſettlement of the Lands belonging to the Arch-biſhopriek of *Armagh*. Wherefore not being willing to let ſlip ſo fair an opportunity, I preſently obtained a Commiſſion for making an inquiry of all the Lands that remained in my quiet poſſeſſion: and took my Journey (though in an unſeaſonable time of the Year) into the Northern Parts of the Kingdom. Where beſide the ſpeeding of the Offices that were taken in the three ſeveral Counties of *Armagh*, *Tirone*, and *London-Derry*; there was offered the opportunity of ſolemnizing the tranſlation of the Biſhop of *Raphoe*, and a Conſecration of the Biſhop of *Ardagh*, in the Cathedral Church of *Armagh*; where no ſuch Act had been before performed within the memory of any Man living. And much about this time had we the News of your Grace's Election into that high Dignity which his Majeſty hath called you unto: for which, as this poor Church in general, ſo none more than my ſelf in particular, have great cauſe to rejoice. God having (no doubt) given you ſuch high favour in our Maſter's Eyes, that you might be enabled thereby to do the more good unto his Church; and eſpecially to put a happy end to that great Work (which hitherto hath received ſo many Impediments) of ſetling the Reverſion of the Impropriations of this Kingdom upon the ſeveral Incumbents. Whereunto I aſſure my ſelf your Grace will eaſily work my Lord Deputy; who every day ſheweth himſelf ſo zealous for the recovering of the diſſipated Patrimony of the Church, that mine Eyes never yet beheld his match in that kind.

By the death of your Predeceſſor, our Univerſity of *Dublin* was left to ſeek a new Chancellor; whom I adviſed to pitch upon no other but your ſelf: which they did with all readineſs and alacrity. If your Grace will deign to receive that poor Society under the ſhadow of your Wings, you ſhall put a further tie of obſervance, not upon that only, but upon me alſo, who had my whole breeding there, and obtained the honour of being the firſt Proctor that ever was there.

Episcopo Spiridioni, de quo fit mentio in Historiâ Ecclesiasticâ, cumulatim reposuit: quicquid ille in pauperes famelicos erogârat. Cum enim horreum suum omnibus egenis aperuisset: ut inde quisq; prout indigeret, frumentum acciperet: cumulus non decrevit, sed tantus perduravit ad finem usq; caritatis, quantus fuerat initio. Sicut deniq; Tiberio Secundo Imperatori, erga pauperes liberalissimo & opes mirabiliter auxit, & victorias egregias donavit.

Nec dubitare debet Reverendiss. Dom, Tua, ad Te quoq; pertinere: quod Angelus ad Cornelium Centurionem dicit, Actor. 10. *Preces & Eleemosynæ tuæ ascenderunt in memoriam in Dei conspectu.* Et quod ipse Filius Dei ad Antistitem Thyatirensis Ecclesiæ dicit, Apoc. 3. 19. *Novi opera tua & charitatem, & subministrationem & fidem*, &c. Quodq; hæc suo tempore Tibi latura sint fructus suos. Porrò sicut confidimus, Catalogum seu Tabulas Rationum, quas pro primis duabus Quotis ad R. D. Tuam, unà cum Eucharisticis missimus rectè redditas esse: Ita nunc etiam pro novissimis duabus Quotis, quæ 185 libras Sterl. 8 Solidos continuerunt, & hic nostræ Monetæ florenos 1231 confecerunt, Catalogum hisce adjunctum mittimus: Ut hanc distributionem non minùs, quàm priores duas, fideliter à nobis factas esse, inde constare possit. In quem finem etiam Apocham pro acceptis pecuniis non tantùm à nobis collectæ Administratoribus, sed etiam ab aliis Primariis Viris subscriptam, ad opt. & humaniss. Virum, Dom. Christianum Bor. Mercatorem Dublinensem, missimus. Habemus præterea hîc ad manus, & diligenter asservamus singulorum Participantium Chirographa; quibus, se portiones in Catalogo assignatas accepisse, attestantur. Si fortè ad probandam Accepticum Expenso congruentiam, iis aliquando opus sit.

Quod restat, quod unum gratitudinis argumentum edere nunc possumus; nos non tantùm pro salute & incolumitate tuâ seduli ad DEUM precatores verùm etiam tuorum in nos meritorum laudumq; tuarum grati buccinatores apud homines futuri sumus: ita, ut quocunq; terrarum nostra nos fata deferent, fidelem tui memoriam nobiscum simus ablaturi. Bene vale, Pater eximie & venerande. DOMINUS JESUS opus manuum tuarum confirmet, ad nominis sui gloriam, & Ecclesiæ suæ incrementum. Amen. Norinburgæ die xiii Septembris, Anno Dei Hominis facti M. DC. XXXI. Reverendiss. Dom. Tuam

Subjectissimo Studio colentes

Sacræ Collectæ pro Exulib. Archipalatinatus Superioris Administratores, Fratrum omnium nomine,

Ambrosius Tolner quondam Pastor Ecclesiæ Turschennentensis, & Dioceseos Waldsassensis Inspector, unde nunc exul in agro Norico, suo & Ln. Georgii Summeri nomine jam absentis Gebhardus Agricola Ecclesiæ Aurbacensis quondam Pastor & Inspector, nunc in Marchionatum exulans, &c.

Jonas Libingus Judex quondam Archipalatinus Cœnobii Weissenoi, nunc in Exilio ad sacræ Collectæ negotia Deputatus Norimbergæ.

LETTER CLXXII.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the moſt Reverend* William Laud *Arch-biſhop of* Canterbury.

My moſt gracious Lord;

WHen I took Pen to write, the firſt thing that preſented it ſelf to my thoughts, was that ſaying in the Scripture; *Why are you the laſt to bring the King back to his Houſe?* For methought I could not but be much blamed for coming thus late to congratulate both his Majeſty's ſafe return, and your own advancement (joined therewith) unto the higheſt place of Church-Preferment, that is within his Highneſſes Dominions. Wherein I may truly ſay thus much for my ſelf, (to begin withal); that ſince the time I received the Letter you wrote unto me the day before you began your Journey for *Scotland*, no day hath paſſed hitherto, wherein I have not made particular mention of you in my Prayers unto Almighty God; who hath graciouſly heard my Requeſt, and granted [therein] as much as my Heart could deſire. But thus in the mean time did the Caſe ſtand with me: Upon the arrival of the Lord Deputy, I found him very honourably affected toward me, and very ready to further me, as in other things that concerned the Church, ſo particularly in that which did concern the ſettlement of the Lands belonging to the Arch-biſhopriek of *Armagh*. Wherefore not being willing to let ſlip ſo fair an opportunity, I preſently obtained a Commiſſion for making an inquiry of all the Lands that remained in my quiet poſſeſſion: and took my Journey (though in an unſeaſonable time of the Year) into the Northern Parts of the Kingdom. Where beſide the ſpeeding of the Offices that were taken in the three ſeveral Counties of *Armagh*, *Tirone*, and *London-Derry*; there was offered the opportunity of ſolemnizing the tranſlation of the Biſhop of *Raphoe*, and a Conſecration of the Biſhop of *Ardagh*, in the Cathedral Church of *Armagh*; where no ſuch Act had been before performed within the memory of any Man living. And much about this time had we the News of your Grace's Election into that high Dignity which his Majeſty hath called you unto: for which, as this poor Church in general, ſo none more than my ſelf in particular, have great cauſe to rejoice. God having (no doubt) given you ſuch high favour in our Maſter's Eyes, that you might be enabled thereby to do the more good unto his Church; and eſpecially to put a happy end to that great Work (which hitherto hath received ſo many Impediments) of ſetling the Reverſion of the Impropriations of this Kingdom upon the ſeveral Incumbents. Whereunto I aſſure my ſelf your Grace will eaſily work my Lord Deputy; who every day ſheweth himſelf ſo zealous for the recovering of the diſſipated Patrimony of the Church, that mine Eyes never yet beheld his match in that kind.

By the death of your Predeceſſor, our Univerſity of *Dublin* was left to ſeek a new Chancellor; whom I adviſed to pitch upon no other but your ſelf: which they did with all readineſs and alacrity. If your Grace will deign to receive that poor Society under the ſhadow of your Wings, you ſhall put a further tie of obſervance, not upon that only, but upon me alſo, who had my whole breeding there, and obtained the honour of being the firſt Proctor that ever was there.

I am further intreated by our Lord Treaſurer, the Earl of *Corke*, to certify my knowledg touching the placing of his Monument in the Cathedral Church of St. *Patrick's*, in the Suburbs of *Dublin*. The place wherein it is erected, was an ancient Paſſage into a Chappel within that Church; which hath, time out of mind, been ſtopped up with a Partition made of Boards and Lime. I remember I was preſent when the Earl concluded with the Dean to allow thirty Pounds for the raiſing of another Partition, betwixt this new Monument and the Quire, wherein the Ten Commandments might be fairly written: Which if it were put up, I ſee not what offence could be taken at the Monument; which otherwiſe cannot be denied to be a very great Ornament to the Church.

I have nothing at hand to preſent your Grace withal, but this ſmall Treatiſe written unto Pope *Calixtus* the 2*d*, by one of your Predeceſſors, touching the ancient Dignity of the See of *Canterbury*: Which I beſeech you to accept at the hands of

1632. Your Grace's moſt devoted Servant,

J. A.

LETTER CLXXIII.

Another Letter to the ſame.

May it pleaſe your Grace;

UPon my return from my Northern Journey, I wrote unto you by Sir *Francis Cook*; declaring the cauſe of my long ſilence, together with the extraordinary Zeal of our noble Lord Deputy; I may juſtly term him a new *Zerubbabel* raiſed by God, for the making up of the Ruins of this decayed Church; who upon an occaſion, openly declared himſelf an oppoſite to the greateſt of thoſe that have devoured our holy Things, and made the Patrimony of the Church the Inheritance of their Sons and Daughters.

I likewiſe made bold to intreat your Lordſhip (in the ſame Letter) to accept our poor Univerſity of *Dublin* into your gracious Protection. I cauſed the Draught of two other Letters to be made, in the Name of the Society, unto your Grace; the one penned by the Provoſt, the other by Dr. *Hoyle* the Divinity-Profeſſor there. But the Fellows of the Houſe were ſo factious, that nothing could pleaſe them which came from their Superiors; and ſo idle, that they would not take pains to do the like themſelves. So that now I have the more cauſe to implore your Grace's Aid afreſh, and to preſent you with a new Supplication of *Miſerere domus labentis*. Wherein that I may conceal nothing from your Grace, the very Truth is this; The Provoſt, albeit he be a very honeſt Man, and one that mindeth the Good of the Houſe, yet is of too ſoft and gentle a diſpoſition to rule ſo heady a Company. The Lord Biſhop of *Kilmore*, while he was Provoſt there, compoſed Statutes for the good of the Houſe, conformable to thoſe of *Emmanuel*-Colledg in *Cambridg*, where he himſelf in former time lived. But there is ſo little Power given to the Provoſt for redreſſing of things that are amiſs, without the conſent of the greater part of the Senior Fellows, that they, finding

finding thereby their own ſtrength, perpetually join together in croſſing whatſoever the Provoſt attempteth for reformation, either of themſelves, or of the Scholars; being ſure never to give their conſent, that any puniſhment ſhall be inflicted upon themſelves, either for abſenting themſelves from the Church, or lying out of the Houſe, or frequenting of Taverns, or other ſuch Enormities. So that the Provoſt, by their perverſe dealing, being now made weary of his place, it were to be wiſhed, that ſome other Preferment might be found for him; and one of a more rigid Temper, and ſtouter Diſpoſition placed in his room; for ſuch a Wedg, for the breaking of ſo evil a Knot, muſt neceſſarily be uſed.

The Earl fearing that my former Letter might not have come unto your hands, hath earneſtly entreated me to write thus much again; which as I could not well deny unto him, being but the bearing of a Teſtimony to the very Truth, ſo do I wholly ſubmit the ſame unto your graver Judgment.

1632. Your Grace's moſt devoted Servant,

J. A.

LETTER CLXXIV.

Doctiſſimo & Ornatiſſimo viro D. Ludovico de Dieu, Eccleſiæ Lugduno-Batavæ Paſtori, Fratri plurimùm honorando. *Leydam.*

Salutem, à ſalutis fonte D. N. Ieſu Chriſto.

Libros, quos ad te & Clariſs. Voſſium miſeram acceptos fuiſſe, lætus ab utroq; veſtrûm audio: ſed literas, alteri cuidam è Belgio veſtro (in Hiſpaniam, ut audivi, poſtea profecto) commiſſas, interiiſſe video. Quæ jactura effecit, ut nulli facile nuncio fidem deferendarum literarum adhibuerim hactenus. Diſcedente vero hinc ad vos nobiliſſimo Juvene Dunharvainæ Vicecomite; oblatam tam opportunè occaſionem prætermittere nolens, perſpectæ nobis fidei γραμματοφόρῳ, ipſius Vicecomitis Ephoro, tradendas curo quas jam ſcribo literas.

Atq; ut ὕστερον πρότερον, quod aiunt, ab eo in quo poſtremas tuas terminaveras, ego nunc incipiam: monachum illum, de quo ad D. Rivetum ſcripſit Marinus Marſenius, non alium quàm Johannem Morinum fuiſſe ſuſpicor, qui tum in prolixâ illâ præfatione editioni τῶν ἑβδομήκοντα (quæ Lutetiæ An. 1628. Græco-latina prodiit) præfixa, tum in Exercitationibus Eccleſiaſticis (quas in Samaritanum Pentateuchum ibidem Anno 1631. evulgavit) ex Græcorum & Samariticorum codicum fide, Hebræum noſtrum textum corruptum & depravatum eſſe, ſtultiſſimâ operâ aſtruere conatus eſt. Stultiſſimam enim quid ni dixerim? cum eâdem ipſe operâ ſua ſibi cædat vineta, & (quod probè eſt à te animadverſum) Vulgatæ editionis Latinæ authoritatem pariter enervet: Tridentinorum ſuorum Decreti parùm memor, qui ut hæc ipſa editio pro authenticâ habeatur ſtatuerunt, & ut eam nemo rejicere quovis prætextu audeat vel præſumat; atq; adeò eodem cum illo afflatus ſpiritu, cui immanis iſte verſus olim excidit.

Cic. Orat. pro Dejotaro.

Pereant amici, dum unà inimici intercidant.

Tui & eruditiſſimi Conſtantini tui erit, hominis nimio ſibi placentis audaciam atq; ἀυθάδειαν comprimere, & ſacrorum fontium integritatem ſartam tectam ab omni detrimento conſervare. Quâ in re præſtandâ, maximo vobis erit ſubſidio Veteris Teſtamenti Editio Syriaca, quam ab Apoſtolorum temporibus hucuſq; magno omnium Orientis populorum, qui Chaldaicâ ſive Syriacâ utuntur linguâ, conſenſu retentam, & ſemper ſummâ in veneratione & auctoritate eſſe habitam; & demum publice in omnibus eorum Eccleſiis antiquiſſimis conſtitutis in Syriâ, Meſopotamiâ, Chaldæâ, Ægypto, & deniq; in univerſi Orientis partibus diſperſis ac diſſeminatis, lectam eſſe ac legi, in Diatribâ de Chaldaicæ lingua Utilitate confirmat Georgius Amira Syrus. Cum enim hæc in Eccleſiâ Antiochenâ (à quâ Chriſtianum nobis proceſſit nomen) à primis uſq; temporibus recepta, & a veteribus Patribus (Melitone Sardenſ. Baſilio Cæſareenſ. Apollinario Laodiceno, Euſebio Emeſeno, Diodoro Tarſenſi, Theodoreto Cyrenſi, Procopio Gazæo, Heſychio, Polychronio, & authore Queſtionum & Reſponſ. ad Orthodoxos quæ Juſtino Martyri tribuuntur) ſubinde citata fuerit: argumentum nobis præbet ἀναντιῤῥητον, loca textus Hebraici cum ea conſentientia à poſterioribus, Maſorethis & Judæorum Rabbinis (quod iſti nugatores clamitant) haudquaquam interpolari potuiſſe. Quare, ſicut anteà Samaritanum, ita nunc Syriacum Pentateuchum per D. Freyum noſtrum tibi mittendum duxi: ut ad Moſaicos quamprimùm libros ab ardelionis iſtius nefariâ Criticâ vindicandos aggredereris.

Habeo & totius Veteris inſtrumenti librorum (quam mihi emptam in Syriâ vidit D. Jacobus Golius) verſionem ſimilem, nec Canonicorum tantum ſed Apocryphorum quoq; adjuncto etiam Fl. Joſephi de Macchabæis. Hanc, & quicquid penès me eſt Samaritanorum fragmentorum, tecum communicaturus ſum libens: ſi quando animum induxeris Pariſienſem (quam expectamus) Samaritani & Syriaci contextus editionem cum MSS. noſtris exemplaribus comparare. Id enim tantum relinquitur peragendum; primæ editionis gloriâ, quam Academiæ veſtræ optabam, aliorum feſtinatione jam præreptâ. Neq; alium in finem quaternio ille Arabico-Samaritanus, elegantiſſimo Charactere exaratus, à me miſſus fuerat, quam ut formulæ archetypæ, quas matrices vocant, inde exprimerentur ſi, quod ſperabam, Editio iſta apud vos procederet. Integrum verò Samaritanum Pentateuchum in Arabicam & Cuthæis vernaculum linguam tranſlatum extat: licet ea ſolum pars, quæ Geneſin & Deuteronomion complectitur, ad meas manus pervenerit. Sunt etiam apud me nummi ſex ænei vetuſtiſſimi, partim Phœniciis partim Arabicis literarum notis (longe ante tempora Mahummedica) inſigniti: quorum uſus fortaſſe aliquis in diſſertatione de Samaritanorum Characterum origine eſſe poterit.

Arabici Pſalterii tria habui exemplaria, ſatis antiqua: quorum unum D. Londinenſi Epiſcopo, Academiæ Oxonienſis digniſſimo Cancellario, cum aliquam multis aliis codicibus MSS. nuper à me donatum eſt: alterum quod D. Gulielmo Bedwello commodaveram, eo jam vitâ functo, vix eſt ut recuperari à me poſſe ſperem: Bibliotheca mea tertium adhuc conſervat. Habeo & Geneſim Arabicè ex Græco verſam, & amplo commentario explicatam: Arabicas quoq; Homilias in Sacræ Hiſtoriæ partem, à Joſepho incipientes. Eâdem linguâ Chryſoſtomi Conciones Quadrageſimales habeo, quæ in noſtris deſiderantur libris, & Græcis & Latinis. Arabicum quoq; Nomocanomen poſſideo; in quo veterum Synodorum Canones ad certos titulos reducti continentur.

E. Syriacis

E. Syriacis Ephræmi, præter tractatum quem habes de amore Sapientiæ, Hymni apud me ſunt de Humilitate, Reſcipiſcentiâ, Fine ſeculi, Gog & Magog, Monachis & Eremitis; Nocturnæ meditatio contra ebrietatem & crapulam: & Præcationum liber. Item Hymni varii Alphabetici. Habeo & Syriacum in quatuor Evangelia Commentarium: & in univerſa ferè Biblia alterum Theſauri Secretorum titulo prænotatum: cui & quatuor Tabulæ Chronologicæ ſunt inſertæ.

1. Patriarcharum, ab Adamo ad Moſem.
2. Judicum, à Joſuâ ad Samuelem.
3. Regum à Saule ad Sedechiam.
4. Imperatorum exterorum à Nebuchadnetſare ad Veſpatianum uſq;.

Librum Sermonum in dies feſtos his addas licet: & Syriacam Grammaticam abſolutiſſimam. Samaritica verò ſcripta, præter Pentateuchum, quæ nactus ſum omnia ad communem amicum noſtrum D. Johannem Seldenum tranſmiſi: à quo, quod contineant poteris reſciſere: & de noſtris quidem hactenùs.

Accepi, ſimul cum Canonicarum Epiſtolarum Editione Syrâ, eruditiſſimas tuas in quatuor Evangelia Animadverſiones: in quibus quod culpem nihil eſt, ſi profuſam mei (nihil tale promeriti) laudationem exceperis. Omnino luculentum opus eſt, & reconditâ multipliciq; doctrinâ refertum: nec, ſi me audias, prius conquieſces quam pari diligentiâ & ſimili Commentationis genere quod Novi Teſtamenti eſt reliquum illuſtraveris. Nihil enim certe in morte clariſſimi Amanæ amiſiſſe nos video, quod non Academia veſtra Lugdunenſis in Te, in Imperatore, in Golio, abunde compenſet. Reliquit vero filium poſt ſe doctiſſimus Buxtorffius, qui Parentis veſtigiis & loco inſiſtens, magnam de ſe apud omnes ſpem concitat, inprimis ſacrarum literarum ſtudioſos: dum, quod audio, Rabbinicum ſtudium ſacris aliquando meditationibus concionando temperat. Vidi & ego ſpecimen Concordantiarum Patris, quas pro merito magni facio; majori tamen deſiderio expecto Lexicon, de quo filius ad Clariſs. Heinſium: quandoquidem (quod à Buxtorffio P. veriſſime eſt notatum) id quod dederunt nobis Pariſienſes, bono publico parùm conſulat.

Loco tuorum remitto munera χάλκεια *plane* χρυσέων: Prædeſtinatianæ (quæ Eccleſias veſtras tantopere perturbat) Controverſiæ Hiſtoriam, & Veterum Epiſtolarum Hibernicarum farraginem: utramq; manu meâ correctam, ut ſi deinceps fortè edantur, ex iſto ἀντιγράφῳ paulo prodire poſſint emendatiores. Tu donum ipſum non ſpectabis, quod eſt profectò leviculum, ſed animum ſummè erga te affectum donantis, qui eſt

Dublinii, V. Idus Junias, 1632.

Totus tuus,

Jacobus Uſſerus Armacanus.

Si D. Caſauboni apud vos edendæ ſint Epiſtolæ; habeo illius aliquot, quas Typographo impertiam.

LETTER CLXXV.

Admodum Reverendo in Christo fratri. D. Ludovico de Dieu, Ecclesiæ Lugduno-Batavæ Pastori dignissimo.

Leydam.

Salutem in Christo Jesu.

COnsilium tuum de Syriacis Ephræmi in lucem proferendis valdè mihi probatur. Ad editionem illam adornandam tres codices per Hubnerum nostrum ad te deferendas curo, manu satis eleganti descriptos. In ipso primi vestibulo occurrunt, qui in publicâ vestrâ Bibliothecâ asservantur, de Humilitate & de Resipiscentiâ Tractatus: in ejusdem quoq; libri fine repetiti: adjecto initio sermonis in festum Palmarum quem vos habetis integrum. In eodem volumine Hymnus de Monachis & Eremitis extat, qui in publica; nec non de Gog & Magog, atq; alter de Amore doctrinæ tractatus, qui in privata D. Golii habetur Bibliothecâ. Illa verò de amore doctrinæ Paræneſis ordine conscripta est Alphabetico: (quod in Goliano apographo non videtur à librario fuisse animadversum, qui à voce ܒܬܪ eam est exorsus) ac jam pridem habetur edita, non Latinè solùm, in Ephræmò Gerardi Vossii; sed Syriacè etiam, in Isaaci Sciadrensis Rudimento Syriaco, quod Romæ Anno 1618. ex Maronitarum Collegio prodiit, in quo & hoc, & aliud Ephræmi Canticum legitur, cujus initium; Lux quæ orta est justis.

Tabulæ Chronologicæ Thesauro secretorum inserta Græcorum supputationem & ipsæ sequuntur: sed annotata simul Hebræorum diversa numerandi ratione. Aliæ autem sunt à Canone illo Chronographico, qui Syriaco Pentateucho subnexus est: in quo notatio illa, quæ authoritatem τῶ ἑβδομήκοντα Hebraicæ præfert veritati, à Græcæ potius quàm Latinæ Ecclesiæ addicto Monacho profecta fuisse videatur. Verùm de hâc annorum παιδοποιίας Patriarcharum διαφωνίᾳ, in Chronologicis nostris (Deo favente) plenius differendi aliquando dabitur occasio. Ad Gotteschalchum verò nostrum quod attinet: novam illius editionem tantisper differendam censeo, dum subsidia ad eam locupletandam ex Gallia mihi promissa accepero.

Doctissimum Salmasium sedem inter vos fixisse gaudeo. Scripsisse eum adversus Joh. Morini exercitationes, literis superiore Februario Lutetia ad me datis significatum est. Sed neque illius (si qua edita) neq; ipsius Simeonis de Muys Responsionum adhuc videre contigit: quanquam desiderii nostri impatientiam aliquantum hîc linierint eruditissimæ tuæ in aliquot Samaritani Pentateuchi loca Observationes; atq; illa in Genes. x.19. inprimis. Ubi Dositheum hæresiarcham (Hebraicæ lectionis apud Samaritas corruptorem) non id solùm fefellit, quòd angustam Cananæorum acceptionem à latiore, sed etiam quòd Terræ Israëliticæ (à Cananæis olim insessæ) terminos ab Imperii Israëlitici finibus nesciverit distinguere. Propria enim Israëlitarum patria erat Canaæna illa * latior, in qua tribus quæq; sedem suam sortitò obtinuit, pulsis inde septem Cananæorum nationibus (Act. 13. 19.) universi verò populi Israëlitici Imperium, suorum armis Deinceps propagandum, hinc usq; ad ingressum Ægypti, inde usq; ad Euphratem protendebatur, quos amplissimos imperii hujus limites. 1 Reg. 4. 21. invenimus designatos: ubi in omnia regna, à fluvio usq; ad limitem Ægypti, imperium Salomon habuisse dicitur, fluvio nimirùm Euphrate, Syriæ Zobææ limite, quem pater illius David subjugaverat (2 Sam. 8. 3. x.19.)

[*Confir. distinct.* Deut. 20. 10, 11, 16, 17.]

* [*Angustior distinguitur à Giliade.* i. *Paræâ,* Josu. 22. 9, 32.]

[Jos. 24. 11, 12 *cum Exit.* 23. 31. & Deut. 7. 1, 20.]

Admodum

Admodum placuit quoq; tua vocabuli פתבא ex Ephræmo interpretatio; non minus placitura & כסרי illa altera, si firma aliqua ratione ostendi posset, ante Syro-macedonum tempora Hebræos vel interluniorum, vel noviluniorum, vel pleniluniorum ullam omninò in mensibus suis rationem habuisse. Gratissima mihi fuit à te missa de Janne & Jambre dissertatio; ut & præclari illius Lexici, unde ea excerpta est, specimen apud vos impressum, charactere & ordine tali operi convenientissimo.

Deus Opt. Max. egregiis tuis conatibus adsit, & laboribus benedicat,

Dublinii, Idibus Juniis,
Ann. MDCXXXIH.

Ja. V. Ar.

LETTER CLXXVI.

A Letter from the Learned John Buxtorff, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

Viro Reverendissimo & Amplissimo D. Jacobo Usserio Archiepiscopo Armachano dignissimo, *&c.* Domino meo plurimùm colendo & observando.

Vir Reverendissime;

QUòd ego tenuissimæ,& infimæ conditionis homuncio,ex ultimis Germaniæ oris. Te in florentissimo Hiberniæ Regno, Virum primarium, in summa Ecclesiasticæ dignitatis sede constitutum, literis meis compellare; ac in tanta taliq; negotiorum mole interturbare audeo, id ne meæ vel temeritati vel ambitioni à Rev. T. D. attribuatur, ut decet, observanter peto; quamvis enim jam ante aliquos annos insignis Tuæ pietatis & eruditionis, maximæ etiam in Linguis Orientalibus peritiæ fama apud nos percrebuerit, & ad aures meas pervenerit, ita ut vel hinc stimulus mihi ad ambitiunculam aliquam Favoris Tui quærendi, dari potuerit: tamen, quia meo me novi metiri modulo, facilè agnovi, longè & ætate, & eruditione & conditione inferiorem me esse, quàm ut tantorum Heroum limina salutare, vel amicitiam sollicitare Debeam. Quadriennium est, ex quo D. Matthias Pasor, Oxoniæ tùm literas Syriacas & Arabicas docens, in suis ad me literis T. D. amplissimam mentionem fecit & de loco quodam in Bibliis Hebraicis à Patre meo editis, à R. T. in libro quodam Anglicano censoria virgula notato monuit, petens ut ad id responsi aliquid sibi subministrem operam se daturum, ut D. T. id innotescat. Respondi equidem D. Pasori sed nescio an aliquid de eo ad T. D. perlatum fuerit. Bibliothecæ Tuæ instructissimæ, & libris Orientalibus quoque refertissimæ publicum encomium legi in Commentario IV Evangg. Ludovici de Dieu, Amici mei singularis, quod & ipsum in admirationem & amorem Tui me abripuit. Nihil tamen horum eò me impellere potuisset, quò nunc progressus sum, nisi à Doctissimo & Præstantissimo populari meo D. Jacobo Frey, Proregis vestri Filii Illustrissimi, Ephoro & Moderatore cùm per literas tum ore tenùs nunc ad id faciendum instigatus fuissem. Is enim de T. D. erga Parentem meum defunctum, & erga me superstitem amico affectu, candidoque de laboribus nostris publicis judicio, tàm prolixè retulit, ut firmiter tandem mihi persuaserim, non ingratum Tibi fore, si ipsemet

ipſemet per Literas ſtudiorum partim præteritorum partim præſentium rationem reddam, & de quibus R. T. certior noſtro nomine fieri cupit ex me ipſo intelligat.

Intellexi ex D. Paſſore & D. Frey R. T. in Bibliis Parentis p. m. id deſiderare quòd caſtrata & à cenſoribus Romanis expurgata exemplaria, poſteriores ſc. editiones venetas, ſit ſecutus, atq; id monere in libro ſuo Anglicano, ex occaſione loci ex Aben Eſra, Gen. 37. 35. Hoc quod attinet, ſciat velim T. R. exemplar illud, ex quo in noſtris Bibliis Baſileenſibus expreſſa ſunt Commentaria Rabbinorum, fuiſſe tertiam editionem venetam, non quòd illud præ cæteris eligeretur, ſed quia ita ſe fortè obtulit & prioribus editionibus emendatius eſſe credebatur. Deinde quòd illa quæ contra Chriſtianos faciunt non fuerint, reſtituta, factum eſſe, partim mandato & voluntate Magiſtratus noſtri qui eâ lege permiſit editionem illam, ut ne quid vel in Chriſtum blaſphemi, vel in Chriſtianos & Chriſtianam Religionem maledici & contumelioſi in iis relinqueretur. Et qui novit perſecutiones & odia graviſſima quæ occaſione Bibliorum iſtorum in hac ipſa Urbe, contra ſe excitavit Pater meus non mirabitur, ipſum ſibi ab iſtius modi Judæorum cavillis exprimendis caviſſe. Ad hæc, collegerat illa loca omnia Pater meus, & in præfatione, quam illis præfigere volebat proponere voluit. Quia autem poſt abſolutam editionem aliud Conſilium ceperat, de triplici Commentario addendo, Maſorethico ſc. Chaldaico, & Hebræo, in Commentarium Hebraicum iſta reſervabat, vel in peculiarem Tractatum quam parabat de Blaſphemiis Judæorum contra Chriſtianos. Maſorethicum Commentarium edidit. Commentarium Chaldaicum, qui notas continet Criticas in univerſum Targum, confectum penes me habeo edendum, quam primùm meliora his ſtudiis affulſerint tempora. Commentarium Hebraicum, in quo de lingua Hebraica, & Hebræorum codicum puritate agere volebat inchoavit, & jam aliquò uſq; perduxit, ſed non abſolvit. In hoc quoq; cogitabat prolixè & ſpeciatim agere, de Keri uketif, Tikkun Sopherim, de Punctorum vocatium origine, aliiſque rebus, ad hanc materiam ſpectantibus. Cogitabat etiam his ſubnectere Tractatum de Lectione Rabbinorum. Sed partim alii labores, partim parcæ iniquæ ea nobis inviderunt. Locum autem Aben Ezra Gen. 37. 35. המתרגם לתועים ita quoq; expreſſum invenio in noſtra editione. Sed in tertia editione veneta vox לתועים eſt omiſſa. Similis locus eſt Gen. 18. ab initio in eodem, תועי רוח אמרו Errantes ſpiritu dicunt, h. e. Chriſtiani. Pro quo in Bib. Baſ. ex tertia editione veneta ſubſtitutum. הור׳ קצת Numb. 24. 19. R. Sal. ad והאביד שריד מעיר in veneta ſecunda editione eſt, מעיר החשובר׳ Zach. 13. 7. ad verba של ארום והיא רומי הך את הרעה׳ percute Paſtorem, R. Sal. gloſſa, את מלך רומי תרשעה׳ videri poteſt etiam in Kimchio Obad. 1. ab initio. Jeſ. 34. 1. & Jeſ. 31. 1. R. Sal. Jer. 31. 40. על כורחן של מינים invitis hæreticis. Jeſ. 9. 6. לתמובת מינים in edit. veneta, pro quo in Baſ. החולקים Talia loca & alibi reperiuntur, quæ majore ex parte in Lexico Rabbinico ſparſim reperies. Talia etiam ſunt in Paraphraſe Chaldaica. Thren. 5. 11. priores editiones Venetæ עביאו מן רומאי poſteriores & Baſ. מן נוכראי Numb. 24. 19. in libris antiquis legitur, ut & Elias adducit, וישצי ית כל מה רישתיר מן כרכא חיבא דהיא רומי Jeſa. 54. מבני רומי יתיבתא Baſ. מבני כרכא יתיבתא Videri poteſt etiam Mich. 7. 8. & ibid. R. Solomon. ſic & v. 10. Pſal. 108. 11. Thren. 4. 22. 1 Sam. 2. 5. Jeſa. 34, &c. Hæc & alia loca in Commentario Chaldaico Parentis diligenter ſunt annotata, & ex antiquis exemplaribus reſtituta.

De punctorum apud Hebræos origine Pater meus conſtanter in ea ſententia permanſit, antiquius inventum eſſe Maſorethis, & eò ſemper collimavit,

mavit, ut illorum antiquitatem ad Eſram referret, ſicq; tanto certiùs divinam quoq; authoritatem illis aſſereret. Nam ſi ita eſt, ut Lutherus alicubi Grammaticos monet, ut Lectionem, ubi Grammatica id patitur, audaciter contra Judæos corrigamus & emendemus, & quod Mercerus Vir doctiſſ. vult, non adſtricti eſſe debeamus ad Lectionem vocalium audactos judices & emendatores paſſim reperiemus. Ad librum illum qui ſub Erpenii nomine prodiit conſultò noluit reſpondere Pater meus. Exiſtimabat adhuc ad plenariam quæſtionis illius Tractationem Authores quoſdam eſſe — à Judæis ex quibus uti ipſe ad Capellum ſcripſit, antiquiora quædam ſperavit. In Tiberiade non ex profeſſo illam quæſtionem tractavit tantùm Maſorethas illos Tiberienſes Elianos indagare voluit, & num qui tum ſuper vocales ſcripſerint iidem fuerint & vocalium inventores. Quod non obſcurè ſe demonſtraſſe autumavit. Sanè à nonnullis Pontificiis ipſis id eo uſq; obtinuit, ut in ejus conceſſerint ſententiam, prout literæ ex ipſâ urbe Româ ad eum ſcriptæ (quas abſervo) id teſtantur. Plurima habuit, quæ ad —— illam tractandam ſummo ſtudio à longis Annis collegerat quæ, ſi per vitam longiorem ſæpius optavit, licuiſſet ei digerere & publicè proponere, Capello & aliis viris doctis novos ſcrupulos injeciſſent & fortè eos in aliam ſententiam per traxiſſent. Author ipſe erat Capello, ut diutius ſuum tractatum premeret, neq; adhuc juris publici faceret. Nam habuimus & legimus eum antequam imprimeretur. Sed aliter viſum eſt ei & D. Erpenio p. m. ſine tamen ulla ejus offenſione. Magis enim ſollicitus erat pater meus ingraveſcente præſertim ætate de Lexico ſuo abſolvendo, in quo tot Annos tam improbos labores jam exantlarat. Et Divinâ aſſiſtente gratiâ omnes literas abſolvit, ſed confusè admodum ita ut neceſſe fuerit omnia de novo digerere, & deſcribere, qui meus fuit labor hoc biennio, à quo Concordantias Hebræas abſolutas dedi, ut nunc nihil aliud reſtat, niſi Typographus promptus & Mecænates, quorum favore & auxilio in lucem edatur. Viginti quatuor nunc ſunt anni ex quo prima fundamenta jecit, ſed ſpero in plures annos victurum & duraturum. Editionem jam remorantur calamitoſa hæc tempora, quibus & Typographi ne gratis quidem libros imprimendos ſuſcipiant, tantum abeſt ut æquo pro laboribus pretio illos velint redimere, & Patroni viris doctis deſunt, qui alacritatem ipſorum excitent & foveant. Providebit autem Deus. Ego ſanè nihil non agam ut quamprimum fieri poteſt, lucem aſpiciat. Volebam ad has nundinas Titulum ejus imprimi curare, ſed certo Conſilio id diſtuli. Ut interim R. T. D. guſtum aliquem totius operis accipiat, delineationem quandam Tituli hic adjungo. Quantitate, ni fallor, ſuperabit Lexicon Schindleri: ſed longè aliâ ratione eſt conſcriptum.

Porrò monuit me etiam D. Freyus in ſuis ad me literis D. T. judicare me operam non perditurum, ſi pari ratione, quâ in transferendo More Nevochim incepi, authores etiam nonnullos Hiſtoricos transferendos ſuſceperem, ut ספר יוחסין & יסור עולם, quod ab eo tempore nil ſimile tentari cauſa fuit quòd hactenus in Parentis laboribus edendis & abſolvendis detentus fuerim, & adhuc detinear. Videbo autem, ut inpoſterum oſtendam me T. R. judicium magni-feciſſe. Haud difficile illud erit, ſi otium ad ea ſuppet & ספר יוחסין habeo; ſed alterum non. Invenio in adverſariis meis, me anteà in Academiâ Archipalatinâ eum vidiſſe, ſed ubi nunc ſit, novit Deus, ubi impreſſus ſit, ignoro. Inquiram autem, ſæpè citatur in Juchaſin. Quod ſi tranquilliora eſſent tempora varia haberem, quæ juris publici facerem. Communicavi nuper cum D. Conſtant. l'Empereur Sepher Hizzachon Manuſcriptum, quem in fallor tranferendum & refutandum ſuſcipiet. Sed excedo modum Epiſtolæ. Hæc viſum eſt ad ea quæ R. T. D. nomine mihi propoſita fuerunt reſpondere. Ea ut æqui boniq; conſulat,

conſulat, meq; illuſtri ſuo favore & Patrocinio dignetur, humillime rogo, Deum Opt. Max. animitùs orans ut R. T. D. quam diutiſſimè Eccleſiæ ſuæ bono ſoſpitare velit. Dab. Baſil. Anno 1633. d. 26. Aug.

Reverendiſſ. Dignit T. addictiſſimus *Johannes Buxtorfius*,
Linguæ Sànctæ in Academiâ Baſileenſi Profeſſor.

LETTER CLXXVII.

A Letter from Conſtantinus l'Empereur ab Oppych, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Illuſtriſſimo Præſuli D Jacobo Uſſerio Archiepiſcopo Armachano, Hyberniæ Primati.

Su. S. V. S. P. à D. Jeſu.

Illuſtriſſime Præſul!

NON ſum is qui rem nihili cenſeat, viros magnos morari in ſeriis negotiis quibus aſſidue diſtinentur; novi quanti ſit Eccleſiæ vel uni præeſſe, nedum tot ac tantis, quæ tempus vacuum præterfluere non ſinunt ut alias lucubrationes præteream quibus & abſentes ac poſteritatem doces. Nihilo ſecius, opportunitatem commodiſſimam ab iis nactus, qui ſingularem illuſtris dignitatis tuæ benignitatem & comitatem mihi deprædicarunt, in ipſa fiduciam concepi, non ingratum fore, ſi cujus compellandi cauſa vel longum iter ſuſciperem, eundem epiſtolari alloquio in tanta literas deferentium commoditate affarer. Adjungerem etiam quædam opuſcula mea, niſi jam ſatis diu edita eſſent, adeoq; nullus dubitarem quin in inſtructiſſimum penu illata ſint. Sed olim (de quo mihi admodum gratulor) manuſcriptum codicem accepi ſatis carie attritum, quò à Judæo quodam congeſtum eſt, quicquid adverſus religionem Chriſtianam afferre atq; objicere Judæi poſſunt, quod quidem alicujus ſit momenti. Hunc Rabbinicum codicem ubi in latinum Sermonem convertero (id enim ago) & objectionibus reſpondero: faciam Deo dante ut Illuſtriſſima tua dignitas exemplar quamprimum habeat. Et quandoquidem intellexi, ex antiquis & raris Manuſcriptis illuſtriſſimam tuam dignitatem percipere magnam venuſtatem, reticere nequeo, quin & de alio Manuſcripto (cujus me compotem fecit D. Buxtorfius) mentionem injiciam: nomen eſt Nizahon. virulentum ſcriptum contra Chriſtianos. Vertere etiam cœpi, ut eodem modo edam, atq; tranſmittam. Porrò cum in D. tuâ inſtructiſſimâ Bibliothecâ Syriacum in Biblia Commentarium eſſe intellexerim ſive Theſaurum ſecretarium; atq; ab iis qui vetus Teſtamentum transferunt in linguam Belgicam rogatus ſim, ut obſervationes ad loca difficiliora porrò ſuppeditem: ſi optare liceret, iſtius Syriaci in Hagiographa & Prophetas poſteriores Commentarii uſum ad tempus concedi exoptarem. Nam Pentateuchum & reliquos Hiſtoricos quod concernit, iſtos jam examinarunt reviſores (ut vocant) atq; ad Hagiographa pergunt. In locis dubiis Abrabanielem meum (omnium Commentatorum coryphæum) conſulere ſoleo: ſed ne is quidem per omnia ſatisfacit. Attamen ne vel minimum quidem hac mea petitione D. tuæ commodis obeſſe velim: neq; committendum cenſeo ut liber adeo rarus cum diſcrimine & amittendi periculo in incertum mittatur; verum ſuo

loco

loco relinquendum, si tuta mittendi ratio desit, existimo. De Chronico Samaritanorum Arabico, cum collega D. Golio egi: quod D. tuæ votum esse cognoscerem ut ex Arabico in Latinum verteretur. Sed tot jam negotiis se implicitum quæritur, ut hoc tempore id præstare nequeat: ita enim præter stata negotia undique sollicitari, ut suus non sit. Cyclium deniq; Paschalem V. M. (de quo D. t. ad Dominum Frey perscripserat) in nostra Bibliotheca nondum invenire potui. Hactenus curas tuas interpellari; boni quæso consulas: tua facilitate fretus, id feci, qui mea officia offero.

Ludg-Bat. 16 Kal. Dec.
An. 1633. Partæ salutis.

Illustrissimæ dignitati tuæ; cujus
cliens audire gestio Constantinus
L'Empereur ab Oppych.

LETTER CLXXVIII.

A *Letter from the most Reverend* James Usher *Arch-bishop of* Armagh, *to Dr.* Ward.

Good Doctor;

I Received with your last Letter, the Penitential Canons of *Maimonides*, for which I heartily thank you: In lieu whereof, I hereby send you the History of *Gottheschalcus*, (the first Latin Book, I suppose, that ever was printed in *Ireland*); I have directed it (as you see) to Mr. *Vossius*; but upon your advertisement, forbore to commit the publication of it unto him. For the *Arminian* Questions, I desire never to read any more than my Lord of *Salisbury*'s Lectures touching Predestination and Christ's Death; and yours concerning Grace and Free-will; together with the determination of the Question of Perseverance, which you shewed unto me. The Book of *Scotus* in *Benet*-Colledg, I guess to be the same with a Manuscript which I have my self, without the Author's Name, beginning thus; *Quod status Prælatorum, viz. pastorum Ecclesiæ presupponit statum alium, probatur sic.* I had thought the other had been written by *Johannes Erigena*, or else I had not much desired it: but now I discern it came from *Johannes Duns*, I do not much esteem it.

If I be not deceived, being once in talk of *Scaliger* at your Table, Mr. *Mead* made mention of some Mistake of his, in the Fragments of *Abydenus*, or *Berosus*, which he hath published at the end of his Book *De Emendatione Temporum*, but what it was, I cannot call to remembrance: If you have a better memory, I pray you help mine; or else enquire of Mr. *Mead* himself when you shall next see him. I received a very kind Letter from Mr. *Vossius*, for my History of *Gottheschalcus*. A Copy of your Writings, touching the Efficacy of Baptism, and the Questions, with the Remonstrants, I much desire. Dr. *Twisse* I see (as you feared) hath followed the rigid part.

I have gotten a good large Fragment of the beginning of *Clement*'s genuine Epistle to the *Corinthians*.

Dublin, April 30.
1634.

Your own most assured,

Ja. Armachanus.

LETTER CLXXIX.

A Letter from Dr. Ward, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend, and my very good Lord;

I Received your Grace's Letter of the 30*th* of *April*, for which I humbly thank your Lordſhip, and crave pardon withal of my long ſilence. I am right ſorry to hear of the late deceaſe of the worthy Biſhop of *Derry*; *Boni deficiunt, mali proficiunt.* I heard, before the receipt of your Lordſhip's Letter, of it at *London.* I heard alſo there, that Dr. *Bramhall* of our Colledg was likely to ſucceed him: I pray God he may ſucced him, as in place, ſo in all his Vertues and vertuous Actions. I pray God to be aſſiſtant to the Parliament of State with you, and to bleſs all the Proceedings therein, and to give an happy ſucceſs to that Honourable Meeting, in all their Important Affairs. For my Lectures of the Euchariſt, I have as yet no leiſure to tranſcribe them, nor others touching the Remonſtrants. As for my Lord of *Sarum* his Readings, I will ſee if I can get Mr. *Burnet* to procure them to be tranſcribed. As for an Anſwer to the Animadverſions you mention, I will (God willing) e're long ſend your Lordſhip a Copy of them. The Author of the Animadverſions is now with us. We have had ſome doings here of late about one of *Pembrook*-Hall, who preaching in St. *Mary's*, about the beginning of *Lent*, upon that Text, *James* 2.22. ſeemed to avouch the inſufficiency of Faith to Juſtification, and to impugn the Doctrine of our 11*th* Article of Juſtification by Faith only; for which he was convented by the Vice-Chancellor, who was willing to accept of an eaſy acknowledgment: but the ſame Party preaching his Latin Sermon, *pro gradu*, the laſt week, upon *Rom.* 3. 28. he ſaid, he came not, *palinodiam canere, ſed eandem cantilenam canere*; which moved our Vice-Chancellor, Dr. *Love*, to call for his Sermon; which he refuſed to deliver. Whereupon, upon *Wedneſday* laſt, being *Barnaby* day, the day appointed for the admiſſion of the Batchelors of Divinity, and the choice of the Batchelors of Divinity, which muſt anſwer *Die comitiorum*; he was ſtayed by the major part of the Suffrages of the Doctors of the Faculty. And though ſundry Doctors did favour him, and would have had him to be the Man that ſhould anſwer *Die comitiorum*, yet he is put by, and one Mr. *Flatkers* of our Colledg choſen to anſwer. Whoſe firſt Queſtion is,

Sola fides juſtificat.

2. *Realis præſentia Chriſti in Euchariſtia non ponit Tranſubſtantiationem.*

The truth is, there are ſome Heads among us, that are great Abettors of Mr. *Tourney*, the Party above-mentioned, who no doubt are backed by others. I pray God we may perſiſt in the Doctrine of our Church, contained in our Articles and Homilies. Innovators are too much favoured now a-days. Our Vice-Chancellor hath carried Buſineſs for Matter of Religion, both ſtoutly and diſcreetly. Dr. *Lane* died on *Sunday* laſt, and was buried in the night upon *Tueſday*, in St. *John's* Colledg.

It may be you are willing to hear of our Univerſity Affairs. I may truly ſay, I never knew them in worſe condition ſince I was a Member thereof, which is almoſt 46 years. Not but that I hope the greater part is Orthodox; but that new Heads are brought in, and they are backed in maintaining Novelties, and them which broach new Opinions, (as I doubt not but you

you hear) others are disgraced and checked when they come above, as my self was by my Lord of *York* the last *Lent*, for favouring Puritans in Consistory; and all from false Informations from hence, which are believed without any examination. At that time also I intreated my Lord of *Canterbury* to speak to the Dean of *Wells* that now is (who had sundry times excepted against me for not residing three months *per Annum*, as I should by Charter) which I nothing doubt but it was by his instigation, he promised me then he would; but not having done it yet, I repaired again to my Lord's Grace about it in *November*. But now he cannot, for that his Majesty hath given him in charge to take account of the Bishops in his Province, how Residence is kept. I told him my Case was not every Man's Case; and that I had a Benefice, at which I desired to be in the Vacation-Time; but nothing would prevail. And yet, as I told him, I am every Year at *Wells*, sometimes a month or six weeks. I think they would have me out of my Professor's place, and I could wish the same, if I could have one to succeed according to my mind, for then I should have leasure to transcribe things. Well, howsoever, God's Will be done, and he teach us Humility and Patience. I heard also of some doings with you. The Lord of Heaven direct you and us, and teach us to submit to him in all things. I have not yet sent my Answer to Mr. *Ch.* but intend e're long. I have not finished yet one Point, to shew the Arminian Opinions were condemned in the Synods which condemned the Pelagian Heresy. At Mr. *Burnet's* importunity, who could not get a good Scrivener to transcribe my Lord of *Sarum's* Readings, *de Prædestinatione, & morte Christi*; I gave way that he should send it to you; which I intreat your Lordship, if you have received it, to return it me, as soon and as safely as you conveniently can. The Tractate *de Prædestinatianis*, in defence of your Lordship (I know not your Adversary, nor his Name) is Dr. *Twisses*; it may be he hath sent your Lordship a Copy of it. He is a deserving Man. We have a Vice-Chancellor that favoureth Novelties, both in Rites and Doctrines. I could write more, *sed manum de Tabula:* The greatest part of this was inclosed in the Letter your Lordship had sent *Jan.* 14. I made now a few additions. And so I rest,

Sidn.Coll. Jun. 14. 1634.

Your Grace's in all observance,

Samuel Ward.

Dr. *Baden*, a Dean with you in *Ireland*, answereth the Act, *In Vesperiis Comitiorum.*

His Questions are { 1. *Justificatio non suscipit magis & minus.* 2. *Non dantur Consilia perfectionis supra legem.*

LETTER CLXXX.

A *Letter from* Conſtantinus L'Empereur ab Oppych, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Illuſtriſſimo Primati D. Jacobo Uſſerio Archiepiſcopo Armachano, Hyberniæ Primati.

I. V. S. P.

Vir Reverende;

EST quod mihi admodum gratuler, qui, cum antea viro illuſtri nonniſi de nomine innotuiſſem, & tamen quod in votis habebam audacter petiiſſem, tantam eveſtigio nactus ſim benevolentiam, ut illuſtris tua dignitas expetitum commentariorum in ſacras literas volumen Syriacum tranſmittere gravata non fuerit. Dabitur, Deo favente, opera ut fideliter in Hyberniam tranſmittatur, ubi uſus fuero. In veteri Teſtamento ſpei meæ non reſpondet: licet ſubinde notatur digna animadvertam. Ad textum Syriacum commentaria accommodata ſunt; non verò (quod ἀκρίβεια ſuadebat) conſultus fuit Ebraicus. Imo quantum adhuc videre poſſum, Syriacus, quo uſus fuit, contextus è Græco expreſſus fuit: ideoq; ſæpe aliter legit author quam in Ebræo extat. Aliquando etiam verba de induſtria ſecus collocat, quam invenit. Græcæ Linguæ peritiam præ ſe fert: & in Syriaca nimis anxiè, quæ ad vocales ſpectant, perſequitur. Occidentalem Syrum fuiſſe, id eſt, viciniorem Mari Mediterraneo, oſtendit quod ſect. 28. Uſa. annotat. Tandem hoc obſervo, (ut omnia conglomerem, quæ è lectione in mentem veniunt) non ſatis ad meſſam applicare, quæ ad ipſum paſſim directa fuere. Nihilominus pro uſu iſtius libri gratias habeo maximas: inprimis cum præclara annotentur in Teſtamentum Novum. Quæ in c. 1. Matt. obſervata ſunt evolvi; placent admodum. Cæterum, eſt in illuſtris D. T. Bibliotheca, uti intelligo, verſio Syriaca duplex V. T. patruus autem meus D. Antonius Thyſius paratum habet commentarium in duo priora cap. Geneſ. ubi Hiſtoriam creationis illuſtrat. cui præmittere ſtatuit verſiones primarias: Ideoque ſumma diligentia è variis autoribus, Symmachi, Theodotionis, Aquilæ, *&c.* interpretamenta ita collegit, ut continuum contextum reddant. Itaq; valdè ſibi gratum fore dicit, ſi verſionem Syriacam ab Amanuenſi aliquo deſcriptam obtinere in 2. cap. Gen. poſſet. Hoc vix à me impetro, ut ſubjungam: verum fortaſſis poſt libri editionem, iſtius conſilii ſe non factum certiorem, D. tua ægre ferret: ut cui hoc unum cordi ſit, prodeſſe publico. Hic ſubſiſto, & Patri D. noſtri I. Chriſti commendo,

Lug. Bat. 3. Kal. Jul.
ã partæ ſalutis, 1634.

Illuſtrem tuam dignitatem, cujus permanere geſtio cliens humillimus Conſtantinus L'Empereur ab Oppych.

LETTER

LETTER CLXXXI.

A *Letter from Dr.* Ward, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend, and my very good Lord;

OUR Commencement is now over, where Dean *Baden*, now Dr. *Baden*, did well perform his part, who anſwered the Act *Veſperiis Comitiorum*. And ſo did the Batchelor of Divinity, *Die Comitiorum*, being one of the Fellows of our Colledg. The Vice-Chancellor, Dr. *Love*, did well perform his part, eſpecially in encountring with one *Franciſcus de S. Clara*, [but his true name is *Davenport*] who in a Book ſet forth at *Doway*, would reconcile (*ſi diis placet*) our Articles of Religion, with the Definitions of the Council of *Trent*. But we have diſmiſſed the Auditors this Year, with much more content than they were the Year before. Our Stirs we had a little before the Commencement, are prettily well over. There is a little Book intituled *Brevis Diſquiſitio*, which I ſuppoſe your Lordſhip hath ſeen: It containeth in it ſundry, both *Socinian* and *Pelagian* Points; as alſo that the Body which ſhall be raiſed in the Reſurrection, is not *idem numero*; alſo Souls do not live till the Reſurrection; beſides ſundry other Points: It is printed *Eleutheropoli*: it is ſaid it cometh out of *Eaton*-Colledg, and that *Aleſius* ſhould be the Author, who was at *Dort* with us. I am ſorry ſuch a Book ſhould come thence. In my laſt Letters from my Lord of *Kilmore*, he was inquiſitive of the Ancient Codes of Canons, as being deſirous to inquire into the ancient Diſcipline of the Church. Your Lordſhip could direct him for Books. If he would undertake it, he would do it to ſome purpoſe. And there are not many Books neceſſary to know the ſubſtance of it; as *Codex Canonum Univerſalis Eccleſiæ*, & *Codex Aphricanus*; with *Zonarus* and *Balſamon* upon them, and the *Trullan* Canons, and *Codex Romanus* reprinted, which obtained in the Weſtern Church. At better leiſure I will write to him more at large. In the mean time, I told him your Lordſhip could ſhow them all the fore-named. Thus in ſome haſte. I beſeech God to bleſs you, and your Parliament in all their weighty Affairs; and ſo intreat your Prayers for us.

And ſo with my Salutations to you, my much honoured Lord, I commend you to the gracious protection of the higheſt Majeſty, reſting,

Cambridg, July 7. 1634.

Your Lordſhip's in all affectionate obſervance,

Samuel Ward.

LETTER

LETTER CLXXXII.

A Letter from Conſtantinus L' Empereur ab Oppych, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

D. I. V. S. P.

Præſul Venerande;

TU denuò eum qui humanitatem tuam, ipſa fretus, literis ſagitare non erubeſcit: quas fideliter datas ſperare non deſino, donec ſecus intelligam. Poſtremis meis ſcripta quædam à me publici juris facta tranſmiſi: ubi inter cætera, quæ de ſeptuaginta ſeptimanis Prophetæ Danielis mea ſit ſententia vel conjectura plenè expoſui: quemadmodum in tranſmiſſis ad Danielem notis videre licet. Memini etiam quum de Gregorio Syro, cujus ſunt iſtæ Syriacæ notæ manuſcriptæ in V. & N. T. quum inquam de ipſo agerem, me in hac fuiſſe ſententia, eum uſum fuiſſe Syra Verſione è 70 concinnata: quod in Iſaia eam alicubi cum Ebræo, quam cum Græco contextu magis convenire deprehendiſſem. Verum poſtea in iſto ſcriptore amplius evolvendo ſententiam mutavi: Commentatur enim ad verſionem ex Ebræo confectam; licet non uſquequaque cum eo concordantem, ſed aliquando ad Græcos interpretes deflectentem. Ipſe tamen initio commentariorum in Geneſin, ubi ſe uſum illa verſione profitetur, cum originali Textum (quem tamen non intellexit) exactiſſimè facere arbitratur. Cæterum, reverendiſſime Domine, eſt apud nos vir nobilis & doctiſſimus, qui omnium reformatarum Eccleſiarum confeſſiones editurus, aliquoties me ſollicitavit, ne dignitatem tuam percunctari gravarer, num extet propria Hybernicarum Eccleſiarum confeſſio. Exiſtimat vir doctus & pius, non exiguam ſe reportaturum gratiam, ſi conſenſu communiſſimo orthodoxiam confirmatum iret. Denique hic unà mitto Clavem Talmudicam nuper à me editam: quorſum & cui bono, docebit diſſertatio ad lectorem. Hoc levidenſe munuſculum æqui boniq; facias quæſo: utpote ab eo profectum, qui tua merita deoſculans, animum gratum ſi poſſet, aliquo ſigno oſtendere anniteretur. Vale Antiſtes venerande, Deum veneror ut tuos conatus & labores proſperet.

Dabam Lugd. Bat.
21 Dec. an. partæ
ſalutis, 1634.

Dignitatis tuæ cultor humillimus

Conſtantinus L'Empereur

ab Oppych.

LETTER

LETTER CLXXXIII.

A Letter from Mr. Francis Taylor, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Reverendiſſimo in Chriſto Patri & Domino Jacobo Providentia Divina Armachano apud Hibernos Archiepiſcopo, totius Hiberniæ Primati, & Metropolitano longè digniſſimo.

DOminationi tuæ (Reverendiſſime in Chriſto Pater) in veteribus ab ipſis cunabulis exercitatiſſimæ, Bibliorum Hebraicorum adverſus Morini Samaritaniſmum defenſionem hanc pro mea parte inſcribere viſum eſt. Cui enim potiùs quam tibi Epiſcopo Catholico & Orthodoxo Morini Pſeudocatholici, qui nos oves Chriſti è paſcuis virentibus arcere conatus eſt, technas retectas dedicarem? Gratulor ſane & ex animo gratulor Hiberniæ tuæ, cui tantum Præſulem tam inſigniter eruditum, piumq; Deus & Rex conceſſere: & gratulationis teſtimonium ſolenne inſcriptionem hanc extare volui. Peculiarem inſuper Dominationi veſtræ gratiam debet hoc opus, cujus ſumptibus & cura exemplar Samaritanum nobis in Anglia primo communicatum fuit; & in Bibliotheca Cottoniana, in doctorum ſeculis etiam futuris commodum, reconditum. Ex illo enim codice habuimus, diſcrepantes Samaritani textus ab Hebraica veritate lectiones, quarum quanta fuerit utilitas, ac propemodum neceſſitas ad rabiem Morini plene retundendam; non opus eſt hìc dicere, ſiquidem ſuis id locis manifeſto apparebit. Ad Cardinalem Gallum aſpirat Morinus: cur non ego ad Archiepiſcopum Hibernum? Dedicationem hanc præterea à me flagitat fœlix ille calamus tuus, quo Pontificiæ ſuperſtitionis fibras fæliciore quàm multi alii ſucceſſu in utroque idiomate diſſecuiſti. Quoties Polemica tua vere aurea revolvo, neſcio quo modo in ima cordis penetralia ingens autoris admiratio, ingens erga autorem affectus, nunquam niſi me moriente, moriturus irrepit. Urgent præterea ſacræ manus illæ mihi ſacrum munus adeunti inter alias impoſitæ. Cogit denique quæ mihi tecum interceſſit, ſi de tanto viro tali verbo tam puſillo uti licuerit, per multos annos continuata neceſſitudo. De operis neceſſitate non opus eſt longa præfatione. Biblia Hebraica recepit Synagoga Judaica oraculorum divinorum cuſtos, Rom. 3. 2. Ad nos eadem iſta tranſmiſit. Patres ad unum omnes pro authenticis habuere, in linguas alias tranſtulere, tranſlationem diſcrepantiam ex his correxere. In Eccleſia Romana viri doctiſſimi plurimi ſacram eorum autoritatem ſcriptis ſuis communivere. Eccleſiæ Orientales omnes approbavere. Proteſtantes pleno ore pro fonte ſacro illa venerantur. Morinus Samaritanorum aduocatus interim in hoc Judæis, quos oppugnat tamen, ſimilis, nec Deo placet, & hominibus omnibus contrarius eſt. 1 Theſſ. 2. 15. Cum inprimis obſervatum eſſet dogmatibus Pontificiis parum propitios eſſe codices Hebræos, reperti ſunt, qui corruptos eſſe clamarent rivulos iis anteferrent. Sed fontem novum qui aperiret, ante Morinum inventus eſt nemo. Gratuletur patrono ſuo Eccleſia Pontificia. Nos interim libros ſacros antiquos colimus, quibus uſus eſt Chriſtus ipſe, & Apoſtoli, cum tamen characterum mutationem longe antea factam ſomniet Morinus. Cloaca quo magis agitatur, eo Mephitin exhalat magis. Morinus Samaritanis antiquis Samaritanior etiam evaſit. Illi enim, teſte Eulogio, Jeſum filium Nave Prophetam prædictum, Moſi ſimilem futurum, profitebantur. Librum ejus pro Canonico certò habuere, qui hanc illi gloriam tribuebant. At hunc librum nobis eripuit cum aliis prophetiis Doſitheus Morini anteceſſor. Det nobis Morinus charactere Samaritano ſcriptos Prophetarum

tarum libros, aut fateatur ſe plures ſcripturæ ſacræ codices quàm dederit abſtuliſſe. Sed nec ferendum eſt hominem Chriſtianum Samaritanos Dei hoſtes Judæis Dei populo in libris ſacris tuendis anteferre. Præcipuè cum conſtet Prophetas fuiſſe poſt commentitiam characterum mutationem in populo Judaico; in Samaritano nullos. Cur non ergo Samaritana Biblia nobis reliquere Prophetæ? Cur de tanta mutatione ſilent? Cur apud Hæreticos ſepulta Biblia in lucem Spiritu Divino eos illuſtrante non producunt? Ut taceam Morini in Sacris Literis tractandis magiſtralitatem, qui eodem jure in his quo Sorbona in aliis cenſurâ afficiendis utitur. Hoc placet, illud diſplicet, quandoq; Samaritanus codex, quandoq; Latinus, Græcus ſemper, nunquam illi Hebraicus approbatur. Si prout meritus eſt, verbis aſperioribus nonnunquam caſtigetur Morinus, nemo nobis vitio vertat neq; enim cum Hæretico aliquo res eſt, qui articulum fidei unum aut alterum negat, aut textum peculiarem aliter quàm veritas poſuit interpretatur, ſed cum eo qui fontes ſacros in univerſum abripit, & pro Deo Iſraelis falſi Meſſiæ adulteria nobis obtrudit. Nec ignorantiam nobis objiciat quis, quòd Jeſuitam eum appellemus. Indignaretur, ſat ſcio, Morinus, ſi Congregationis Oratoriæ Ieſu Chriſti Preſbyterum titulo iſto non dignaremur. Liber certè totus Jeſuiticum ſpiritum, frontem perfrictam Societati illi familiarem nimis, prodit. Si quid ſit, quod ulteriorem diſquiſitionem requirat, totum illud, ſi reſpondere Morino viſum fuerit, in replicatione fuſiùs tractabitur. Prelo aliàs impræſentiarum vacante oblata vulgandi opportunitas feſtinationem operis urgebat. Hæc interim habui, quæ tibi, dummodo id placeat (quod pro ſingulari tua tum pietate tum candore nullus ambigo) in perpetuum erga Dominationem tuam ſtudii & obſervantiæ meæ monumentum dedicarem. Deus verbi ſui majeſtatem contra omnes impiorum latratus potenter ipſe tueatur, & per totum orbem indiès ampliùs diffundat; Te verò Hibernæ gentis ornamentum in Chriſtianæ Religionis emolumentum diutiſſimè in terris florentem conſervare, tandemq; (ſero tamen) in gloriam ſempiternam recipere dignetur. Claphamæ. Calend. April. 1635.

Reverendiſſimæ Dominationi tuæ addictiſſimus

Franciſcus Tailerus.

LETTER CLXXXIV.

A *Letter from the moſt Reverend* William Laud *Arch-biſhop of* Canterbury, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Salutem in Chriſto.

My very good Lord;

I Thank you heartily for your Letters, and am as heartily glad that your Parliament and Convocation are ſo happily ended, eſpecially for the Church; and that both for the particular of your letting Leaſes, which is for Maintenance, and for the quiet, and well-ordering and ending of your Book of Canons. I hope now the Church of *Ireland* will begin to flouriſh again, and that both with inward Sufficiency, and outward Means to ſupport it. And for your Canons, to ſpeak Truth, and with wonted liberty and freedom; though I cannot but think the Engliſh Canons entire, (eſpecially

(eſpecially with ſome few amendments) would have done better; yet ſince you, and that Church, have thought otherwiſe, I do very eaſily ſubmit to it, and you ſhall have my Prayers that God would bleſs it. As for the Particular about Subſcription, I think you have couched that well, ſince as it ſeems, there was ſome neceſſity to carry that Article cloſely. And God forbid you ſhould, upon any occaſion, have rouled back upon your former Controverſy about the Articles. For if you ſhould have riſen from this Convocation in heat, God knows when or how that Church would have cooled again, had the cauſe of Difference been never ſo ſlight. By which means the Romaniſt, which is too ſtrong a Party already, would both have ſtrengthned, and made a ſcorn of you. And therefore ye are much bound to God, that in this nice and picked Age, you have ended all things canonically, and yet in peace. And I hope you will be all careful to continue and maintain that which God hath thus mercifully beſtowed upon you.

Lambeth, May 10. 1635.

Your Grace's very loving Friend, and Brother,

W. Cant.

LETTER CLXXXV.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to Dr.* Ward.

Good Doctor;

I Have been almoſt tired with continual attendance on our long continued Parliament and Convocation; which being done, they would needs impoſe upon me alſo the moderating of the Divinity Act; and the creating of the Doctors at our laſt Commencement. I am now at laſt retired from *Dublin* to my old Place, where I begin at length, *Redire in gratiam cum veteribus Amicis*. I ſend you herewith *Harrys* his Book againſt the Friars, and our New Canons. The Articles of Religion agreed upon in our former Synod, *Anno* 1615, we let ſtand as they did before. But for the manifeſting of our Agreement with the Church of *England*, we have received and approved your Articles alſo, concluded in the Year 1562, as you may ſee in the firſt of our Canons. But while we ſtrive here to maintain the Purity of our ancient Truth, how cometh it to paſs that you in *Cambridg* do caſt ſuch ſtumbling-blocks in our way? by publiſhing unto the World ſuch rotten Stuff as *Shelford* hath vented in his five Diſcourſes; wherein he hath ſo carried himſelf, *ut Famoſi Perſii amanuenſem poſſis agnoſcere*. The Jeſuits of *England* ſent over the Book hither to confirm our Papiſts in their obſtinacy, and to aſſure them that we are now coming home unto them as faſt as we can; I pray God this Sin be not deeply laid to their charge, who give an occaſion to our Blind thus to ſtumble.

I thank you moſt heartily for communicating my Lord of *Salisbury*'s Lectures unto me, they are excellent, learnedly, ſoundly, and perſpicuouſly performed, and I hope will do much good here for the eſtabliſhing of our

young Divines in the preſent Truth; Will you not make us as much beholden unto you for your own Lectures upon the other Queſtions? You may not think that the ſame accurateneſs is expected in the Writings which you privately communicate unto your Friends, as in that which you are to commit unto the Preſs, after you have added *ſupremam manum* thereunto. Neither were it amiſs that you ſhould make a Collection of all your Determinations, as you ſee the Biſhop of *Salisbury* hath done; and cauſe your Lectures of the Euchariſt to be tranſcribed, and left in a ſafe hand, that it may not (as I have heretofore warned you) *periclitari in unico exemplari*. Of theſe particulars I deſire to hear your Reſolutions in your next Letters; and in the mean time recommend you and your godly Labours unto God's good Bleſſing; evermore reſting,

Drogheda, Sept. 15. 1635.

Your moſt aſſured loving Brother,

Ja. Armachanus.

LETTER CLXXXVI.

A Letter from the Learned Ludovicus de Dieu, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Ampliſſime, Celſiſſime, Doctrina juxta ac Pietate excultiſſime Vir;

PAulo minus eſt Biennio, quod literis meis ampliſſimam tuam Dignitatem ſalutavi, additis etiam meis in Acta Apoſtolorum obſervatiunculis, quas ampliſſimo tuo nomini, etſi tanto honore non dignas, inſcripſeram. Nihil exinde literarum ab ampliſſima tua dignitate videre contigit. Interceptas itaq; in itinere, aut meas, aut tuas, aut utraſq; fortaſſe, ſuſpicor. Interim ſæva nos hic exercuit peſtis, quæ una ſemel hebdomade, ad mille quingentos, anno integro ad viginti hominum millia proſtravit. Deſerta erat Academia, abrupta commercia, urbs horrori omnibus, tanquam ἐδίλυγμα ἐρημώσεως, fulgiebant, quibus fugere dabatur: nos quibus non tantum fugere per munus licebat, ſed & trepidantibus animum addere, & cum morte luctantes ſolari ac corroborare oportebat, & ſanis & ægris operam navavimus, τῇ παρὰ τοῦ ἰδίου περιεστοιχισμένοι τὰς ψυχὰς ἡμῶν ἐν ἀγαθοποιΐᾳ, nec defuit nobis benigna ejus clementia, qui nos in mediis quotidie verſantes ignibus, ita eſt tutatus, ut cum univerſa familia incolumis hactenus evaſerim. Et ut ut nondum penitus extinctum ſit contagium, ita tamen deferbuit, ut jam per ſeptimanas aliquot defunctorum unius ſeptimanæ numerus tricenarium vix excedat. Viget rurſus Academia, vigent commercia, refulgeſcit priſtinus Urbis ſplendor, nec quicquam reſtat, niſi ut revireſcat quoq; vera pietas, & conemur omnes ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ. Quod ut largiatur nobis qui vitam hactenus produxit, ſummis votis contendimus. Ne autem, Vir maxime, labores noſtros literarios apud Dignitatem tuam diſſimulemus, inciderat, quum jam peſtis graſſari cœpiſſet, in manus noſtras Hiſtoria quædam Evangelica, ex quatuor Evangeliſtis Perſico idiomate ab Hieronymo Xaverio Jeſuita, ad Mogolenſe Regnum, propagandæ Rel. Chriſt. gratia Anno 1595, ablegato, iſthic contexta, & Regi Acabaro, Anno hujus ſeculi ſecundo dicata atq; oblata. In qua quum mala fide actum ſuſpicarer (quid enim ab iſtiuſmodi Antichriſti mancipiis

mancipiis exſpectari poſſit ἀνέδηλον ἢ εἰλικρινὲς ?) opera, dedi, ut lecta, primum ex Pentateucho Perſico Conſtantinopoli olim impreſſo, Geneſi, Xaverii librum aggrederer. Nec efficere potuit ſæva lues, quin & legerim & in Latinum Sermonem converterim, confectòq; Dictionariolo, bis jam verſiones meas reviderim & emendaverim, prolixaq; præfatione peregrinas Hiſtorias, fabulas, ineptias, audacias, quibus ſcatet, excerpſerim & perſtrinxerim. Librum Arabico titulo inſcripſit صدرات القدس id eſt, *Speculum Sanctitatis.* Ac in Præfatione ad Regem alium etiam librum promittit, jam tum fere ad umbilicum perductum, cui nomen ſit آيينه حق نما id eſt, *ſpeculum monſtrans veritatem*, in quo quæ in Chriſt. Rel. difficilia ſunt & credenda nos videntur, ſit enodaturus, & propagatione Evangelii per Apoſtolos fusè enarraturus. Quem librum jam innotuiſſe, didicimus ex Gallo quodam Pierre Bergeron dicto, qui libri ſui *Relacion des Voyages en Tartarie* indigetati, Lutetiæ ante Biennium editum tractatu de Saracenis, pag. 63. narrat, Perſam quendam Ahmed ben Sin dictum adverſus librum cujuſdam Jeſuitæ, cui titulus eſt *ſpeculum veritatem monſtrans*, ſcripſiſſe librum, cui titulus ſit *Politor ſpeculi*, in quo Mahometiſmum adverſus Chriſtianam Religionem tuetur. hunc autem refutaſſe Franciſcanum, Patrem Gadagnol libro Romæ impreſſo An. 1631. Quos omnes ut nobis comparemus, operam damus. Incitavit ad hæc, quem ab aliquot annis familiarem habui, Joh. Eligmannus Sileſius, Chymicus incomparabilis, medicus eximius, & de noſtra Urbe durante hac lue optimè meritus, plurimarum Linguarum, & inter eas Arabicæ ac Perſicæ bene peritus, quem magno mihi in hoc opere adjumento fuiſſe fateor. Et vide hîc ſingularem quandam Dei Providentiam. Dum enim hæc ſcribo, idem ille Amſtelodamo, quò ante quatriduum conceſſerat, jam jam redux, novum Xaverii librum Perſicum ſe mihi adferre ait, à ſe jam dum Amſtelodami fuit lectum, quo vita Apoſtoli Petri, tum ex ſacris tum aliunde deſumta comprehendatur. Prurit jam mihi animus, ut & hunc priori addam, & utrumq; ſimul Perſicè ac Latinè edam, additurus etiam ſuo tempore *ſpeculum veritatem monſtrans*, & *ſpeculi Politorem*, ſi haberi unquam à nobis poſſint, Deuſq; vitam & otium largiatur. Ut autem ad præfatum amicum meum D. Eligmannum redeam, nos minus ſibi quàm mihi opportune nunc advênit, qui enim lætum, quod dixi, nuncius mihi attulit, idem lætus accepit, eſſe me in exarandis ad ampliſſimam tuam Dignitatem literis. Poſtquam enim & ſingulari tua pietate & univerſali eruditione inaudivit (& quomodo non inaudiiſſet, qui familiariſſimus nobis eſt & vere intimus?) non potuit, utpote doctorum omnium amantiſſimus, & Antiquitatum præſertim curioſiſſimus, humillima ſua officia Dignitatis tuæ per me nos offerre, ſimùlq; inquirere, deturne ulla Lexici Irlandico-Latini, aut Latino-Irlandici habendi copia. Quum enim præter Cebetis Tabulam, quam ex Arabico longè locupletiore nobis brevi eſt daturus atq; habuimus hactenus, præter etiam Perſicam Chronologiam, quam ex præclaro Authore Perſa, cum Annotationibus ſuis paret, cœperit paulatim Linguam Germanicam per omnes ejus Dialectos, Latinam item & Græcam cum Perſica conferre, quippe quæ cum iſtis, præſertim cum Germanica noſtrâq; Belgica ingentem (quod experti loquimur) affinitatem habeat, Irlandicæ quoq; Genium explorare cupit, ſi hæc fortaſſis propius cæteris ad eam accedat. Non gravabitur, ſpero, Dignitatem tuam verbulo monere, num quid Irlandicè exſtet, quod in uſum ejus facere poſſit, & qua via comparari queat. Impenſæ ut per Ampliſſimum Dominum Boſwellium reſtituantur, curabimus. Perlegit jamdudum Epiſtolas tuas Hybernicas, quæq; ibi recurrunt nomina propria ſpem faciunt, deprehenſum & iſtic iri, quod in Germanica

deprehendit. Juvat certè experiri, quid nobis Europæis cum remotis illis Aſiaticis affine ſit. Publica jam hîc gaudia faciunt campanarum tinnitus, facturi & ſub veſperam læti ignes, per omnes Provincias unitas, poſt actas Deo ſolennes gratias, accendendi, ob recuperatum ſingulari Dei beneficio Schenkianum munimentum, præcedenti anno turpiſſima noſtrorum incuria deperditum. Nunquam magis quam tum triumphavit hoſtis, nunquam nos luximus magis, tanto magis triumphamus nunc, quod diſſipatis magnis quæ agitabat Conſiliis ipſi ignominia, nobis ſecuritas data ſit. Faxit Deus, ut tantum grata mente beneficium ſemper recolentes, datori ejus dignas gratias rependamus, ab eo uno pendeamus, eum revereamur & colamus. Ejuſdem favori ac clementiæ Ampliſſimam tuam Dignitatem commendat, utq; ea ſoſpes diù ſit atq; incolumis maximopere optat, qui eſt & erit

Ampliſſimæ tuæ Dign. devotiſſimus Servus,

Datum Lugd. Bat.
4 Maii, 1636.

Ludovicus de Dieu.

LETTER CLXXXVII.

A Letter from the Learned Lodovicus de Dieu, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Reverendiſſime Præſul!

QUas per Cl. ac Nobiliſſimum D. Boſwellum 4° Maii ad Ampl. tuam dedi literas, quin acceperis nullus dubito. Monitus iterum per eundem D. Boſwellum, qui eſt ejus ſingularis in me favor, de nave Dublinium cogitante, non potuit non Rever. tuam ſubmiſsè vel verbulo ſalutare. Scripſeram de Hiſtoria Chriſti à Jeſuita Hieronymo Xaverio Perſicè contexta, à me vero tranſlata, & brevi cenſura notata. Addideram, tradi mihi, dum ſcriberem, Apoſtoli Petri Hiſtoriam, eodem Autore. Tranſtuli exinde & hanc, atq; utriuſq; textum Perſicum deſcripſi, ingenti ſane & tædioſo cum labore, neceſſario tamen, quia Orientalium ſcriptura legi à Typothetis non poterat. Omnia jam ſunt prelo adaptata, eiq; proxima, volente Deo, ſeptimana ſubjicientur. Imprimitur jam tractatus Talmudicus בבא קמא cum tranſlatione Cl. Lempereur, ejuſq; notis ſequentur & בבא בהרא & בבא מצי עא Specimen quoq; nuper vidimus ſacraram Obſervationum Cl. Heynſii in univerſum N. Teſtamentum: in procinctu eſt ut editio ejus procedat. Opus certe luculentum, & multifaria eruditione refertum. Hæc ſunt Vir ampliſſime, quæ hîc nunc potiſſimum in re literaria aguntur. Quæ nos tam tua ſcire intereſt, quam hîc omnes docti valetudinem tuam reſciſcere avent, anni enim ſunt, ex quo nihil de rerum tuarum ſtatu cognovimus. Incolumen tamen & ſalvum ſperamus, utq; idem diu ſis, ardentiſſimis votis precamur. Plurimum ſe favori tuo Cl. Lempereur commendat, utq; nos deinceps amore tuo digneris, obnixè ambo rogamus. Datum Lugd. Batav. 22. Auguſti, 1636.

Reverendæ Amplit. tuæ Devotiſſimus,

Ludovicus de Dieu.

LETTER

LETTER CLXXXVIII.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to the Learned* Lodovicus de Dieu.

Admodùm Reverendo in Chriſto fratri D. Ludovico de Dieu, Eccleſiæ Lugduno-Batavæ Paſtori vigilantiſſimo.

Leydam.

Reverende Vir, ac Chariſſime in Chriſto Frater;

E Literis tuis 22° Auguſti Gregoriani datis (quæ ante paucos dies ad me fuerant perlatæ) intelligo te & alteras non ita pridem ad me dediſſe, quæ nondum mihi viſæ ſunt; & intercidiſſe illas, quas ipſe ad te ſcripſeram Euchariſticas, poſt allatas mihi eruditiſſimas tuas in Acta Apoſtolorum animadverſiones: in cujus luculenti operis Præfatione quòd quædam haud admodùm magna beneficia tibi à me exhibita deprædicas, in eo majorem propriæ tuæ humanitatis quàm rei ipſius rationem habuiſti. Ad duos verò illos Tractatus Perſicos, à te in Latinum ſermonem converſos, quod attinet: diffiteri nemo poteſt, quin omnes Perſicæ Linguæ ſtudioſi magnam inde haurire queant utilitatem. Sed ut ingenuè animi mei ſenſum tibi aperiam, indignos puto Jeſuitas qui afficiantur illo honore, ut hujuſmodi ipſorum ſcriptis ullus transferendi labor impendatur, præſertim à viris ad majora natis. Itaq; poſthac (ſi me uti monitore volueris) potius aut in Syriacis Ephræmi illuſtrandis, aut in pertexendis tuis in Novum Teſtamentum obſervationibus, perges: quâ ratione multo majus addes gloriæ tuæ incrementum, quàm collocando operam tuam ibi, unde neq; ad nos inſignis utilitas, nempe ad te quicquam niſi cognitionis peregrini idiomatis fama redire queat. Ephræmi Opuſculorum ſi quid adhuc in Syriâ lateat, eruendum curabimus: quâ in re ne operam ludamus ac impenſam — emendo illa quæ jam poſſidemus; omnium ejus tractatuum, quos iſtic Leidæ habetis titulos atq; exordia proprio ſermone ac charactere deſcripta, ad me tranſmittas velim. Et quia ſcire valdè aveo, quos ſecum ex Oriente libros attulerit Cl. Golius; ſi catalogum ipſorum impreſſum addideris, quem hactenus nanciſci non potui, rem mihi facturus es gratiſſimam. Eruditiſſimi Heinſii præclaras illas in Novum Teſtamentum Obſervationes avidiſſime expectamus; cujus generis & alias Clariſſimum Grotium moliri jampridem intelleximus. Doctiſſimum verò Salmaſium tamdiu ceſſare miramur, neque tot jam annis quicquam novi procudere: quum præſertim tot circum urgeatur exemplis, quæ vel ignarum quenquam excitare queant ad præclaros conatus, nedum tantum ac talem virum. Breviarium quoddam, linguâ (ut putabatur) Ægyptiacâ conſcriptum, illi tranſmittendum, Arnoldo Boorio noſtro tradidi, ſed & illud intercidiſſe audio. Plurimum velim meo nomine & illi, & Heinſio, & ſi quos alios illic amicos habemus, ſalutem dicas. Vale Clariſſime Vir, ac me porrò amare perge.

Ex ædibus noſtris Termino-ſechinianis: Septembris Juliani die 14. Anno Salutis MDCXXXVI.

Ja. V. Arm.

LETTER

LETTER CLXXXIX.

A *Letter from the moſt Reverend* William Laud *Arch-biſhop of* Canterbury, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Salutem in Chriſto.

My very good Lord;

I Have been put to no ſmall pains, conſidering my other Occaſions, to read over, and in a manner to ſtudy the ſeveral Letters and other Papers, which have been ſent and come to my hands, ſome from your Grace, ſome from the Provoſt and Fellows that join with him; ſome from *Pheaſant* and the other Party; and ſome from the Lords Juſtices, and Council there to the Lord Deputy, and from his Lordſhip to me; and all of them about the late unhappy difference fallen between the Viſitors of the Colledg near *Dublin*, and the Provoſt. The more carefully I have read over theſe Papers, the more (I clearly confeſs to your Grace) I am troubled at the Buſineſs, and could heartily wiſh ſome friendly way were thought on there, to prevent a formal and legal Deciſion by me. Of which yet ſeeing ſo little hope as I do, I have taken all the pains which I can, preparatory to a final Sentence: For I have very carefully, and with all indifferency, drawn a brief Hiſtory of the Fact, and the whole Proceedings, with relation in the Margent to every ſeveral Paper that hath come to my hands. A Copy of this Brief, together with all the ſeveral Papers to which it relates, I have ſent to my Lord Deputy, and deſired him to ſhew it to your Grace, and all the other Parties whom it concerns: to this end, that if your Lordſhip and they agree upon the Fact, I may have it returned unto me, and go on to my Deciſion. But if you agree not upon the Fact, as I have ſet it down, that then you may there ſettle any Difference, and agree upon it, that no one whom it concerns, may ſay I had not a right ſtate of the Queſtion before me. When this is done, I ſhall go on to do my Duty with Juſtice to all Parties, as far as I can apprehend the Cauſe, and as far as my learned Counſel here ſhall be able to adviſe me. But I cannot but ſtill wiſh, and that very heartily, that my Deciſion may be prevented by the care and wiſdom of my Lord Deputy, and the moderate and prudent reſpects of the Parties intereſſed, which I preſume your Grace will further: For it appears very ill to his Majeſty, (who was of neceſſity to be made acquainted with the Buſineſs, becauſe the Cenſure of the Provoſt, if he deſerve it, is referr'd to himſelf) and muſt needs appear ſo to all wiſe Men, both here and there, that ſuch a Difference concerning young Men newly ſtarted up from Boys, ſhould cauſe ſo great a diſturbance among grave and wiſe Men, as this hath done. And 'tis ſomewhat too that the Romaniſts which ſwarm in thoſe Parts, have ſuch an occaſion as this Difference, to pleaſe themſelves withal. My Hopes are great in your Grace's Moderation; but if all fail, I ſhall make a binding Deciſion ſo ſoon as ever the ſtate of the Buſineſs is ſent me back. So wiſhing your Grace all Health and Happineſs, I leave you to God's bleſſed Protection, and reſt,

Croidon, Oct. 18. 1636.

Your Grace's very loving Friend, and Brother,

W. Cant.

LETTER

LETTER CXC.

Ornatiſſimo Clariſſimoq; Viro D. Gerardo Voſsio, Hiſtoriæ & civilis Doctrinæ apud Amſtelodamenſes Profeſſori.

ACcepi, Vir eximie, Literas tuas quibus dum amorem quo te proſequor ex breviore ſaltem muneris indicio rectè quidem colligis, nobiliſſimum tuum pectus inſtar fertilioris alicujus agri aperis qui plus multo adferat quàm acceperit. Adeo munuſculum nuper tibi à me oblatum extollis, ut quo te merito me abſolvere ſtudebas, eo me tuo totum implices, & beneficium longè majus reddere videaris, cùm te debere aliquid mihi profiteris. Utcunq; verò aliqua inter nos in Gotteſchalci Hiſtoriâ oboriatur differentia; gaudeo tamen, & tibi ex animo gratulor, nos (quod ait) in eo, quod rei caput eſt, conſentire, uterq; dum B. Auguſtini ſententiam amplectimur. Quam ſive Gotteſchalcus per omnia fuerit ſecutus, ſive aliquando exceſſerit, nolim ego multùm contendere: modo (quod libenter audio) nobis ipſis cum Auguſtino conveniat, cujus ſententiam in causâ Gotteſchalci tuendam ſuſceperat Remigius. Qui verò duriores ſunt, vel fuerunt, Auguſtini interpretes nunquam mihi placuerunt, minimeq; omnium inertes illi τῦ ἀργῦ λόγυ κήρυκες, qui faciunt agendo ut nihil agamus, & homines ſponte ſuâ ignaros ipſis quoq; truncis reddunt ſtupidiores, quum divinus ille gratiæ præco, ex eo ipſo quòd Deus is ſit qui efficiat in nobis καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας, contrarium planè deducat πόρισμα: Studendum idcirco ut cum timore & tremore ſalutem noſtram operemur. Quippe quod verendum ſit, ſi ab Religione Officii hîc declinaverimus & vel nihil agendo vel malè agendo, eum à cujus εὐδοκίᾳ illa quam habemus volendi & faciendi poteſtas tota pendet irritaverimus; nè Deus ita à nobis laceſſitus jure ſuo nobiſcum agat atq; nos deſertos deſerat, & novas ad volendum & agendum vires (abſq; quibus ipſi nos laſſos erigere nequeamus) ultra non impertiat.

De *Mariano* noſtro, qui factum ut mutus omnino ad vos venerit, amantiſſimo utriuſq; noſtrûm D. Ludovico de Dieu rationem reddidi. Mens verò quæ nunc eſt mihi, tum erat eadem: nempe ut, ſicut tuâ operâ, ita etiam ſub tuo nomine, integer prodiret Marianus. Integrum verò in unico Cottonianæ Bibliothecæ exemplari reperi: ſi tamen integrum. Poſtrema enim pars Chronici à Dionyſianæ æræ anno 900 uſq; ad finem (quam inde deſcriptam totam ſeorſim ad te miſeram) integrior in Sichardi editione legitur; cui ſiquid deſit ex tuo ſupplendum erit exemplari; quod illud Gemblacenſe eſſe ſuſpicor, ex quo novam Mariani editionem promiſit nobis Miræus quam non præſtitit. Nactus ſum & alia tria exemplaria, in quibus Anglicanum Florentii Chronicon cum univerſali Mariani hoc Wigornienſis quidam Monachus Regis Stephani temporibus commiſcuerat. Ex eorum uno Florentium (vel potius Marianum) ſuum edidit nobiliſſimus D. Guliemus Howardus de Naworth, Thomæ Norfolcienſis Ducis Filius. Duo alia apud Oxonienſes vidi, in Bodleianâ unum, in Collegii Corporis Chriſti Bibliotheca alterum: quorum utrumq; præter Proœmia integrum Librum ſecundum habuit, qui à primo aberat.

Initio Cottoniani codicis verba iſta præfixa inveni. Meum Nomen ut dignum, Chronica Chronicarum; cùm præ illis ſervo verba Evangeliſtarum; nulla enim Cronica conſervat diem menſis ſolaris Reſurrectionis Chriſti juxta Hiſtoriam Evangelii niſi iſta ſola. Sequebantur deinde, tanquam ipſius Mariani, Tabellæ illæ Chronologicæ quas in Apographi mei

mei principio deſcriptas vides: quæ commodius, ni fallor, ad calcem operis eſſent rejiciendæ. Earum aliquot in Bodleiano quoq; habentur codice (qui à Conſulum Indiculo incipit) & in altero Collegii Corporis Chriſti plures; Romanorum Epiſcoporum Catalogo uſq; ad Eugenium III perducto, cui aliâ adſcripti erant manu ann. 8, menſ. 4, di. 20, quod argumento eſt Eugenii tempore exemplar illud fuiſſe exaratum. Ut autem intelligas quibus in locis Cottonianum libri primi & tertii Chronicon à vulgato differat: Florentium Wigornienſem nunc ad te mitto, quem Franciſci Quarleſii operâ, qui mihi tum erat ab Epiſtolis (Vir ob ſacratiorem Poëſin apud Anglos ſuos non incelebris) cum illo conferendum curavi ad Annum uſq; Dom. DCCCC. Dionyſianum, à quo quaternio prius miſſus initium duxit. Ubi quæ lineis ſubtùs ductis ſunt notata, à Cottoniano exemplari abſunt, & ex Florentii Annalibus à Wigornienſi de quo dixi Monacho ſunt hîc intexta.

Mitto ſimul & Epitomen à Roberto Lotharingo, Hereſordenſi Epiſcopo, eodem quo Marianus mortem obiit anno concinnatam; cujus in quarto de Pontificibus Libro Gulielmus Malmesburienſis ita meminit. Erat tunc temporis Monachus Marianus apud Magontiam incluſus, qui longo ſolitudinis otio Chronographos ſcrutatus, diſſonantiam cyclorum Dionyſii Exigui contra Evangelicam veritatem vel primus vel ſolus animadvertit. Itaq; ab initio ſæculi annos ſingulos recenſens, 22 annos, qui circulo deerant, ſuperaddit, magnam & diffuſiſſimam Chronicam facere adorſus. Eum Librum Robertus miratus unicè, æmulatus mirificè, Angliæ invehendum curavit. Deniq; captus Mariani ingenio, quicquid ille largius dixerat, in arctum contrahens defloravit; adeo ſplendidè, ut magis valere defloratio videatur, quàm ingentis illius voluminis diffuſio.

Ad calcem hujus Epitomes in Cottoniano codice Appendix adjecta, ab altero Bodleianæ Bibliothecæ aberat: quam vel eo nomine negligendam non putabam, quod magnæ illius Periodi Julianæ, cujus uſum magno Scaligero acceptum referrimus, prima veſtigia in ea deprehenderim. De magnis Cyclis Appendicem non diſſimilem ad finem libri primi ipſius Mariani in Collegii Corporis Chriſti MS. appoſitam inveni: quam hic incluſam mitto; alia quoq; de Mariani patriâ & variis editionibus Collectanea miſſurus ſimiliter ſi ad editionis tuæ ornatum aliquid inde acceſſurum à te intellexero. Deus laboribus tuis benedicat; & omnia tua ſtudia in honorem gratiæ ſuæ, Eccleſiæ bonum atq; Reipublicæ Chriſtianæ vertat emolumentum. Vale, Vir Clariſſime, & ſiquæ ſunt alia, ex latore harum literarum D. Freyo fuſiùs intellige. Dublini Anno MDCXXXII. quarto Idus Junias.

Tui Studioſiſſimus, *Ja. Armach.*

LETTER CXCI.

Admodùm Reverendo in Chriſto Fratri D. Friderico Spanhemio Paſtori & Profeſſori Theologo, atq; Academiæ Genevenſis Rectori Digniſſimo. *Genevam.*

Reverende Vir, ac Chariſſime in Chriſto Frater;

DUbiorum Evangelicorum Librum, ante biennium à te editum, magnâ cum voluptate perlegi: atq; accuratam tuam in Controverſiis illis pertractandis diligentiam admiratus ſum, & ſingulare in definiendis judicium. Itaq; nihil potuit accidere optabilius quàm amantiſſimæ illæ tuæ

Literæ,

Literæ, quibus ad contrahendam ac deinceps colendam inter nos amicitiam ultrò me provocas. Qualis ſit tuus erga me animus abundè ipſæ mihi indicârunt: quin verò par ſit meus in te affectus, nolim te dubitare. Munus Literis tuis adjunctum mirificè me tenuit, quod totam Reformationis in illuſtriſſimâ veſtrâ Urbe olim inſtitutæ Hiſtoriam à primis ipſius initiis (quæ antea penitus ignoraveram) accuratiſſime deductam, ſpectandam mihi exhibuit. Nam de ſtilo ac orationis nitore & elegantiâ ſuperfluum eſt dicere; quum hæc, licet per ſe magna, aliis majoribus in te dotibus obumbrentur. Pro Dono igitur tum quod jam miſiſti, tum quod brevi miſſurum te polliceris (quod ſanè non poſſum non avidè expectare) magnas tibi merito gratias ago; & ſiqua in poſterum mihi ſe offerat occaſio, in quâ viciſſim tibi gratificari poſſim, lubentiſſimo animo id ſum facturus. Deum oro ut quàm diutiſſimè te ſervet incolumem, ac tua optima cœpta ad ſummum Eccleſiæ bonum ſpectantia, propitius ſecundet.

Tuus in Chriſti Miniſterio conſervus.

Ex ædibus noſtris Terminofechinianis xi Kalend. Septemb. Anno MDCXXXVI.

Ja. Armachanus.

LETTER CXCII.

Doctiſſimo & Ornatiſſimo Viro D. Conſtantino L'Empereur Hebraicarum Literarum apud Lugduno-Batavos celeberrimo Profeſſori, amico plurimùm colendo. *Leydam.*

Clariſſime Vir;

ET Literas unas atq; alteras à te accepi, & duos quoq; libros à te editos: pro quibus, & egregiâ tuâ in me humanitate, (cujus hæc non levia fuerunt indicia) gratias tibi ago ſingulares. Id verò de ſcriptis tuis universè non poſſum non profiteri, me ſemper ab iis multo diſcedere doctiorem, & non rerum tantùm abſconditarum varietatem, ſed & exactum atq; limatum judicium in iis deprehendere. Nam quod ad felicitatem Hebraica vertendi attinet; nondum novi quem tecum conferre poſſim, non modò eorum qui nunc ſunt, ſed & qui prius fuerunt. Atq; hujus rei inſigne præ cæteris ſpecimen dediſti in Clave Talmudicâ, cujus Auctor, cùm tam diſtorto, conciſo, ac intricato ſermonis genere utatur, ut deditâ operâ affectaſſe obſcuritatem videatur: adeo tamen in omnes ejus ſenſus penetrâſti, & nitido ac plano Sermone explicâſti, ut qui liber multis in locis ipſo Talmudæ (cui facem ſe velle accendere profitetur) difficilior judicari mereatur, adhibitâ tuâ interpretatione cunctis Hebraici Sermonis vel mediocriter gnaris factus ſit facillimus. Sed & librum quem ad te miſeram Syriacum (Theſauri Secretorum inani titulo venditatum) ita feciſti tuum, ut ex eo me docueris, quæ ego priùs nullus obſervaveram. Quod ſi ille vobis non amplius ſit futurus neceſſarius, velim primâ eum opportunitate mihi remittas. Nôram enim veſtram Bibliorum Verſionem (cui illam inſervire voluiſti) jamdudum abſolutam, & typis excuſam eſſe audio: quod haud dubiè in maximam populi veſtri cedet utilitatem, quum à talibus viris, qui iſti operi & primitùs invigilârunt & ſecundas curas adhibuerunt (inter quos te facilè principem locum tenere cenſemus) nihil niſi egregium queat proficiſci. Ex nuperis Domini de Dieu literis intelligimus te tractatum Talmudicum בבא קמא recenter dediſſe, ac duas quoq; alias Babas breviter ſecuturas: quorum operum non mediocris expectatio me tenet; quum certiſſimò mihi perſuadeam, ut ex cæteris tuis, ita ex his

quoq; maximos me fructus percepturum. Deum oro ut diu te nobis incolumem conſervet, ac ſtudiis tuis benedicat.

Tui ſtudioſiſſimus.

Ex ædibus noſtris Termino-ſechinianis Sept. xv. Ann. MDCXXXVI.

Ja. Armachanus.

LETTER CXCIII.

Admodum Reverendo in Chriſto fratri. D. Ludovico de Dieu, Eccleſiæ Lugduno-Batavæ Paſtori digniſſimo. *Leydam.*

Salutem à Salutis fonte D. N. Jeſu Chriſto.

LIteræ tuæ IIII. Maii datæ, quas intercidiſſe exiſtimaveram tandem ad manus meas pervenerunt: quum alteras tuas XXII Auguſti ſcriptas diu ante accepiſſem; ad quas & reſponſum dedi tunc, quod tibi perlatum eſſe confido. Labor iſte, in quo nunc verſaris, libros Perſicè à Xaverio ſcriptos in Latinum Sermonem convertendi, atq; ſimul cum Perſico Archetypo divulgandi, quin hujus Linguæ ſtudioſis perutilis futurus ſit, nemini poteſt eſſe dubium. Quod ſi tantundem quoq; ſolidæ gloriæ inde tibi acceſſurum eſt, minùs dolebimus intermiſſum à te egregium opus Animadverſionum in Novum Teſtamentum, quarum ea pars, quam jam nunc dediſti, quum ſummopere nobis placuerit, permagnum ejus quod reſtabat deſiderium nobis commoverat, cujus fruſtratio ſicut dolori nobis eſt, ita vehementer optamus ut quàm velociſſimè abſoluto hoc penſo quod nunc ſubiiſti, eo reverti velis, tuaſq; illas notas eo quo cæpiſti modo prætexere; unde & ad te plus veri decoris, & ad ſacrarum literarum ſtudioſos plus veræ utilitatis redundabit.

Chronologiam illam Perſicam (modo alicujus ſit antiquitatis & fidei) omnino dignam putamus quæ Latino Sermone donetur: atq; D. Eligmanno quem ejus verſionem ſuſcipiſſe ſcribis, auctores ſumus, ut in inſtituto pergat, idq; ad finem perducere contendat. Porro ipſi indices velim, quod & multas ipſi pro officioſâ ſalutatione gratias agimus & optime ipſi cupimus; cùm ob id, quod tibi viro optimo tantopere carus eſt, tum ob inſignes illas virtutes quibus illum ornatum eſſe atteſtaris. Quo minùs autem ipſius deſiderio de Dictionario Hibernico ſatisfacere poſſim hoc in causâ eſt, quod nullum adhuc habeamus hujus Linguæ Lexicon ſive per ſe factum, ſive cum aliâ Linguâ comparatum, ſaltem non typis editum. Alphabetum tamen Hibernicum atq; integrum Novum Teſtamentum unà cum hiſce tranſmitto: ſiquid inde adjumenti capere poſſit amicus ille tuus, aut veriùs noſter. Eſt quidem Lingua hæc & elegans cum primis, & opulenta: ſed ad eam iſto modo excolendam (ſicuti reliquas ferè Europæ Linguas vernaculas intra hoc ſeculum excultas videmus) nondum extitit hactenùs qui animum adjiceret.

Peſtem denuo apud vos graſſatam eſſe, cum non parvâ animi ægritudine intelleximus; Deum Optimum Maximum, qui prius te tuoſq; tam clementer tutatus eſt oramus ut nunc itidem ex mediis iſtius luis flammis vos eripiat, fidelemq; pro temporaneâ atq; æternâ ſalute veſtrâ curam gerat. Id ex imo vovet pectore.

Amicus tibi addictus, deditus, obſtrictus
JA. USSERIUS Armachanus.

Dat. Dublinii IIII. Januarii Juliani Natali die meo.

Rem mihi facturus eſt gratiſſimam D. Eligmannus, ſi nuda Perſicorum Dynaſtarum nomina cum Imperii annis (interea dum opus integrum apparatur) communicare dignatus fuerit.

LETTER

LETTER CXCIV.

Ampliſſimo pietate juxta ac eruditione conſpicuo Præſuli D. Jacobo Uſſerio Archiepiſcopo Armachano & Hiberniæ Primati; Domino ſuo plurimum ſuſpiciendo.

Dublinium.

Ampliſſime Vir, Venerande in Chriſto Pater;

SUſpicor amico meo Johanni Eligmanno quem in peregrinarum linguarum collatione verſari ex literis meis accepiſti, juvandorum ſtudiorum ejus gratia miſſum. Dignus vir eſt, cujus ſtudiis omnes docti faveant. Sub prelo habet aurea carmina Pythagoræ Arabica una cum ſua verſione, additis variis ejuſdem Philoſophi fragmentis ex Arabibus excerptis, quæ libri Græci, qui exſtant ignorant. Sequetur deinde Tabula Cebetis Arabica, amplior & accuratior, quam libri Græci quos Europa habuit eam exhibent. Habet quoque fere paratum, ex authore Perſico Compendium Chronologicum ab orbe condito, quod ab ipſo verſum & notis ejus illuſtratum, ſeculo Mythologico magnam lucem addet, & multas fabulas Græcorum in Orientis Hiſtorias vertet. Ille mecum una ingentes Amplit. tuæ ob miſſum librum Irlandicum gratias agit, amboq; mentem tuam ex proximis literis plenius expectamus. Vive diu vir Ampliſſime, & vale Eccleſiæ Reipublicæq; literariæ ſoſpes atq; incolumis, noſq; ut deinceps amore tuo ac favore digneris, obnixe rogamus. Datum Lugd. Batav. 14 Aprilis 1637.

Amplitudini tuæ devotiſſimus,

Ludovicus de Dieu.

LETTER CXCV.

Admodum Reverendo in Chriſto fratri, D. Ludovico de Dieu Eccleſiæ Lugduno-Batavæ Paſtori fideliſsimo.

LIteras tuas cum adjuncto librorum Academiæ Veſtræ Catalogo diu eſt quod accepi, uti & alteras poſteà quibus argumenta Ephræmi opuſculorum incluſeras; pro quibus maximas tibi gratias & ago & habeo. Admodum vero indolui caſum tuum qui filium primogenitum, & quidem talem amiſeris: cui tamen levando ſolatia præbere non eſt viſum, non modo quod propriâ ſapientiâ abunde inſtructus ſis ad hæc & ſimilia, quibus omnes obnoxii ſumus, fortiter toleranda; ſed etiam quòd tantum temporis interceſſerit, ut ſit intempeſtivum nunc adhibendo remedia obductam jam vulneris cicatricem refricare poſſem videri. Hoc tantam dicam, non tuam tantùm vicem, ſed & publicam me doluiſſe in hâc calamitate: quum Eccleſia ſimul & res literaria non potuerint à tanto ingenio & taliter exculto non maximos ſuo tempore fructus percipere; ac proinde in hâc jacturâ non parum & ipſæ amiſerint, ac tecum in partem detrimenti, & eam quidem permagnam, venerint.

rint. Sed quum Deus hoc ità esse voluerit ac ipsius decreta impatienter ferre non minùs irreligiosum sit quàm irritum, omnino in ipsius voluntate est acquiescendum.

Latorem istorum istuc transmisimus ad coemendos illic Characteres vel Syriacos vel Hebraicos, quibus hîc imprimamus Vetus Testamentum Syriacum; quod facere statuimus simul atq; ipse ad nos reversus fuerit, ac proinde rogatum te velim ut per ipsum nobis remittas Pentateuchum Syriacum & Psalterium, quæ olim tibi commodavimus. Quippe iis notis opus fuerit ad tollenda errata alterius nostri exemplaris, in quibus, etiam ubi sunt admodum manifesta, nihil mutare volumus, nisi aliorum codicum auctoritate. Quod si & vobis vel in publica Bibliothecâ, vel in privatis, quippiam hujusmodi librorum est, ulla videlicet pars Veteris Testamenti Syriaci, quæso ut collatis operis cum D. L'Empereur (ad quem itidem super hâc re scripsi) id nobis procuretis: pro quo officio permagnas vobis gratias habebimus, ac codices vestros simul ac opus nostrum fuerit absolutum (quod parvo temporis spatio speramus fore) fideliter restituemus. Pluribus non agam tecum, ut hanc rem tibi commendatam faciam, quum non dubitem quin per se tibi magnopere cordi futura sit, utpote cum bono publico Ecclesiæ ac literarum conjuncta, ac proinde omnibus istarum studiosis pro virili promovenda. Deus te, Charissime Frater, quàm diutissimè incolumem nobis conservet, tuisq; optimis studiis benedicat. Vale.

Dublinii, Julii vii. Anno 1637.

Tuus in Christi Ministerio conservus,

Ja. Usserius

Armachanus.

LETTER CXCVI.

A *Letter from Mr.* Battiere, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

Most Reverend Father in God, my most honoured Lord;

I Have received a Letter from your Grace by Mr. *Cullen*, with much joy, as well to hear of your Grace's good Health (which I pray to God may continue long so for the Good of Christendom) as to see me favoured with some Employment again for your Grace, than whom I know no body living I desire to serve with more affection: I will with one word, set down here what hath been done in your Lordship's Business since Mr. *Cullen's* arrival. I brought him first to my Lord the Earl of *Leicester*, who for your Grace's sake, and his own worth, shewed him all kindness, and to Mr. *Joanes*. I carried him to Mr. *Duluy*, where he made acquaintance, bestowing a Complement upon them from your Grace. *Pere Sirmond* and Mr. *Rigault*, we could not find at home yet, nor *Gabriel* the *Sionita*, whose great Bible I shewed him also, and conferred the Syrian Characters together, of which there

there be three or four here; but of this Mr. *Cullen* will give a better account a while hence; for I have written alſo to *Geneva*, where ſuch a Character is to be ſold, to have the ſight of it in print, and at what rate they mean to ſell it, to compare the Prices and Characters together with theſe here. In the mean while Mr. *Cullen* is adviſed to ſequeſter himſelf from Engliſh and Iriſh, to profit the more in the French Tongue, for converſing afterwards with thoſe that he hath buſineſs withal, and to that end I hope he will not be denied a prorogation of his licence of travelling and abſenting himſelf from the Colledg for ſome few months longer, with the continuation of his Stipend (he being imployed in Work ſo good for the Common Wealth) eſpecially upon your Grace's Commendation. I have ſet one to work for the tranſcribing of *Concil. Lemovicenſe*, and *Theodori Pœnitentiale*, and will go on with the reſt one by one, as I can get them; for to demand ſo much at once, would ſeem ſtrange to them, although they be very courteous and officious. Of printed Books, I bought *Vita Leonis & Caroli* of *Sirmondus*; but the reſt marked to me, are not his. *Hincmari Opuſc.* are of *Cordeſius*, and I think you Grace hath them. *Ivo Carnotenſis* of *Juret. Damianus* of *Caetan* a *Benedictine. Bellarm. de Script. Eccl.* of *Sirmond*, but ſcarce any thing altered in it. *Browerus de Treverenſis Eccleſia Antiquit*, I cannot get yet. There is nothing added to the Councils of *Binius*, nor any thing printed of St. *Chryſoſtom* but what your Grace hath. *Du Cheſnes*'s third and fourth Volume are a printing, but not yet finiſhed.

This Kingdom being now in Wars on all ſides, doth not afford any great Deſign for the advancement of Learning. Of late, one Mr. *Gallant* a Counſellor of State, and a Proteſtant, ſet forth a Book *de Franco allodio* in French, in which he gives a touch unto the *Waldenſes* Hiſtory, and *Simon de Montfort*: I wrote of this Man heretofore to your Grace, as one beſt verſed in that Hiſtory, and beſt ſtored with their Writings; this Book I will ſend with the reſt.

I wonder your Grace hath not received my former, with one from Mr. *Buxtorf*; if I am not deceived, I ſent them away with thoſe of the City and Univerſity of *Baſil* to my Lord Deputy; to whom I made bold to add one of mine, to thank his Greatneſs for the Favour of my Naturalization in *Ireland*, and for his nobleneſs to my Kinſman *Frey*. I am not ſo out with *Ireland*, (where I have heretofore received ſo good entertainment) but I hope to ſee it again; which I deſire the more for your Grace's ſake, to tender my beſt Reſpects in Perſon to ſo much worth; and ſhould think me happy if I could deſerve a mean Prebend in your Cathedral, to wait more cloſe upon your Grace. I humbly crave your Grace's Bleſſing, and remain with my hearty Prayers for your Health and Proſperity,

Paris $\frac{31}{21}$ *Auguſt* 1637.

Your Grace's moſt humbly obedient and devoted Servant,

J. Battiere.

My Lord the Earl of *Leiceſter* remembers his Love and Service to your Grace.

LETTER

LETTER CXCVII.

Illuſtriſſimo viro Domino Jacobo Uſſerio Armachano totius Hyberniæ Archiepiſcopo.

Dublin.

D. I. V. S. P.

Antiſtes reverende;

QUas ad me 15 Septembris dediſti literas ubi perlegiſſem, non mediocriter incenſus fui, ut in eruenda antiquitate Judaica, & iis quæ ad gentem illam ex propriis ipſorum ſcriptis convincendam faciunt, evulgandis, majori quam antea animi alacritate progredi animo meo conſtituerem. Benignum enim iſtud de ſcriptis meis judicium non potui non facere maximi: utpote ab eo profectum quem Belgium hoc confœderatum (ut alias linquam nationes) ob acerrimum judicium & latiſſimam eruditionem ſuſpicit ac miratur ſummè. Hoc tempore ſi quis abſtruſiora tractet, vel invidia, vel pravo imperitorum judicio ſæpe laborat: utriuſque ſecurum jure optimo reddunt tanti viri (qui mihi & Belgio noſtro eſt inſtar omnium) favor ac Judicium. Hoc nomine ingentes ago gratias uti etiam pro Theſauro ſecretorum, quem uti ſingulari promovendæ cognitionis ſtudio miſeras, ita etiam diuturniorem in reddendo à me necti moram paſſus. Sed jam per D. legatum Boſwellum remitto navi, quæ Rotterodamo rectà in Hiberniam ſolvit. Animum etiam in omnes literatos pronum in eo agnoſco, quod articulos fidei in Hiberniæ Synodo ſtabilitos ad primas literas obtinuerim. Quos viris doctis & orthodoxiæ amantibus communico; poſtea iſti miſſurus qui (ut antea ſcripſi) confeſſionum orthodoxarum editionem molitur. Viciſſim vobis Catalogum librorum, quos D. Golius ex Oriente attulit, quemq; D. Botius petierat, tranſmitterem: verum D. de Dieu, utſibi id officii relinquerem voluit; ut qui ea de re literas à D. tua accepiſſet. Accepi hiſce diebus à D. Gomaro T. D. & Profeſſore in Academia Groeningana poeſin Abraam, ſive veteram illam carminum rationem ac formam, qua poemata ſacri contextus in Jobo, Pſalmis, Proverbiis, diverſiſque Canticis, concinnata & confecta fuere. Eamq; poeſin cum illa Pindari & Sophoclis perpetuò confert. Hujus editionem mihi mandavit: atque alia mea opera nonnihil remoratus eſt. Etenim cum liber perpetuis exemplis refertus ſit eaq; ſine verſione latina appoſuerit, ſuper eo monitus non reſponſurum fructum niſi ea vetantur; hanc operam mihi offerenti impoſuit, ne forte liber ſi remitteretur in itinere periret. De iſta veteri poeſi ſcripſere etiam antehac docti libri Coſroes author, Abrabaniel, & Rabbi Azarias: quem poſtremum vertere incæpi. Sed iſti aliam ſequuntur rationem, ut qui magis in membrorum inter ſe convenientia, quam in ſyllabarum quantitate & numero, metrum inveſtigent. Atq; hæc hactenus. Cæterum D. O. M. veneror ut curis ac laboribus D. tuæ benedicat, eamque Eccleſiæ ſuæ quam diutiſſimè ſupereſſe concedat. Interim permanere geſtio,

Lug. Bat. 8 Kal. Jan. An. 1637.

Amplitudinis tuæ cliens humillimus,

Conſtantinus l'Empereur.

LETTER

LETTER CXCVIII.

A *Letter from Mr.* Arnoldus Botius, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Reverendiſſime Domine;

DUM tuam in Evangelia catenam Syriacam percurro obiter, deprehendi, quod præter ineptas illas allegorias, de quibus jam tum ex prima inſpectione R. D. T. locutus fueram, multa etiam ſeria, ac lectu omnino digna, contineat, ac plerorumq; locorum difficiliorum interpretationes afferat minime pœnitendas. Sed & non pauca ibi reperi, ad controverſias hodie inter nos ac Pontificios agitari ſolitas ſpectantia, & quidem ejuſmodi partim, ut ipſis potius quam nobis favere videantur. Sane de ſacra communione ita loquitur, acſi panis & vini tranſubſtantiationem (ut nunc loquimur) planiſſime agnoſceret; adeo quidem, ut ſiquis Papiſtarum velit Veterum quempiam pro ſua cauſa loquentem introducere, ac pro arbitrio ſuo ipſius verba efformare, non videam quid ultra deſiderare poſſit. Sed fortaſſe me judicium fallit. Tu, Domine, judicabis; in quem finem totum locum non quidem hic inſerendum duxi (quum prolixior eſſet) ſed per ſe deſcriptum, huic epiſtolæ incluſi. Rurſus ſunt ibi, quæ pro nobis potius facere videantur, cujuſmodi eſt enarratio Matt. 3. 6. ad verba illa, *Confitentes peccata ſua*, ubi quum moviſſet quæſtionem, Quomodo veriti non fuerint Judæi, peccata ſua palam profiteri, quum ex lege Moſis (quæ minuta duntaxat peccata, tamq; quæ per ignorantiam commiſſa eſſent, expiabat) confitentes reos certe mors, & quidem lapidationis, maneret [ego adhuc quæro, unde hoc hauſerit] ac reſpondiſſet, his verbis, יוחנן רב הוא בעיניהון ויהב לה אלהא רנעמר לתיבותא דנחותא דבטיל נמוסא ועבד זבנא דרבחי ומנער ריתיקי חרתא דמקבלא לחטיא דתיבין *Johannes major ipſis habetur, dederatq; ipſi Deus baptiſare in pœnitentiam, ut oſtenderet, abolitam eſſe Legem, & ſacrificiorum tempus præteriiſſe, ac adveniſſe fœdus novum, quod peccatores pœnitentes ſuſcipit*: Deinde hanc apponit obſervationem, סב בהונך תלתא טכסא רבחנא חר דנמוסא דמקרבן דבחא חלף חטהא דלא בירעתא · ער דין דבירעתא קשלא דרנומיא מיתין הוו: ב דיוחנן דלחטהא אילין דבירעתא מפרסא הוא ברמעמר: ג כהנא דחרתא כד מעמרין לא מפרסין לחטהא אלא לחטהא דבירעתא ודלא בירעתא מחסין ושובקנא משכנין— *Hinc animo collige tres ordines ſacerdotum*; *unus eſt eorum ſub lege, qui offerebant ſacrificia pro peccatis per ignorantiam commiſſis: iis vero peccatis, quæ ſcienter patrata erant, mortem lapidationis infligebant.* 2. *Johannis, qui baptiſando, peccata ſcienter commiſſa, palam faciebat.* 3. *Sacerdotes novi fœderis, dum baptiſant, non faciunt peccata palam, ſed expiant peccata tam ſcienter quam ignoranter commiſſa, & remiſſionem eorum exhibeat.* Hic quum novi fœderis ſacerdotibus non aliam remiſſionis peccatorum adminiſtrationem attribuat quam baptiſmum, omnino mihi inde ſequi videtur, confeſſionem auricularem, & quæ ipſi annectitur remiſſionem peccatorum, ipſi ignotam fuiſſe, quum alioquin ejus mentionem hic facere debuerit, loco ipſo id prorſus efflagitante. Pluribus R. D. T. nunc non diſtinebo; quare hic finiens, Divinæ protectioni ipſam ſupplianter commendo.

Dublin, 30 Octob. 1638.

R. D. Tuæ Devotiſſimus cliens,

Arnoldus Botius.

LETTER

LETTER CXCIX.

A Letter from Dr. William Gilbert, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My very good Lord;

ALL my expectancies for obſervation of this Lunar Eclipſe laſt *Tueſday* morning, were loſt in the cloudy diſpoſition of the Heavens for that time; which offered matter of more conſequence to my meditation, in that idle interim of expecting a fairer Seaſon: That *Hyſteron Proteron* of Opinions in tranſlating the Sun into the Center, and making it Stationary; In advancing the Earth up into an Orb, and making it Ambulatory: Howſoever it hath ſuffered by popular prejudice in ſome, and the reſty diſpoſition of others in their own Errors, yet doth it excellently accommodate many irregular Motions to Account, and open a large Field for the ſearch and invention of high things: for thus, By the apparent Semidiameter of the Sun in his Apoge, and the Angle of half the Conick ſhadow of the Earth, is moſt artificially and eaſily determined the true Parallax of the Sun; And by the Parallax his diſtance from the Earth; And by theſe, the ſemidiamiter of the fixt Stars and Planets, together with the ſeveral parallaxes they make upon the Orb of the Earth, and their diſtances. Upon this Account the Semidiameter of the Orb of the Earrh in his middle-diſtance from the Sun, is 1498 ſemidiameters of the Earth, the Cube of 1498 is 3,361,517,992: And ſo many times is the Orb of the Earth or Sun, bigger than the Earth it ſelf; yet all this whole Orb, in reſpect of the Orb of *Saturn*, (which makes not one minute of parallax upon it) is but a Point: And the Orb of *Saturn* again, in reſpect of the Firmament, is but a Point; for the fix'd Stars make but a Parallax of five minutes at the Orb of *Saturn*, (as by the Difference of the Semidiameters of their Orbs may appear); ſo that I wonder at many of the Ancients, that have ſhrunk and ſhrivelled up theſe two Heavens of the Planets, and of the fix'd Stars into one, whereas they are not only almoſt infinitely and diſproportionably diſtant, but are alſo diſtinguiſh'd by their different Heat and Light; this Planetary Heaven having its Heat and Light from its Heart and Centre, the Sun, which from thence communicates his Heat and Light to all the Planets, more or leſs, as they are nearer or farther from him: And therefore we ſee how languiſhing a Light he lends to Saturn, as being twice farther from him. than ſome of the reſt, and the laſt of thoſe Bodies receive Light from him. What the World (now come to Spectacles) hath by her Optick Eyes of Glaſs lately diſcovered, is obvious to every Man; namely, that *Saturn* (a Body 46 times bigger than this Earth that bears us) hath, beſides the ſame Sun common to us with it, to ſerve it by day, a certain number of Moons alſo appropriate to it to ſerve it by night: And that *Jupiter* (a Body 25 times bigger than this Earth) hath, beſides the ſame Sun common to us with it, to ſerve it by day, three Moons alſo appropriate to it to ſerve it by night: and whereof (if need were) we could give the Places, and the ſeveral Viciſſitudes of their Changes, Wains, and Fulls.

Our Earth alſo (proportionable to her bigneſs) hath one Moon aſſigned her for her ſervice by Night; which, howſoever great by its very nearneſs it appears to us on Earth, yet undoubtedly is as undiſcoverable from the Orb of *Jupiter*, as are his Moons from hence, which are not ſeen without Spectacles:

Spectacles: What all these things may import, I spare to speak, that this Earth may enjoy her own Opinion, to have been the only work of God in his Creation in this kind; yet of *Saturn*, *Jupiter*, and others of that kind, with that rich and fair Furniture about them, I only say, as upon the discovery of some sumptuous richly hung House, and all shining with Lights and Torches, surely that House was not so made and furnish'd for Rats and Mice to dwell in. Upon the Suburbs of *Saturn*, begin the Confines of the second and starry Heaven, whose almost infinite extension, is such, as that the whole Planetary Heaven (whose Bounds is the Orb of *Saturn*) bears but the proportion of a Point unto it, and gives but a Parallax of five minutes at the fix'd Stars; the Light of this starry Heaven, as far transcending the Light of the Sun, as doth the Sun that of a Candle. And here to measure out these starry Bodies, we take not the short scantling of the Earth, or Sun's Semidiameter, but the whole Orb of the Earth, or Sun it self; and they come out so vast, that had I not the warrant of a Demonstration to do it, I should think they did exceed all belief, though not the truth. A Star of the first Magnitude, comes out twenty thousand and three and fifty times bigger than the whole Orb of the Earth or Sun. A Star of the second Magnitude, 5935 times bigger than the Orb of the Earth; and so proportionably the rest. And therefore is the extent of this starry Heaven such, and so vast, that the Light and Heat of these huge and many Suns, might not confound the Light, and fire the Frame of this lower Heaven. If then the Light of one petty Sun here below be such as no Eye can endure it, what inaccessible Light must that of this second and starry Heaven be, where are such inexhaustible Suns, and so many of them, that though *Ptolomy* from *Alexandria* could count but 1202; and *Tycho* from his *Uraniburgh* but 1000, yet appear they by the Perspective, as infinite for number, as they are almost incomprehensible for their vastness. All these vast Lights, and that vaster Heaven that holds them, are but the Portal to that third and Supream Heaven which he inhabits, whom St. *James* calls *Pater Luminum*, the Father of these vast Lights, which yet are but Torches to him that made them. This is a Building well befitting him that framed it, as near Infinity as may be, yet not Infinite; yet compared to Him that made it, it is all as a Point, as Nothing. From this Height have we a full survey of the true poorness of Man; for from this starry Height, look but down towards the Earth, and how many thousand degrees beneath, (nothing to be seen) is it vanish'd away? Where then are the pompous Parts of it, *Asia*, *Africa*, and the new-found *America*? What is become of *Europe*, the least and last part of it? What of *Ireland*, and the several subdivisions into which it is shred; and those petty parcels of it to which we so ambitiously intitle our Names and Vanities? What great share enjoy we of those fathomless Fountains of Heat and Light, those many glorious Suns send out? yet we must be (by our own account) the only Creatures of Excellency, for whom all these things were made? So might the Spider, nested in the Roof of the Grand Seignior's Seraglio, say of her self, All that magnificent and stately Structure, set out with Gold and Silver, and embellish'd with all Antiquity and Mosaick Work, was only built for her to hang up her Webs and Toyls to take Flies. We the glorious Ants of this Earth, magnify our selves upon this Mole-hill here, to be the great and sole End of the World's Workmanship; whilst we consider not how little and nothing we are of it. From hence I sometimes take down mine own towring thoughts, when they prompt me forward to the pursuit of these petty Preferments here below; for but looking up to this starry Heaven, they are lost, and come out, upon account from thence, no more considerable than the cast Dust under my Feet. From hence also I learn Temper, and am put into a large possession of my self; for take but

the opinion of Man's own Excellency from him, he will then be becalm'd into temper, and receive his Sufferings without riſings and rebellion of Heart, and as no indignities done him; whilſt comparing himſelf with himſelf, and things below him, he dwarfs his Underſtanding, and ſwells into a Conceit of being Some-body; whom when his turn of Trouble and Afflictions overtake him, he knows not what he hath done may deſerve them, or why he alone, amongſt all Men, ſhould be ſingled out for ſuch a Suffering, and hath ſecret riſings of Heart againſt God, that ſends it ſometimes belch'd out in Blaſphemies, or other ſymptoms of a proud and ignorant Spirit, who with his low-built Knowledg, never ſoaring higher than the pitch of himſelf, and Men about him, takes himſelf to be the Complement of the whole Creation, and all things tied to his Service; and therefore takes all Afflictions as Affronts and Indignities done him; whereas he that from this height beholds himſelf in the infinite luſtre of all theſe Lights and Suns that never ſet about him, ſhall ſee himſelf comparatively ſuch a thing as comes out many degrees beneath Nothing; and is taken up in admiration, how a God ſerved by Hoſts of Creatures of ſuch excellent Glory, ſhould vouchſafe ſuch honour to his deſpicable Duſt and Aſhes, as to ſeek his own glory in his Sufferings, which makes him ſtrangely ambitious of offering up his Body to the Rack, the Flame, and other Inſtruments of Torture, and that with ſuch a ſetledneſs of ſuffering in them, as if he ſuffered in a borrowed Body, or one of Air. I have chawed many times upon thoſe Husks and Chaffy Terms of *Infinitum*, *Æternum*, and the like, which the Schools give us to apprehend God in; but I confeſs I could never get them down, or ſwallow them any way, to enlarge my Conceit of God by them; whereas he that orderly aſcends the Rounds of theſe two viſible Heavens; Firſt, By the chaſte obſervations of his own, and undeceived ſenſe; Secondly, By Inductions, freſh and unadulteratly drawn from thoſe Obſervations; And laſtly, by undeniable Demonſtrations built upon thoſe Inductions; ſhall find his Underſtanding ſo exalted, and his Heart enlarged in the apprehenſion of God's Omneity, and his own Nothing (and that not petitory, but commanding his Aſſent) that I dare ſay, No means (not Divine) can make a Man walk more humbly with his God, more honeſtly with his Neighbour, or more ſoberly with himſelf, than the almoſt Infinity of theſe Creatures ſo made ſenſible. If by your Grace's leave I may but borrow theſe Hypotheſes for ſuch Purpoſes as theſe, you ſhall not further need to fear that I will find out new Worlds where God hath made none.

Dublin, Decemb. 11.
CIↃ:IↃ:C:xxxviii.

Your Grace his moſt obedient Servant,

Will. Gilberte.

LETTER CC.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to the Reverend Dr.* Ward.

Reverend Sir;

THE Manuſcript Latin Copy of *Ignatius* in *Caius* Colledg Library, hath this ſingular in it, That in the genuine Epiſtles, (for the other I heed not) thoſe Paſſages are wanting, which are excepted againſt as inſititious and

and ſuppoſititious by our Writers; aud that the place touching the Euchariſt cited by *Theodoret*, out of the Epiſtle to the *Smyrnians*, which is wanting in all other Books, is to be found in this. But I intend, e're long, to publiſh *Ignatius* my ſelf, as conſidering it to be a Matter of very great Conſequence, to have a Writer of his ſtanding to be freed (as much as may be) from theſe interpolations of later Times.

Tanner MSS 70. fol 184 1637

Your Obſervation, that the Canons of the Apoſtles are of a later Date, is very right; as alſo of the Time of the *Laodicen* Councils, wherein *Baronius* is undoubtedly deceived. Sir *Henry Spelman* ſent me a part of his Collections of our Britiſh Councils, printed in a large Folio, as much as reacheth from *pag.* 31, to 375, which I am now a reviſing, and ſupplying with ſome παραλειπόμενα, which may be added by way of Appendix. Both that Work of his, and mine alſo of the Antiquities of the Britiſh Churches (with the Pelagian Hiſtory inſerted thereunto) will come abroad, I hope, this next Term.

Tanner

I ſent to *Paris* to get a new Tranſcript of *Rathramus de Corpore & Sanguine Domini*, out of *Thuanus* his Library; but inſtead of the Text which I deſired, they ſent me only an Appendix ſubjoined thereunto out of *Ambroſe Auguſtine*, *&c.* touching the ſame Argument. I had a Copy alſo from thence of *Rathramus* his Collections againſt the Grecians, which is a large Tractate. Thoſe other two Treatiſes of his, I ſuppoſe you have compared with the Manuſcript belonging to the late Maſter of *Benet*-Colledg; and another Manuſcript of the ſame, you may find in the Library of the Cathedral Church of *Salisbury*.

The Infirmities of old Age (which I am ſorry do come ſo faſt upon you) being ſo many Meſſengers to give us warning of our diſſolution, ſhould put you in mind of putting your Writings in good Order, that in them you may live and ſpeak unto the Church when you are dead. So with the remembrance of my beſt Wiſhes, I recommend you, and all your godly Endeavours, to the Bleſſing of Almighty God; evermore reſting,

Dublin, Sept. 10. 1639.

Your very loving Brother, and fellow Labourer,

Ja. Armachanus.

LETTER CCI.

Reverendiſſimo in Chriſto Patri, Antiſtiti eruditiſſimo Jacobo Uſſerio Armachano Dubliniæ vel alibi in Hiberniæ.

CUM *pridiano* P. R. lectiſſima Tua filia *maſculinam* illam multis mihi charam nominibus heroinam Baringtonam Stowhallæ prædio in agro Suffolcienſi noſtro comitata ſit *pomeridiano*; quinàm fieri potuit, quin cognitâ natâ, in vera Parentis optimi præconia me totum effunderem. Niſi Te verecundari cogerem aliquam duntaxat eorum, quæ tum mihi animitùs exciderunt partem ſub incude revocarem. Ego enim pietati primas, eruditioni ſecundas vices tribuo; literatos valdè veneror, ſanctitate morum inſignes pluris facio: ubi autem ſummam eruditionem (ut proh dolor in Te pene

unico) cum intimâ pietate conjunctam reperio vix fando exprimi poſſit, quanta mihi exinde admiratio, delectatio, dilectio exorta ſint. Novum de Antiquitatibus à P. V. Eccleſiaſticis excuſum eſſe opus, eadem mihi Domina retulit Baringtona, quo cùm læticiam, tum mærorem mihi excuſſit. Lætitiam ob tantum à ſummo indultum Eccleſiæ ſuæ Numine beneficium: mærorem, quod paucula illa quæ fortaſſis ſolus Tibi adjutoria miniſtrare potis eram, propter ignotam mihi hanc feſtinationem ad Te mittere omiſerim. Annos enim totos tredecim Magnæ Britanniæ veram molitus ſim Hiſtoriam, ex ipſis majorem partem Arduuis vindicandam. Ex vetuſtiſſimis ſchedis & exæſis non rarò membranis propriâ noſtrâ integros manu Tomos excerpſimus. Bibliothecam poſt Cottonis in fallor (quem vixiſſe doleo) inter privatas Anglicanas locupletiſſimam numiſmatis aureis, argenteis, æneis, Autographis & MSS. codicibus exornatam inſtauravimus. Cum enim tot in vetuſtis nugas, tot in neotericis ex plebis fæce magnam partem ortis commenta videram, opus hoc ingens & cui me omnino imparem non diffiteor aggreſſus ſim. Quid enim de cæteris ſperandum, cum vix aut ne vix una in ipſius Camdeni decantatâ toties Britanniâ ſuis caret erroribus pagina. Dum Regum molimina, res bello ac pace geſtas, fœdera, jura, prælia & id genus alia Britannicam ſpectantia politeiam regero; non me effugiunt Eccleſiæ ſub Britannis puritas, Morgani eorum gentilis ambitio, apoſtaſia, hæreſis, nominis à Græco idiomate in Pelagium detorſio (*Mor* enim Britannicè Mare *Gan.* cum ſonat) ipſius in vendis heiè turbis ſymmiſtarum doli; Vortigerni Genniſiorum id eſt, occiduorum Saxonum Ducis proditiones; regni Pelagianis quibus munia irrogaverat Eccleſiaſtica innixus invaſio, ſtupra, inceſtus & alia ſcelera: quæ ipſius tandem in Synodo clericorum & laicorum (ut inquit Nennius MSS. ſuis Chronicis Sect. 20. fol. 8. a. Britannicâ) excommunicatio & Vicomburium exceperunt. Integram iſtius Hæreſeos etſi breviſſimè contexui hiſtoriam: eamq; redivivam inter pontificios (uti incomparabilis, fatetur Jacobus Thuanus in Claromontani ſodalitii ſociis) in execrandis Evangelicos penes Anabaptiſtis (novante & larvato vaniſſimi Arminii inſignitis nomine) & Pſeudo-Lutheranis reperio. Cum ſe iſti igitur ſeductores peſtilentiſſimi, à Bernardi Rotmanni, Thomæ Munceri, Michaelis Serveti Tarraconenſis, Bernardini Ochini Senenſis, Lælii Socini Itali, Sebaſtiani Caſtellionis Allobrogis (qui ſua etiam ſub ementito Martini Bellii nomine venena Chriſtianis digerenda propinavit) temporibus ſe totos pene octoginta annos elapſos Anabaptiſtas indigetarunt (unde verè fatetur Johannes Barnefeldius ſe iſtis dogmatis nomen dediſſe priuſquam Arminium noverat) malè ſibi ſanè conſuluerunt Orthodoxi, qui oſcitantia ſive incuriâ, novæ iſti poſtliminio irrepenti appellationi non temporiùs ſe oppoſuerunt. Hinc enim in tantam provecti ſunt iſti veteratorii audaciam; ut ſe Lutheri veſtigiis impudenter inſiſtere mentiuntur; cum tamen ipſe Auguſtinus contra ſervum arbitrium pro Dei gratiâ vix Luthero fortiùs calamum ſuum ſtrinxit. Imò modeſtiores Ethnici, teſte Xenophonte, Dæmonibus ſuis præſcientiam rerum omnium attribuerunt; quo impietatum affatim imbibiſſe Chriſtiani illi revincuntur, qui nihilo amplius vero Deo adſcribi patiantur. Ὀυκολῶ δὲ μὴν καὶ Ἕλλωες (inquit ille in Libro de Convivio excuſo Pariſiis 1625. pag. 887.) καὶ βάρβαροι τοὶς θεοὶς ἡγοῦνται πάντα εἰδέναι τάτε ὄντα καὶ τὰ μέλλοντα δῆλον. Spem mihi de P. V. in Angliam vere ineunti non minimam adventu oculiſſima Tua fecit filia: faxit Deus ut tanto Veritatis & Evangelii ſui aſſertori itum reditumque indulgeat tutum. Liberali tum moliminum noſtrorum communicatione Te inter manuum Tuarum deoſculationes defatigamus. Magnam Spelmannus noſter ſuâ dedicatione & ante Concilia nuper excuſa præfatione piis omnibus offenſam cievit. Ego amicè quid in illis deſiderarem, quid inducerem liberè expoſui; quibus enumerandis impræſentiarum ſupersedeo: Ingenuè aliqua faſſus ſe volente nolente expuncta, addita, interpolata; alia

reprehendi

reprehendi ægerrimè tulit, nec poſtremò illud in me, Te omnia adprobaſſe, vibravit jaculum. De his aliiſque nonnullis ſi copiam Tui nobis indulgeat Deus Opt. Max. mutuo tranſigamus alloquio. Interim P. V. ſit exorata, ut mihi hanc libertatem, quod incognitus Te impolitis hiſce compellare ſim auſus codicillis, ignoſcat.

Stowhallæ in agro *Suffolcienſi* Septem. 28. 1639. calculo Juliano.

P. V. deditiſſimus,

Simonds D'Ewes.

LETTER CCII.

A Letter from —Dudley Loftus, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Reverendiſſime Pater;

TAM memor ſum tuorum erga me beneficiorum, ut pro illis gratias non magnas; ſed ut dicunt ingentes, hoc tibi egiſſem tempore, niſi ſatis mihi compertum comprehenſumque fuiſſet, quam vehementer à tritâ illa & populari gratiarum actione animus tuus abhorreat, verum ſi quanta mihi adreferendas gratias eſt voluntas, tanta ad eaſdem aliquando præſtandas ſuppeteret facultas, animum certe meum non beneficii immemorem aut ingratum argueres, ſed ſingulari erga te ſtudio affectum perſentiſceres. Tibi comparavi Librorum Græcorum M. S. Catalogum; quem una cum his literis accipies, & ſi aliquid reſtat quod mearum virium erit perficere, rem mihi gratiſſimam facies, ſi in illo perficiendo me uti ſervo velis, quod per totum hoc tempus non Catalogum neq; literas accepiſti, obſecro ne mei erga te officii debiti, vel tuorum erga me beneficiorum oblivione factum eſſe exiſtimes, nam nihil à vero dicere, hic tantum eſt ſecundus dies poſt quem mihi videre Catalogum licebat cujus ad exemplar his conſcriptus fuit, in Bibliotheca Bodl. librum quendam Æthiopicum M.S. inveni, cui titulus ኦርጋኑ: ወደሁ quem in linguam latinam transferre incepi ulteriuſq; progredi mihimet propoſui, ſi non tibi diſplicuiſſe intellexero: & tu ulterius progrediendi approbator eſſe velis, ſin minus facile manum referam; hic liber etiam ſi quamplurimis ad Mariam virginem preculis abundans, haud omnino eſſe indignum interpretis labore ex his verbis, quæ tibi tranſcripſi patet ብፁዕ፡ዕ፡ለነ፡በእንተ፡ለጣናትየ፡ወለአ፡በእንተ፡ጽድቀየ፡ብፁዕ፡እነ፡በለእንተ፡ሃይማኖትየ፡ወእአ፡በለእንተ፡ንጽሕየ፡ horum verborum interpretatio eſt ut ſequitur [beatus ego propter fiduciam meam: & non propter juſtitiam meam, beatus ego propter fidem meam, & non propter puritatem meam]. Vale totius Europæ ſplendor, totius terrarum orbis eximium decus, & te perſuaſum habeas, quod ego ad omnia officia veſtræ gratiæ præſtanda, quavis oportunitate oblatâ memet paratiſſimum oſtendam,

Oxon, Novemb. 14. An. D. 1639.

Tuorum ſervorum humillimus in perpetuum erit,

Dudleius Loftus.

LETTER

LETTER CCIII.

A Letter from Mr. Arnold Boate, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Reverendiſsime Domine;

ARtabani illud teſtimonium, à Briſſonio citatum eſt ex Plutarcho, uti videre poteris ex incluſa charta, in qua totam illam Briſſonii periochan deſcripſi, utpote continentem varia aliorum autorum dicta eodem ſpectantia, quæ propoſito tuo utilia (ut credo) neſciebam an tibi in promptu eſſent, aut nunc ſuccurrerent. Proxime poſt illa, à me exſcripta, ſubjungit Briſſ. de cultu venerationis ſeu adorationis, Regibus ſuis exhibiera Perſis ſolito, varia è diverſis autoribus documenta: qui cultus, divinus potius quam humanus, à ſacrilega vel regum arrogantia vel ſubditorum adulatione profectus, jure Græcis ſummopere ſemper diſplicuit, fœduſq; ac deteſtabilis viſus eſt, impium nimis credentibus, honorem Deo debitum mortali exhibere: qua de re prolixe ibidem agit Briſſonius, indeq; mihi in mentem venit, honorifica illa Perſarum de regibus ſuis præconia parum aut nihil ponderis habere, quum palam ſit, eos omnem hac in parte modum exceſſiſſe, ac Reges ſuos non tanquam Dei miniſtros & vicarios coluiſſe, ſed tanquam ipſos Deos, eodem ſacrilegio, quo poſtea Romani Cæſaribus templa araſq; ponebant, & ſacrificia adolebant, non modò defunctis, atq; in Divorum numerum relatis, ſed adhuc in terra degentibus: & qua hodieq; nonnullas nationes, infra omnem ſervilitatem abjectæ, Principi ſuo omnipotentiam quandam & omniſcientiam attribuunt. Locus in Platonis Politico, de quo quæris, hic eſt, Διὸ γίγνε πασῶν μὲν νομίμων ὄσων τ' πολίτειῶν τότων χειρίση [Democratia ſcilicet] παρανόμων δ' ὄσων, πασῶν βελτίση· Καὶ ἀκολάστων μὲν πασῶν ὄσων, ἐν δημοκρατία ἡκιστ' ζῆν. Κοσμίων δ' ὄσων, ἥκιστα ἐν ταύτῃ βιωτέον. Ἐν τῇ πρώτῃ ὁ [Monarchia ſeu Regia] πολὺ πρῶτόν τε καὶ ἄριστον, πλὴν τ' ἑβδόμης· πασῶν γὲ ἐκείνην γε ἐκπληκτέον, δίον θεὸν ἐξ ἀνθρώπων, ἐκ τ' ἄλλων πολιτειῶν. Quæ verba ut recte intelligantur, nonnulla altius repetenda ſunt. Quippe Plato in iſto tractatu πολιτικὴν ſive βασιλικὴν (quæ duo toto paſſim libro iudifferenter uſurpat) in duo ſumma genera dividit: quorum unum in tria genera ſecetur, prout imperium ac rerum ſumma vel penes unum eſt, vel apud plures vel in toto populo: quæ genera uſitatis nominibus Monarchia, Oligarchia, & Democratia dicta, rurſus biſariam ſingula ſecentur, prout vel νόμιμοι ſunt & κόσμιαι, vel ἀκόλαστοι & παράνομοι, verbi gratia Monarchia in Regiam ac Tyrannicam, & ſic de cæteris: ut in univerſum ſex πολιτειῶν ſpecies hoc genus ſub ſe comprehendat: has autem omnes, ac tam νομίμους quam παρανόμους, excludit ab appellatione veræ πολιτείας, cujus duntaxat μιμήματα ſint, meliora vel deteriora, prout ex legum præſcripto gubernantur, vel ſecus. Alterum autem genus, quum in verbis ſupra allegatis τὴν ἑβδόμην πολιτείαν vocat, ſtatuit τὴν ὀρθὴν πολιτείαν, τὴν μόνην ὀρθὴν καὶ ἀληθινὴν: hoc inter utrumq; genus ponens diſcrimen, quod in ſecundaria, ſeu imitatrice, legum ac conſuetudinum præſcripto obſtricti teneantur, qui imperant, quiq; proinde περιποιεῖσθαι μὲν εἶναι πολιτικοὶ, καὶ πείθεσι πολλοὺς, εἰσὶ δ' ὐδαμῶς; in altera verò, proprio arbitrio ac liberrimo judicio omnia diſponant, nullis legum vinculis obligati, utpote artem, bene ac conducibiliter gubernandi homines, exactiſſime callentes: proptereaq; non magis ullis ſcriptis regulis, vel propriis vel alienis, adſtringendi, quàm vel medicus vel gubernator in exercenda ſua arte ex ſcripto agere ſolent. Verborum igitur ſupra allegatorum hic eſt ſenſus, quod de ſex illis civilis regiminis ſpeciebus præſtantiſſima ſit juſtum ac legitimum regnum, & reliquis quinq; longe antecellat; & ipſum tamen

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τῇ ὀρθῇ καὶ ἀληθινῇ παλιτείᾳ (imaginariæ ſcilicet, & qualis nulla unquam fuit, niſi in primo ſeu aureo ſeculo, quando hominibus præerant Dii, ſicuti mutis animalibus homines; quam fabulam prolixe tractat in eodem libro Plato) non magis conferendum ſit, quam homines Diis. Quanquam enim utrique, τῷ σοφῷ καὶ φρονίμῳ, ἢ βατιλίμονι, καὶ μετὰ τίκνης ἄρκοντι, & τῷ κατὰ νόμος, κατὰ τὰ γεγραμμένα καὶ πάτρια ἔθη μοναρκοντι, unum idemque βασιλέως nomen ſit commune, ac ambo Reges appellentur; latiſſimum tamen inter ipſos eſſe intervallum. Ex illo igitur loco non poteſt Platoni attribui, acſi dixiſſet, Regem eſſe velut Deum inter homines; quum illud dixerit non de Regibus, quales ſunt fueruntq; in mundo, ſed qualem inter reliquas Ideas ſibimet ipſe confinxit: quod quia videre non poteras, ſi nuda tantum verba illa, de quibus R. D. T. quærebat, aſcripſiſſem; ideo me in tantam prolixitatem neceſſario diffudi.

I do not in any part of my Studies take ſo much delight, as I do in what may be ſerviceable to your Grace: Whom praying to reſt fully aſſured of that, and accordingly to employ me, as often as occaſion ſhall be offered, I humbly take leave, ever remaining,

Dublin, Nov. 15. 1639.

Your Grace's moſt affectionate Servant,

Arnold Boate.

LETTER CCIV.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Learned* Lewis de Dieu.

Reverendiſſimo in Chriſto fratri D. Lodovico de Dieu, Eccleſiæ Lugduno-Batavæ Paſtori fidelisſimo.

Leydam.

POſtremæ tuæ Literæ (dilectiſſime frater) Londini mihi ſunt redditæ unà cum Catalogo, & librorum quos mihi comparaveras Pretio, quod ut illic perſolveretur, probi cujuſdam Bibliopolæ Londinenſis fidei commendavi. Interim gratiſſima mihi fuit tua cura de locupletandâ Bibliothecâ meâ novo hoc auctario, cui & xx. illa volumina Græcorum Ariſtotelis interpretum acceſſiſſe, mihi jam gratulor; ea cum reliquis libris Londinum ad Bibliopolam illum de quo dixi (poſt pretium enumeratum) tranſmitti velim. Quas Britannicarum turbarum futurus ſit exitus, θεῷ ἐνγύνασι κεῖται. Hiberniæ enim noſtræ ſtatus adhuc eſt pacatiſſimus, de cujus motibus inanes apud vos ſparſi fuerant rumores ſed de noſtris rebus omnibus certiores vos reddet D. Boſwellus noſter, qui confeſtim ad vos iter ingreſſurus eſt. Deus te Cuſtodiat, & piis tuis laboribus benedicat.

Scripſit hæc raptim,
ὁσότατος,

Londini, Jun. 28. M.DC.XL.

Ja. Uſſerius Armacanus.

LETTER

LETTER CCV.

A Learned Letter of the late Arch-biſhop of Armagh, *concerning the Sabbath, and obſervation of the Lord's Day.*

Worthy Sir;

YOur Letter of the firſt of *February* came unto my hands the ſeventh of *April*; but my journy to *Dublin* following thereupon, and my long ſtay in the City, (where the multiplicity of my *publick* and *private* Employments would ſcarce afford me a breathing time) was ſuch, that I was forced to defer my *Anſwer* thereunto, untill this ſhort time of my *retiring* into the Country: Where, being now abſent alſo from my *Library*, I can rather ſignify unto you, how fully I *concur* in judgment with thoſe grounds, which you have ſo *judiciouſly* laid in that queſtion of the *Sabbath*, than afford any great help unto you in the building, which you intend to raiſe thereupon (For when I gave my ſelf unto the reading of the *Fathers*, I took no heed unto any thing that concerned this *Argument*, as little dreaming that any ſuch *controverſy* would have ariſen among us); Yet generally I do remember that the word *Sabbatum* in their writngs doth denote our *Saturday*: although by Analogy from the manner of ſpeech uſed by the *Jews*, the term be ſometimes transferred to denote our *Chriſtian Feſtivities* alſo, as *Sirmondus* the Jeſuite obſerveth, out of *Sidonius Apollinaris*, (lib. 1. Epiſt. 2.) where, deſcribing the moderation of the Table of *Theodorick*, *King of the Goths*, *upon the Eves*, and the exceſſe on the *Holy-day* following; he writeth of the one, that his *convivium diebus profeſtis ſimile privato eſt*; but of the other, *De luxu autem illo Sabbatario narrationi meæ ſuperſedendum eſt, qui nec latentes poteſt latere perſonas.* And becauſe the τὸ ἑπτὸν of the fourth Commandment pointeth at the *Sabbath*, as it was in the firſt inſtitution, the ſeventh day from the Creation: therefore they held that Chriſtians were not tied to the obſervance thereof. Whereupon you may obſerve, that S. *Auguſtine* in his *ſpeculum* (*in operum tomo* 3°.) purpoſely ſelecting thoſe things which appertained unto us *Chriſtians*; doth wholly pretermit that Precept, in the recital of the Commandments of the Decalogue; Not becauſe the ſubſtance of the Precept was *abſolutely* aboliſhed: but becauſe it was in ſome parts held to be * *ceremonial*, and the *time* afterwards was changed in the ſtate of the New Teſtament, from the *7th* to the *firſt day* of the week: as appeareth by the Author of the 25 Sermon, *de tempore* (*in* 10° *tomo Operum Auguſtini:*) and that place *of Athanaſius in homil. de ſemente*, where he moſt plainly ſaith touching the *Sabbath*, Μετέθηκεν ὁ Κύριος τὴν τῶ σαββάτου ἡμέραν εἰς τὴν κυριακήν. Whereupon *Cæſarius Arelatenſis* in his twelfth homily, doubted not to preach unto the people; *Verè dico, Fratres, ſatis durum & prope nimis impium eſt, ut Chriſtiani non habeant reverentiam diei Dominico, quam Judæi obſervare videntur in Sabbato, &c. Charles* the Great in his Laws, taketh it for granted, that our obſervation of the Lord's Day is founded upon the διάνοια of the fourth Commandment. *Statuimus* (ſaith he, * *libro* 1°. *Capitularium*, cap. 81.) *ſecundum quod & in lege Dominus præcepit, ut opera ſervilia diebus Dominicis non agantur; ſicut & bonæ memoriæ genitor meus in ſuis Synodalibus edictis mandavit.* And *Lotharius* likewiſe, *in legibus Alemannorum*, *titulo* 30. † *Die Dominico nemo opera ſervilia præſumat facere: quia hoc lex prohibuit, & ſacra ſcriptura in omnibus contradicit.* Accommodating the Law of God touching the Sabbath unto our obſervation of the Lord's Day, by the ſelf-ſame Analogy;

*Vid. Auguſtin. Præfat. in ſpeculum.

* Edit. Lindebrog. p. 842.

† Ibid. p. 373.

gy; that the Church of *England* now doth in her publick Prayer: *Lord have mercy upon us, and incline our hearts to keep this Law.*

The Jewes commonly hold two things touching their Sabbath; as *Manasses Ben-Israel* sheweth in his eighth Probleme, *de creatione*; which he published at *Amsterdam* the last Year. First, that the observation thereof was commanded only unto the * *Israelites*, (where he speaketh also of the seven Precepts of the Sons of *Noah*; which have need to be taken in a large extent, if we will have all the *duties* that the Heathen were tyed unto to be comprised therein.) *Secondly*, that it was observed by the Patriarchs, before the coming out of *Egypt*. For that then the observation began; or that the *Israelites* were brought out of *Egypt*, or the *Egyptians* drowned upon the *Sabbath*; I suppose our good Friend Mr. *Mead* will not be able to evince, either out of † *Deut.* 5. 15. or out of any other Scripture whatsoever. And the Text, *Gen.* 2. 3. (as you well note) is so clear for the ancient institution of the Sabbath, and so fully vindicated by Dr. *Rivet*, from the Exceptions of *Gomarus*, that I see no reason in the Earth why any Man should make doubt thereof; especially considering withal, that the very Gentiles, both civil and barbarous, both ancient and of later days, as it were by an universal kind of Tradition, retained the distinction of the seven days of the Week; which if Dr. *Heylin* had read, so well proved as it is by *Rivetus* and *Salmasius*, he would not have made such a conclusion as he doth: That beeause the *Heathen (of the four great Monarchies at least) had no distinction of Weeks, therefore they could observe no Sabbath*; whereas he might have found, that the distinction of the days of the week did reach *etiam ad ipsos usq; Sauromatas*; for even of the *Slavonians* themselves (while they yet continued in their ancient Paganism) thus writeth *Helmoldus*, Chronic. Slavor. lib. 1. cap. 84. *Illic secundâ feriâ populus terræ, cum flamine & regulo, convenire solebant propter judicia:* The same order of the days of the Week being retained by them, which *Theophilus* the old Bishop of *Antioch* noteth to have been observed by all Mankind. Ἐπιμὴν (saith he, *lib.* 2. *ad Antolycum*) ἡ περὶ τὰς ἑβδόμης ἡμέρας, ἣν πάντες μιᾷ ἄνθρωποι ὀνομάζουσιν· οἱ δὲ πλείους ἀγνοῦσιν ὅτι παρ' Ἑβραίοις ὃ καλεῖται σάββατον Ἑλλήνισι ἐρμεμενεύεται ἑβδομὰς) confounding as it seemeth שבת with שבע, as also doth *Lactantius*, lib. 7. cap. 14.) ἥτις εἰς πᾶν γένος ἀνθρώπων ὀνομάζεται μιᾷ, διὰ ἣν δὲ αἰτίαν καλοῦσιν αὐτὴν οὐκ οἴδασιν. Wherewith we may joyn that other place of *Johannes Philoponus*, περὶ κοσμοποίας, Lib. 7. Cap. ult. Ἐκεῖνο γε μὴν συμπεφώτηται πᾶσιν ἀνθρώποις, ἑπτὰ μόνας εἶναι τὰς ἡμέρας αἵ τινες εἰς ἑαυτὰς ἀνακυκλόμεναι τὸ ὅλον ποιοῦσι χρόνον, who, with shewing the cause thereof, thus shuts up the whole work; Μόνῳ ἄρα τῷ αἰτίαν τῆς ἑβδομαδικῆς τῶν ἡμερῶν ἀριθμῆς θεόθεν ἐμπνευσθεὶς ὁ μέγας τοῖς ἀνθρώποις ἀποδέδωκε Μουσῆς.

* *Whether the Proselyte, or* גר תושב *were tied thereunto, is handled in the Talmud of* Jerusalem, Seder נשים, fol. 8. d. *of my Edition.*

† *Compare with* Deut. 16. 12. 7.

Part. 1. cap. 4. Pag. 83, 84. Pag. 90.

We see it * almost generally observed in all Nations, though never so far distant, and strangers one to another, that in their reckoning of Numbers, when they come to 10, they return to their addition of 1, 2, and 3, again. If it should be demanded, how they did all come to agree upon this kind of Arithmetick, and not some place their Period at 8, some at 12, some at 15? I suppose this could not be better resolved, than by saying, They had this by tradition from the first Fathers that lived before the Dispersion; and that this is not an improbable Evidence of that Truth propounded by the Apostle unto the Philosophers of *Athens*, Acts 17. 26. That God *made of one Blood all Nations of Men to dwell on all the Face of the Earth.* How much more when we find a far greater Agreement among the Nations, in the computation of the seven days of the Week (the self-same day, which is accounted the first by one, being in like manner reckoned so by all, notwithstanding that great variety of differences which is betwixt them in the ordering of their Years

* *The variation of some rude American breaketh here no square, no more than it doth in the unskilful reckoning of their Times.* [*They being meer Savages.*

and Months): How much more ſtrongly, I ſay, may we conclude from hence, that the tradition of the ſeventh Day was not of *Moſes*, but of the *Fathers*, and did not begin with the Common-Wealth of *Iſrael*, but was derived unto all Nations by lineal deſcent from the Sons of *Noah*?

Add hereunto that thoſe Heathens, who were ſtrangers from the Common-wealth of *Iſrael*, though they made not the ſeventh day a Feſtival as the Jews did; yet did they attribute ſome holineſs to it, and gave it a peculiar honour above the other days of the week; wherein they retained ſome Relicks, and preſerved ſtill ſome clear foot-ſteps of the firſt inſtitution. *Quinetiam populi jam * olim*, ſaith *Joſephus*, (ſub fin. lib. 2. contra Apion.) *multùm noſtram pietatem æmulantur: neque eſt civitas Græcorum ulla nſquàm aut Barbarorum, nec ulla gens, ad quam ſeptimanæ, in qua vacamus, conſuetudo minimè pervenerit; Jejuniaque & candelabra accenſa*, &c. Of which Rite of lighting of Candles, or Lamps rather, mention alſo is made by *Seneca*, in his 95*th* Epiſtle; *Accendere aliquam lucernam Sabbatis prohibeamus; quoniam nec lumine Dii egent, & ne homines quidem delectantur fuligine.* And by *Tertullian*, *lib.* 1. *ad Nation. cap.* 13. where he noteth alſo thoſe to be the Sabbaths obſerved by the Nations, ſaying thus unto them; *Qui ſolem & diem ejus nobis exprobratis, agnoſcite vicinitatem: Non longè à Saturno & Sabbatis VESTRIS ſumus*; wherein though their Devotion were ſomewhat like unto that of the Jews, (which is all that thoſe words of *Joſephus* do import, *Multum noſtram pietatem æmulantur*); yet that it was not done by any late imitation of them, or with any relation at all to their obſervance, that other place of *Tertullian* doth ſeem to evince, in the 16*th* Chapter of his *Apologeticum*; *Æquè ſi diem ſolis lætitiæ indulgemus aliâ longè ratione quàm religione ſolis; ſecundo loco ab eis ſumus qui diem Saturni otio & victui decernunt, exorbitantes & ipſi à Judaico more,† quem ignorant.* And that they did not celebrate their *Saturdays*, with that ſolemnity wherewith themſelves did their Annual Feſtivities, or the Jews their Weekly Sabbaths, may appear by the words of this ſame Author, in the 14*th* Chapter of his Book *de Idololatriâ*, thus ſpeaking unto the Chriſtians, (who obſerved 52 Lord's Days every Year, whereas all the Annual Feſtivities of the Pagans put together, did come ſhort of fifty); *Ethnicis ſemel annus dies quiſque feſtus eſt; tibi octavo quoque die. Excerpe ſingulas ſolemnitates nationum, & in ordinem texe; Pentecoſten implere non potuerunt.* And yet, as I ſaid, that they accounted *Saturday* more holy, and requiring more reſpect from them than the other ordinary days of the Week, may be ſeen by that of *Tibullus*, Eleg. 3. lib. 1.

Aut ego ſum cauſatus aves, aut omnia dira.
Saturni SACRA me temniſſe die.

And that of *Lucian*, * in his Ψευδολογιστής, of Boys getting leave to play, ἐν ταῖς ἑβδόμαις; and that of *Ælius Lampridius*, touching *Alexander Severus*, uſing to go unto the Capitols and other Temples, upon the ſeventh Day. Whereunto we may add thoſe Verſes of the Ancient Greek Poets, alleadged by *Clemens Alexandrinus*, lib. 5. *Stromat.* and *Euſebius*, lib. 13. *Præparat. Evangelic.* which plainly ſhew that they were not ignorant, that the Works of Creation were finiſhed on the Seventh Day; for ſo much doth that Verſe of *Linus* intimate;

——Ἑβδομάτῃ δὲ ἡ τετελεσμένα πάντα τέτυκται.

And that of *Homer*;

Ἑβδομον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα.

And

* *This word was not well left out by* Gomarus, in Inveſtigat. *p.* 123. *The* Greek, Ὃυ μὴν ἀλλὰ καὶ πλείστου ἄξιόν ἐστι πολὺς ζῆλος γέγονεν ἐν μακρῷ τῷ ἡμετέρᾳ εὐσεβείᾳ· διὸ ἔστιν ἡ πόλις Ἑλλήνων οὐδὲ ποῶν οὐδὲ βαρβάρων, οὐδὲ ἐν ἠπείρῳ, οὐδαμὴ τὸ τῆ ἑβδομαδῳ τιμῶ ἀργοῦμεν ἡμεῖς τὸ ἔθος ἢ διαπεροίπικεν, καὶ εἰς νηστείαι, καὶ λύχνων ἀναιαίσεις, καὶ πολλὰ δὴ εἰς βρῶσιν ἡμῖν ἃ νενομισμένων παρατετήρηται.

† *Upon theſe two words I ground the ſtrength of the Argument, which will hold, notwithſtanding the correction of* Gottefredus, *out of that in* libro 1. ad Nationes, *cap.* 13. Quod quidem facitis, exorbitantes & ipſi à veſtris ad alterias religiones.

* Oper. *Lucian.* Græco-lat. pag. 893. edit. *Paris.* Anno 1615.

And that of *Callimachus*;

Ἑβδομάτη δ' ἦοι καὶ ὁι τετύκοντο ἅπαντα.

The *Iſraelites*, by the Law of *Moſes*, were not only to obſerve their weekly Sabbath every ſeventh Day, but alſo their Feaſt of Weeks once in the Year: Which although by the vulgar uſe of the Jewiſh Nation, it may now fall upon any day of the Week, yet do the *Samaritans* until this day conſtantly obſerve it on the firſt Day of the Week, which is our *Sunday*: For which they produce the Letter of the Law, *Levit.* 23. 15, 16. where the *Feaſt of the firſt Fruits* (otherwiſe called *Pentecoſt*, or the *Feaſt of Weeks*) is preſcribed to be kept the *morrow after the ſeventh Sabbath*: which not they only, but alſo amongſt our Chriſtian Interpreters, *Iſychius* and *Rupertus* do interpret to be the firſt Day of the Week. *Planius*, ſaith *Iſychius*, *Legiſlator intentionem ſuam demonſtrare volens, ab altero die Sabbati memorari præcepit quinquaginta dies: Dominicum diem proculdubiò volens intelligi. Hic enim eſt altera dies Sabbati, (in hâc enim reſurrectio facta eſt) qua hebdomadæ numerantur ſeptem, uſque ad alterum diem expletionis hebdomadæ. Dominicâ rurſus die Pentecoſtes celebramus feſtivitatem, in quâ Sancti Spiritus adventum meruimus.* * Where you may obſerve by the way, that although this Author made a little bold to ſtrain the ſignification of *altera dies Sabbati*, (which in *Moſes* denoteth no more than *the Morrow after the Sabbath*) yet he maketh no ſcruple to call the Day of Chriſt's Reſurrection another Sabbath Day; as in the Council of *Friuli* alſo (if I greatly miſtake not the Matter) you ſhall find *Saturday* called by the name of *Sabbatum ultimum*, and the Lord's Day of *Sabbatum primum*; (with ſome alluſion perhaps to that of St. *Ambroſe*, *in* Pſal. 47. *Ubi Dominica dies cæpit præcellere, quâ Dominus reſurrexit; Sabbatum, quod primum erat ſecundum haberi cæpit à primo*); not much unlike unto that which Dr. † *Heylin* himſelf noteth out of *Scaliger* of the Ethiopian Chriſtians, that they call both of them by the name of *Sabbaths*; the one the firſt, the other the latter Sabbath; or in their own Language, the one *Sanbath Sachriſtos*, i. e. Chriſt's Sabbath; the other *Sanbath Judi*, or the Jews Sabbath.

Iſych. lib. 6. in *Levit.* cap 23. *Vid. Lidyat De variis annorum formis*, cap. 5.

* i. *Conſecuti ſumus*, (*juxta uſum loquendi veterum.*)

Concil. Foro-Julienſ. c. 13.

† Part. 2. cap. 2. pag. 19. 1.

But touching the old *Pentecoſt*, it is very conſiderable, that it is no where in *Moſes* affixed unto any one certain day of the Month, as all the reſt of the Feaſts are: which is a very great preſumption that it was a moveable Feaſt, and ſo * varied, that it might always fall upon the day immediately following the ordinary Sabbath. And if God ſo order the matter, that in the celebration of the Feaſt of Weeks, the Seventh ſhould purpoſely be paſſed over, and that Solemnity ſhould be kept upon the Firſt: what other thing may we imagine could be preſignified thereby, but that under the State of the Goſpel, the ſolemnity of the weekly Service ſhould be celebrated upon that day? That on that day the famous *Pentecoſt* in the 2*d* of the *Acts* was obſerved, is in a manner generally acknowledged by all: wherein the Truth of all thoſe that went before being accompliſhed, we may obſerve the Type and the Verity, concurring together in a wonderful manner. At the time of the Paſſeover, *Chriſt our Paſſeover* was ſlain for us; the whole *Sabbath* following he reſted in the Grave. The next day after that Sabbath, the עמר, or ſheaf of the *firſt Fruits* of *the firſt* (or *Barly*) Harveſt, was offered unto God; and Chriſt roſe from the Dead, and became the *firſt Fruits of them that ſlept*; *many Bodies of the Saints that ſlept*, ariſing likewiſe after him. From thence was the Account taken of the ſeven Sabbaths; and upon the morrow after the ſeventh Sabbath (which was our Lord's Day) was celebrated the Feaſt of Weeks, the day of the firſt Fruits of the ſecond (or Wheat) Harveſt;

* Againſt Doctor *Heylin*, part 2. cap. 1. pag. 14.

1 Cor. 5. 7.

Levit. 23. 10, 11.

1 Cor. 15. 20.

Math. 27. 52, 53.

Levit. 23. 15, 16, 17.

Numb. 28 26.

Exod. 34. 22.

Harveſt; upon which day the Apoſtles having themſelves received the *firſt Fruits of the Spirit, begat* three thouſand Souls *with the Word of Truth*, and preſented them as the *firſt Fruits of the Chriſtian Church* unto God, and unto the Lamb. And from that time forward doth *Waldenſis* note that the Lord's Day was obſerved in the Chriſtian Church in the place of the Sabbath; *Quia inter legalia* (ſaith he) *tunc ſublata Sabbati cuſtodia fuit unum, planum eſt tunc intrâſſe Dominicam loco ejus: ſicut Baptiſma ſtatim loco Circumciſionis. Adhuc enim ſuperſtes erat ſanctus* Johannes, *qui diceret: Et fui in ſpiritu die Dominicâ*, Apoc. 1. *cùm de Dominicâ die ante Chriſti Reſurrectionem nulla prorſùs mentio haberetur. Sed ſtatim poſt miſſionem Spiritus ſancti, lege novâ fulgente, in humano cultu ſublatum eſt Sabbatum; & dies Dominicæ Reſurrectionis clareſcebat Dominicâ.*

Acts 2. 1, 4, 5, 41. Jam 1. 18. Revel. 14. 4. Thom. Waldenſ. Doctrinal. Tom. 3. Tit. 16. c. 140

Revel. 7. 10.

The *Revelation* exhibited unto St. *John* upon the Lord's Day, is, by *Irenæus* (in his fifth Book) referred unto the Empire of *Domitian*; or, as S. *Hierome* in his Catalogue more particularly doth expreſs it, to the fourth Year of his Reign: Which anſwereth partly to the forty-ninth, and partly to the ninty-fifth Year of our Lord, according to our vulgar computation; and was but eleven or twelve Years before the Time, when *Ignatius* did write his Epiſtles. Of whom then ſhould we more certainly learn, what the Apoſtle meant by the Lord's Day, than from *Ignatius?* who was by the Apoſtles themſelves ordained Biſhop of that Church, wherein the Diſciples were firſt called *Chriſtians:* And in his Epiſtle to the *Magneſians*, clearly maketh the Lord's Day to be a weekly Holy-Day obſerved by Chriſtians, in the room of the abrogated Sabbath of the Jews; than which can we deſire more? But here you are to know, beſide the common Edition, wherein the genuine Epiſtles of *Ignatius* are fouly depraved, by a number of beggarly Patches added unto his Purple by later hands: There is an ancient Latin Tranſlation to be found in the Library of *Gaius* Colledg in *Cambridg*; which, although it be very rude, and corrupt, both in many other, and in this very ſame place alſo of the Epiſtle to the *Magneſians*, yet is it free from theſe Additaments, and in many reſpects to be preferred before the common Greek Copy, as well becauſe it agreeth with the Citations of *Euſebius*, *Athanaſius*, and *Theodoret*; and hath the Sentences vouched by them out of *Ignatius*, (and particularly that of the *Euchariſt*, in the Epiſtle to the *Smyrnians*) which are not at all to be found in our Greek; and hath in a manner none of all thoſe places in the true Epiſtles of *Ignatius*, againſt which exception hath been taken by our Divines; which addeth great ſtrength to thoſe Exceptions of theirs, and ſheweth that they were not made without good cauſe. Now in this Tranſlation, there is nothing to be found touching the Sabbath, and the Lord's Day, in the Epiſtle to the *Magneſians*, but theſe words only; *Non ampliùs ſabbitazantes, ſed ſecundùm Dominicam viventes, in quâ, & vita noſtra orta eſt:* Whèreunto theſe of our common Greek may be made anſwerable; μηκέτι ἐν σαββατίζωμεν ἀλλὰ * ἑορτάζωμεν τῳ Κυριακῃ, ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν. All thoſe other words alleadged by Dr. *Heylin*, (Part. 2. pag. 43.) to prove that *Ignatius* would have both the Sabbath and the Lord's Day obſerved, being afterwards added by ſome later Grecian, who was afraid that the cuſtom of keeping both days obſerved in his time, ſhould appear otherwiſe to be directly oppoſite to the ſentence of *Ignatius*, whereas his main intention was to oppoſe the *Ebionites* of his own time: who, as *Euſebius* witneſſeth in the third Book of his Eccleſiaſtical Hiſtory, did both keep the Sabbath with the Jews, and alſo ταῖς κυριακαῖς ἡμέραις ἡμῶν τὰ μυστήρια εἰς μνήμην τῆς σωτηρίας ἀναστάσεως τέλειν. By whoſe imitation of the Church herein, the antiquity of the obſervation of the Lord's Day may be further confirmed: *Ebion* being known to have been St. *Paul*'s Antagoniſt, and to have given out of himſelf, that he was

Acts 11. 26.

* It may be the three firſt ſyllables of this word were wanting in the Greek Copy which the Tranſlator uſed; & thence came his *viventes.*

one

one of those that *brought the prices of their Goods, and laid them down at the Apostles feet*; as the universality of the observance may be gathered, by the Argument drawn from thence by *Eusebius*, towards the end of his Oration of the Praises of *Constantine*, to prove the Preeminency of our Saviour Christ, above all the Gods of the Heathen; because this Prescript of his, touching the Celebration of this Day, was admitted and submitted unto; not within the Dominions of *Constantine* only, but also throughout the compass of the whole World: * *Quis enim* (saith he) *cunctis totius orbis terrarum incolis, seu terra seu mari illi sint, præscripserit ut singulis septimanis in unum convenientes diem Dominicum festum celebrarent; instituentq; ut sicut corpora pascerent cibariis, sic animos Divinis Disciplinis reficerent?*

We see then that the Doctrine, which the true *Ignatius* received immediately from the hands of the Apostles, was the very same with that was delivered by the Father of the Council of *Laodicea*, about 250 Years after, (for the Proofs produced by the Authors, to whom my † Lord of *Ely*, pag. 73. referreth us, for having it to be held before the first *Nicene*, are nothing worth); *Non oportet Christianos Judaizare & in Sabbatho otiari; sed ipsos eo die operari, diem autem dominicum præferentes otiari (si modo possint) ut Christianos.* The contrary whereunto, Pope *Gregory* the First, *in Regist. lib.* 11. *Epist.* 3. esteemeth to be the Doctrine of the Preachers of Antichrist: *Qui veniens, diem Dominicum & Sabbatum ab omni opere faciet custodiri:* Which my Lord of *Ely* (pag. 219) rendreth, *Upon the old Sabbath-day, or upon the Sunday*; by a strange kind of mistake, turning the *Copulative* into a *Disjunctive*.

Ja. Armachanus.

* Τὶς τοῖς τὰ μετὰ σοχεις τ̃ γης οἰκουσι, τοῖς τε χ̃ν γῶν κ̀ τοῖς τε χ̃ν θαλαττ̃αν, ἐφ' ἑκάσης ἑβδομάδ⊙ τλῶ Κυεακὴν ἡμεραπιζ̃ουσιν ἡμέραν ἑορτλὼ ἀγειν ἐπὶ τ̃ῦτο συνιόντας παρεσκέδωκε, καὶ αὐτὰ σώματα ποιμαινειν, ταῖς δε ψυχαῖς ἐνθειοις παιδεύμασιν, ἀναζωπυρειν ἐπαρασκευασε.

† D. White.

LETTER CCVI.

A *Letter from the most Reverend* James Usher *Arch-bishop of* Armagh, *to the Worshipful Sir* Simon Dewes.

D. Simonidi Dewesio, Equiti Aurato & Suffolciensi Vice-Comiti.

Vir Eximie;

SEcundæ tuæ literæ ix Kalend. datæ, hic Londini mihi demum sunt redditæ; sicut & tertiæ prid. Non. Junii insequentis perscriptæ, ex quibus postremis tristem de unici tui filii immaturâ morte nuncium dolens accepi, sed cum Deus hoc ità voluerit, ac ipsius decreta impatientèr ferre non minus irreligiosum sit quàm irritum, omninò in ipsius voluntate est acquiescendum. Et quanquam propriâ sapientiâ ad hæc & similia, quibus omnes obnoxii sumus, fortitèr toleranda abundè instructus sis; Optâssem tamen ut parti alicui tanti doloris leniendæ, aliquod solatium præsens adhibere possem: Illo Enniano subinde mihi in mentem recurrente; —si quid ego adjuto, curamve levasso quæ nunc te coquit, & versat sub pectore fixa. Verùm quo minùs voto hìc meo satisfacere valeam, Comitiorum utriusq; Academiæ facit vicinitas, quæ Cantabrigiæ hærere me nòn patitur, sed ad Oxonienſium πανήγυριν porrò visendam confestìm inde me avocat, spes tamèn adhuc supersit post finitam agri Suthfolciensis tibi commissam custodiam, simul nos conventuros; & cùm de aliis ad Remp. literariam pertinentibus tùm de Spelmanni nostri instituto,

ſtituto, tuiſque περὶ προγονικῆς μελέτας (quas avidiſſime percurri) aliquanto liberius, quàm iſta ſcribendi ratiò permittit, collocuturos. Quo tempore & Ninium, (ità enim appello, & vetuſtiſſimi codicis authoritatem, & nominis ejuſdem in Ninia, & Niniano expreſſa veſtigia, ſecutus) cum variis MSS. à me nòn indiligentèr comparatum, tecum ſum communicaturus; ut Exemplaria Cottoniana (quibus in hac ipsâ collatione ego ſum uſus) denuò conſulere neceſſe nòn habeas. Nàm ad diplomata Anglo-Saxonica quod attinet: non in uno aliquo volumine ſimul collecta, ſed per varios illius Bibliothecæ libros diſperſa ea fuiſſe animadverti, de quibus in unum corpus compingendis, dabitur (ut ſpero) opportunus tecum coram conſultandi locus; Interim ut egregiis tuis conatibus Deus adſit & benedicat, ſummis votis exoptat qui

Londini, xii Kal. Jul. An. M.DC.XL.

Ex animo tuus eſt,

Ja. Armachanus.

LETTER CCVII.

A Letter from the Learned Johannes Priceus, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Joannes Priceus Reverendiſſimo in Chriſto Patri ac Domino D. Jacobo, Archiepiſcopo Armachano S. D.

COllectanea (Antiſtes eruditiſſime) *de Britannicarum Eccleſiarum primordiis* accepi dudum, πολυμαθίας ac humanitatis pariter inſigne ſpecimen. At dum indies (quem caſſus rumor vulgaverat) præſtolor adventui tuo, alieno jam ſatis tempore adimplevi officium meum. Næ tu nimis (doctiſſime Præſul) facilis es & communis, qui in tantâ illuſtrium literis aut honoribus abundantiâ, homunculum nullius ordinis cohoneſtare ſuſtines. Contrectabitur ſanè eximium manus iſtud aſſiduis ac religioſis manibus, librorumque atque adeò cogitationum mearum locum principem occupabit.

Dabam ex rure ſuburbano Honoratiſſimi Domini Georgii Radcliffe. iiii Kalend. Sept. 1640.

Joannes Priceus.

LETTER

LETTER CCVIII.

Reverendo & Illuſtri Præſuli Domino Jacobo Uſſerio Archiepiſcopo Armachano, totius Hyberniæ Primati, &c. Amico noſtro honorando.

Reverende & Illuſtris Domine Præſul, Amice honorande;

EA, quæ Scholarchæ de Illuſtris noſtri Gymnaſii Hanovici reſtauratione, ex mandato noſtro non ità pridem ad Tepleniùs perſcripsêre atq; efflagitâre, multis verbis repetere ſuperſedemus, non dubitantes, quin animo tuo adhuc infixa hæreant. Notum eſt, ità res eſſe humanas, ut aliàs copiâ abundent, aliàs penuriâ laborent, & ſubindè aliter atq; aliter ſeſe habeant, notum & illud, quando res humanæ ſemel loco moveri inclinarivè ſede ſua, captæ, quò majores ſunt, eò ægriùs ſeriuſq; veſtigio ſiſti atq; reponi. Quid mirum igitur, quod Scholarchæ noſtri aliena quærant ſubſidia, utpotè propriis deſtituti. Eo, enim res rediit, ut propter penuriam redituum totum fere Gymnaſium ſuo quoq; ſplendore inclinari cœperit, nec multùm abfuit, quin vix ac ne vix quidem reſtitueretur, niſi rebus noſtris ex bona parte reſtitutis, nihil antiquiùs duxiſſemus, quàm ut animum quoq; ad reſtaurationem dicti Gymnaſii converteremus, & quod ab initio tanta Authoris pietate fundatum, tantis quoq; ſucceſſoris ſumptibus & laboribus reparatum in priſtinam formam reſtitueremus. Quapropter deſiderium Scholarcharum, uti pium, honeſtum & utile Reipublicæ & Eccleſiæ Tibi Reverende Pater majorem in modum recommendatum volumus, obnixè rogantes, ut ea qua polles authoritate, totum negotium pro impetrando aliquo liberali ſubſidio promovere nos non dedigneris, offerimus è contrà & noſtro & omnium Reipublicæ partium nomine gratam animi recognitionem & officia paratiſſima. Vale.

Dabamus Hanoviæ 14 Octobris,
Ann. 1641.

Sibylla Chriſtina, nata ex Illuſtriſſima Domo Anhaltina, &c. Comitiſſa ac Domina in Hanau & Rhinec Domina in Muntzenberg, &c. Vidua & Tutrix.

Sibylla Chriſtina Comitiſſa in Hanau.

LETTER

LETTER CCIX.

A *Letter from the learned* D. Blondell, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

Reverendissimo in Christo Patri, Domino Honoratissimo, Domino Jacobo Armachano Ecclesiæ Archiepiscopo, Hibernorum Primati.

Londinum.

Reverendissime in Christô Pater, Domine honoratissime;

QUandoquidem te intolerandô ἰχθείας eruciatu propè enectum, ex ipsis quodammodò sepulchri faucibus, potenti dextrâ, Ecclesiæ suæ misertus, Dominus eripuit, qui in communi piorum luctu privato dolori indulsissem, cœleste beneficium totô mentis affectu prædicare necesse habeo, teque velut redivivum novis obsequii mei officiis prosequi. Benedictus miserationum pater, totius consolationis Deus, qui te propitius ex altô respexit, adjectis super sanctæ vitæ tuæ dies diebus, in bonis desiderium tuum repleat, ut aquilæ juventam tuam renovet, tibi ex Sion benedicere pergat, ut deinceps bonum Jerusalem, pacemque super Israël & videas, nè quid inauspicatum Ignatii veris suis natalibus restituendi editioni obsistat, votisque

Udanci Carnutum. Idis Octob. An. 1642.

Honoratissime Pater

Paternæ tuæ Reverentiæ observantissimi

D. Blondelli.

LETTER CCX.

A *Letter from the most Reverend* James Usher *Arch-bishop of* Armagh, *to* Claudius Salmasius.

Nobilissimo & Doctissimo viro D. Claudio Salmasio.

Vir Clarissime;

NOstram de ignatii Epistolis dissertationem censendam tibi mitto; Ipsum quoq; Ignatium simul missurus, si bellicæ turbæ, quibus Musarum antiquum hoc domicilium jam premitur, non obstitissent. Sicubi à te dissentio, id eâ temperatum videbis modestiâ, quam tibi spero nòn displicituram. Quicquid sit: id tibi persuadeas velim; eorum qui adhuc tibi ignoti sunt reperturum te neminem, qui & te & tua in Rempub. literariam merita pluris æstimet, quàm

Tuum (si eo dignari velis me honore)

Oxonii Prid. Kalend. Jun. (Julianas) An. 1644.

Jacobum Usserium Armachanum.

LETTER

LETTER CCXI.

A Letter from Mr. John Greaves *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

I Should be glad to hear that your Grace had received, either from the *Vaticane* Library, or that of the *Eſcurial* in *Spain*, a Tranſcript of *Ptolemy*, or rather *Hipparchus*, περὶ τῦ μεγέθος ἐνιαυτοῦ. So much the rather becauſe in peruſing of ſome of my *Arabian* and *Perſian* MSS. I have found ſome Obſervations, which may much conduce to the clearing of that Argument. I have not now leiſure to ſend your Grace thoſe which were made by the *Indians* at *Kôbah*, and *Kandahar*, or thoſe others, which were made by the *Perſians* before *Yezdegerd*'s time, and by *Yezdegerd*, and long after him in *Almamon*'s time, as I find them mentioned by *Alhaſhamy* an *Arabian* Author. Thoſe of the *Chatéans*, and of *Naſſir Eddin*, and of *Aly Kôſgy*, as later than the former, ſo exacter, I could not but ſend them to your Grace.

The true Solary Year,

According to the *Chateans* is 365 days $\frac{2416}{10000}$ parts of a day.

According to *Naſſir Eddin* 365 days 14′ 32″ 30‴.

According to *Aly Kôſgy*, who obſerved in the 841 Year of the *Hegira*, almoſt 200 Years after *Naſſir Eddin*, 365 days 14′ 33″ 32‴, whereas *Ptolemy* is much more, 365 days 14′ 48″.

I have finiſhed thoſe *Lemmata* of *Archimedes*, which the *Arabians* call ماخعدات, and if I be not deceived, ſuch as wiſh well to the Mathematicks will think my Pains well beſtowed: As indeed it was no ſmall labour to correct the Diagrammes, and the Letters (which were too often perverted in the MS.) and ſometimes to ſupply what was defective in the Demonſtration it ſelf.

According to your Grace's advice, I have made a Perſian Lexicon out of ſuch words as I met with in the Evangeliſts, and in the Pſalms, and in two or three Arabian and Perſian Nomenclators. So that I have now a ſtock of above 6000 words in that Language, I think as many as *Raphelengius* hath in his Arabick Dictionary. Wherefore I have a greater mind than ever to go to *Leyden*, and peruſe their Oriental Manuſcripts, which were procured by the expence of the States, a thing which long ſince your Grace would have had me to have done. But yet conſidering my Lecture in *Oxford* (though as yet it cannot be read) it will not be fit for me to go without ſpecial leave from our Honourable Chancellor, and two or three more of the Lords of his Majeſties Privy Council. I ſhall therefore deſire your Grace to procure this Favour for me in writing, with this Caution, that my abſence for a while may be no prejudice to me at home; eſpecially ſince my Journey is for the improvement of Learning, and for the publiſhing of ſome of thoſe Books, which I long ſince have finiſhed. There I ſhall have an opportunity of printing your Grace's Map, and of perfecting and publiſhing that Diſcourſe of Dr. *Bainbrigg* concerning the *periodus Sothiaca*: and I hope your

Grace will think of ſomething elſe, in which I may be ſerviceable to you, and uſeful to the Commonwealth of Letters. Your Grace cannot ſufficiently command him, whom by your many Favours you have ever made,

Septemb. 19. 1644. Your Grace's moſt obliged Servant,

If I may ſerve Dr. *Harvy*, I ſhall be moſt ready either here, or at *Leyden*, to do it. *John Greaves.*

LETTER CCXII.

A Letter from Dr. Langbaine *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord,

IN *Auguſt* laſt I did curſorily ſurvey that Edition of *Ignatius* out of the *Florentine* Copy by *Iſaac Voſſius*, and found with content, what I look'd after with greedineſs, your Lordſhip's Judgment in diſcerning and diſtinguiſhing the Genuine from the Spurious, confirmed by a new Teſtimony of that Antiquity and Authority, as few will hereafter dare to queſtion, tho your Lordſhip's Reaſons before were to me (and I doubt not to many others) of that moment, and the Conjecture built upon ſo good grounds, that (as *Pliny* ſays of *Eratoſthenes*) *pudnit non credere.*

That your Lordſhip goes on in the ſame courſe, notwithſtanding all the Oppoſition and Diſcouragements of the Times, as we cannot doubt but there remains a Bleſſing for your ſelf, ſo it may (I am ſure it ought) have an influence upon us here below. The publication of the Martyrdoms of *Ignatius* and *Polycarpus*, ſure cannot be unſeaſonable; we are born to thoſe times, *quibus firmare animum expedit conſtantibus exemplis.* For my ſelf, I cannot tell what account to make of my preſent Employment, I have many Irons in the Fire, but of no great conſequence: I do not know how ſoon I ſhall be called to give up, and am therefore putting my Houſe in order; digeſting the confuſed Notes and Papers left me by ſeveral Predeceſſors, both in the Univerſity and Colledg; which I purpoſe to leave in a better method than I found them. At Mr. *Patr. Young*'s requeſt I have undertaken the Collation of *Conſtantines Geoponicks*, with two MSS. in our publick Library, upon which I am forced to beſtow ſome vacant hours. In our Colledg I am *ex officio*, to moderate Divinity-Diſputations once a week. My honoured Friend Dr. *Duck*, has given me occaſion to make ſome enquiry after the Law. And the opportunity of an ingenious young Man (come lately from *Paris*) who has put up a private courſe of Anatomy, has prevailed with me to engage my ſelf for his Auditor and Spectator upon three days a week, four hours each time. But this I do, *ut explorator non ut transfuga.* For tho I am not ſollicitous to engage my ſelf in that great and weighty Calling of the Miniſtery after this new way, yet I would be loth to be λειποτακτης, as to Divinity: Tho I am very inſufficient to make a Maſter-buider, yet I could help to bring in Materials from that publick ſtore in our Library, to which I could willingly conſecrate the remainder of my days, and count it no loſs to be deprived of all other Accommodations, ſo I might be permitted to enjoy the liberty of my Conſcience and Study in that place. But if there be ſuch a price ſet upon the latter, as I cannot reach without pawning the former,

I am reſolved, the Lord's Will be done. I ſhall in all conditions, be moſt deſirous of the continuance of your Grace's Affection, and at this time more eſpecially of your Prayers for him, who is

Queens Coll. Feb. 9. 1645. Your Lordſhip's moſt engaged Servant,

Ger. Langbaine.

LETTER CCXIII.

Viro Reverendiſſimo, Honoratiſſimo, Jacobo Uſſerio, Patrono meo ſummo, Venerando, Chriſtianus Ravius S. P. D.

NON poſſum omittere, Patrone, Pater, Domine, quin ſubinde ad Te ſcribam, ut ſolâ meâ voluntate animoq; interim gratitudinem meritorum ergà me ingentium tuorum oſtendam quando reapſe nihil dum poſſum. Rogo ſaltem hoc, ut cùm nuper intellexerim, Rev. Dominum Rutilium habuiſſe Commiſſum à Tuâ Honoratiſſimâ Reverendiſſimaq; Dign. ut aliquos pro te libros inquireret, & procuraret, meâ potiùs in eâ te operâ uti velis, tanquam clientis tui obſequentiſſimi. Iſte enim meus amicus eam fortè nequeat præſtare operam ita laborioſam, quam tali in re requiri ſcio. Jam fere annus eſt elapſus, elabeturq; ad Calendas Majas, à quibus Lectiones meas Amſtelodamenſes tractavi; abſolviq; interim præter Grammaticam Mehlfureri Ebraicam & A. Buxtorfii Chaldeam, Joelem prophetam, itemq; tria priora Capita Danielis, privatiſq; Collegiis, & binis de ſeptimanâ publicis lectionibus, diebus Martis & Veneris, hora tertiâ pomeridianâ, frequentiori certè auditorio, quàm Leidæ L'Empereurius, Franekeræ Coccejus, & Groningæ Altingius, Altingii Theologi Germani Filius. Cl. Paſor, qui olim Arabica Oxoniæ docuit publicè, jam ab aliquot benè multis annis, quibus Groningæ Profeſſor vivit, nihil omnino præſtat in Orientalibus, & eorum amorem penitus rejecit. P. L' Empereurius eſt Profeſſor Theologiæ, iſque locus vacat, & ſi Cl. Buxtorfium Baſileâ nanciſci potuiſſent, vocatum magno gaudio ſuſcepiſſent, cum deſiſtat, locum illum pariter ſupplere perget L' Empereurius. Ego Amſtelodamenſem Conditionem multò præferam Leidenſi, & proximo Maio res experientur, an Magiſtratus noſter Ampliſſimus Orientalium Profeſſionem conſtituerere Ordinariam poſſit, velitq;. Hoc interim fatentur Curatores ipſi, rem ultrà ſuam & omnium ſpem felicius procedere. Aliquot MSS. miſi Tigurum, à quo loco & omnium Tigurinarum Eccleſiarum Antiſtitis & Profeſſoris literas T. D. Committo, ut videas, me non———

Amſtel. 8 Aprilis, 1647. Ἐρρῶσο.

LETTER CCXIV.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to Dr.* Langbaine.

Salutem in Chriſto Jeſu.

YEſterday I received your Letter, ſent by Mr. *Patrick Young*; and thank you very much for your readineſs in contributing your pains to the furtherance of my little Treatiſe, *de Fidei Symbolis*, which is now in the Preſs: I hold therein againſt *Voſſius*, and the vulgar Opinion, that the *Nicene* Creed, in our Common-Prayer Book, is indeed the *Nicene*, and not the *Conſtantinopolitan*: I mean the *Nicene*, as it is recited by *Epiphanius* in his *Anchoratus*, (p. 518. *Edit. Græc. Baſilienſ.*) a Book written ſeven Years before the Council of *Conſtantinople* was held, and yet therein both the Article of the Holy Ghoſt, and the others following, are recited ἀποτελεξεὶ, which have been hitherto thought to have been added to the Symbol firſt by that Council. If the *Synodicon*, which you think to have been written *Anno Chriſti* 583, have any thing touching the diſtinction of *Nicene* and *Conſtantinopolitan* Creed; I would willingly underſtand, and with what number your *Synodicon* is noted in the former diſpoſition of the *Baroccian* Library, according to which my Catalogue is framed.

In the firſt Tome of the *Græco-Latin.* Edition of *Gregory Nazianzen*, about the 728 Page, there is a kind of Symbol: the firſt part whereof I find at the end of the Acts of the Council of *Chalcedon*, in *Crabbes* Edition, intituled, *Fides Romanorum*, that is, as I conceive it, *Conſtantinopolitanorum.* It is to be found alſo (if I remember aright) among the Manuſcript Tractates of *Nazianzen*, tranſlated by *Ruffinus*, in *Magdalen* Colledg Library, in the firſt Edition of S. *Ambroſe* his Works, and in *Georgius Wicelius* his *Euchologium.* By comparing of all which together, if I might get a right Copy thereof, it would do me ſome pleaſure. It is alſo by ſome attributed to *Athanaſius*; and happily may be that Symbol of his, differing from ours, which *Cazanorius* (or *Czecanorius*) in his Epiſtle to *Calvin*, ſaith to be ſo common in the Moſcovitical and Ruſſian Churches, of whoſe Eccleſiaſtical Offices you have in the publick Library ſome Copies; by which we might underſtand the truth hereof. I will trouble you no further at this time, but reſt,

Your moſt aſſured loving Friend,

London, April 22. 1647.

Ja. Armachanus.

I ſend you back, with much thanks, your Catalogue of the Arch-biſhops of Conſtantinople.

In Epiſtolis Photii Epiſtola prima MS. quæ ad Michaelem Bulgariæ Regem eſt (cujus partem aliquam interprete Turriano, Latine dedit Hen. Caniſius Antiquarum lectionum Tom. 5. pag. 183.) poſt ſeptem Synodos plus ſatis laudatas; ſubjungit Symbolum fidei, πις εἰς θεὸν εἰς ἕνα θεὸν, &c. ut in verſione Turriani, niſi (quod recte conjectavit Caniſius) quod Spiritum Sanctum à patre procedere dicit. Nulla uti Turrianus adjecerat, filii mentione factâ.

Inde

Inde Narrationem de ſeptem Synodis inſtituit; quam Turrianus miſit. Sed latine dedit Binius Concil. Tom. 3. p. 400. Demum monita plura politica ſubjicit. Quæ in latinis Turriani enim comparent.

Vid. Cod. African. ad finem.
Crabbe F. 155, & 308.

LETTER CCXV.

A Letter from Dr. Langbaine, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

I Received yours of the 22*d*, upon the 25*th* of *April*, and have beſtowed the moſt part of the laſt Week in the ſearch of thoſe Particulars there mention'd. I am ſorry the Event has not anſwered my Deſires and Endeavours. I do not doubt but your Lordſhip will make good that Aſſertion of the *Nicene* Creed, though I profeſs I yet look upon it with ſome prejudice, as being prepoſſeſſed with an anticipated Notion to the contrary. Something in theſe Papers which I have collected in haſte, do in the general look that way; upon peruſal (if it be not too much trouble to your Lordſhip, and the time not overpaſt already) your Lordſhip will make the Conſequence. In that *Synodicon* of *Baſilius Jalimbanenſis*, I met with nothing directly to the purpoſe; only in the beginning of the Book, this encloſed of *Germanus de ſex Synodis*. What he ſays of the two firſt, as only to the purpoſe, I have tranſcribed. In each of them is mention of a Symbol, but not of the difference. I have in the ſame Argument ſent to---and confronted two pieces of *Photius*, the one out of his Epiſtles, the other I met with in a Copy of his *Nomocanon*, with *Balſamon's Scholia*, much larger than the printed. I have looked upon that in *Gregory Nazianzen*, and compared it with that in *Crab*, which he calls *Fides Romanorum*, and do readily ſubſcribe, that by *Romanorum* muſt be meant the Eaſtern Church; but then he that made that Title, muſt be ſuppoſed to have writ ſince the diviſion of the Empire. In *Magd.* Coll. Library, I ſpent two days in ſearch after *Nazianzen's* Tranſlation by *Ruffin*, but in vain, I do not find they have any ſuch Book: What ſeem'd next like it, was ſome pieces of *Baſil* of *Ruffin's* Tranſlation; at the end whereof there is indeed a part of his Expoſition on the Creed. While I was there tumbling amongſt their Books, I light upon an old Engliſh Comment upon the Pſalms, the Hymns of the Church, and *Athanaſius's* Creed, which I preſently conjectured (though there be no Name to it) to be *Wickliffs*; and comparing the beginning with *Bale*, found that I had not erred in the Conjecture, and therefore writ this piece out, in which he calls the *Nicene* Creed, the *Creed of the Church*.

I remember, two Years ago, when I had an opportunity to read ſome Saxon Books that had formerly (as I ſuppoſe) belonged to the Church of *Worceſter*; I met twice with the *Nicene* Creed in Saxon; but I do not remember any difference from that we uſe. I have ſought in the ancienteſt Editions of *Ambroſe*, but return with a *non eſt inventus*. *Wicelius* we have not; and for the *Ruſſian* Offices, if I can find any thing, you ſhall have it by the next.

I presume you have already a Copy of that old Latin Creed, at the end of the ancient Copy of the Acts, given by my Lord of *Canterbury*, and therefore I forbore to send it.

Gulasius, in the Acts of the *Nicene* Council, brings in the Philosopher disputing against the Holy Ghost, as well as against the Son; and that may be (as far as the authority of the Author will bear) somewhat to the purpose.

I received my Copy of the Arch-bishops of *Constantinople*, and do return unto your Grace with thanks, that Oration of *Himerius* which I had from your Lordship.

The Papers which I send, are somewhat confused, and some not right writ I fear; some my Boy has left in the Publick Library, and the Carrier will be gone before the Library be open. I have in the Margent thus * marked what I conceive your Grace may possibly make use of.

I am very much straitned in time, and therefore desire your Lordship's favour for thus scribling. I am,

Your Lordship's to command,

Q.C. Oxon. May 4. 1647.

Gerard Langbaine.

LETTER CCXVI.

A Letter from Dr. Langbaine, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

My Lord;

SInce my last (this day seven-night) I have enquired (and I do here send you what I met with) concerning the use of the *Nicene* Creed among the *Russians*, which I conceive full to your purpose. I perceive my haste made me then omit at sealing, that Oration of *Himerius*, which I now return with thanks to your Lordship; and perhaps, by mistake, I might send some other Papers no way pertinent.

I have thought sometimes, and have not yet found any sufficient reason to remove me from that Opinion, That notwithstanding what *Vossius* hath said, the Church was never without some Form of Confession, which they required before they admitted any to Baptism. I know not otherwise how to expound that of *Heb.* 6. 2. βαπτισμῶν διδαχῆς, &c. For though *Vossius* affirm no more to have been required, but barely, *In nomina Patris, Filii, & Spiritus sancti*; yet methinks that of *Repentance from dead Works*, of *the Resurrection of the Dead*, and *everlasting Judgment*, are made parts of those Fundamental Doctrines; and *Faith in God* seems to comprehend the rest. To this purpose I conceive *Justin Martyr*, Apolog. 2. *pag.* 93. speaks for the Requisites to Baptism, in the Practice of the Church in his Time; ὅσοι πείθωσιν ἢ πιστεύσωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα——αἰτεῖν τὸν προημαρτημένων ἄφεσιν διδάσκονται.——ἵνα ἀφέσεως τε ἁμαρτιῶν τύχωμεν ἐν τῷ ὕδατι. Then follows the mention of the Three Persons of the Trinity, not simply, but with equipollent Attributes to those in the Creed; of the Father, as τὸν ὅλων δεσπότην.——The Son, Ιησοῦ Χριστοῦ τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου.—— The Holy Ghost, ὃ διὰ τῶν προφητῶν προεκήρυξε τὰ κατὰ τὸν Ιησοῦν πάντα. Which what is it else, but what we read both in *Cyrill* of *Jerusalem*, and *Epiphanius*, and the latter part of the *Nicene* Creed? In like manner *Clemens Alex. Pædagog.*

gog. lib. 1. cap. 6. p. 92, 93, 94. gives this Attribute to Christ; ὁ λόγον τέλειον καὶ τελέως φαύτα παιδός, (all one with θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ) and speaking then of Baptism, under the various names of χάρισμα, φώτισμα, τέλειον, λουτρον, quotes, *Joh.* 5. for everlasting Life, mentions ἐκκλησία—and the Resurrection of the Dead; ἐν ἀναστάσει τῶν πιστευόντων ἀπόκειται τὸ τέλος· τὸ δὲ ἐκ ἄλλου τινὸς ὄζει μεταλαβεῖν ἀλλ' ἢ τῆς προωμολογημένης ἐπαγγελίας τυχεῖν. Where he produceth again a Testimony out of *John* 3. That *every one that believes, hath Life everlasting; and I will raise him up again at the last Day.* Where considering the proper importance of the word προωμολογημένης, and the Matter there treated of, *Baptism*; and the Points there spoken of, *Resurrection, Life Eternal.*—I suppose it may not absurdly be collected, that he implies these Doctrines were, προωμολογήμενα, confessed before Baptism.

I forbear to say any thing of that *Regula Fidei* in *Irenæus*; and the like in *Tertullian*, for substance the same, and containing expressly those Points which make up the close in the *Nicene* Creed; and which *Vossius* supposeth to have been added by the *Constantinopolitan* Fathers. What varieties are for matter of expression in the Citations observed out of *Ruffin*, &c. I think does not conclude without hard measure against the Antiquity of some publick form. Wherein (if it were not written, we may suppose it capable of more) we may be content to bear with some in words, so long as they bear up to the same sense, considering that the Quotations of those most ancient Writers out of Scripture it self, are made with so much liberty; and yet no Man doubts but they had a much more certain Rule to go by. I am again overtaken by the Time, and with the desire of your Lordship's Prayers, and the continuance of your Love and Encouragement, take leave, and rest,

Queens Coll. May 11. 1647.

Your Lordship's in all Duty,

Gerard Langbaine.

LETTER CCXVII.

A Letter from ——— to the most Reverend James Usher *Arch-bishop of* Armagh.

My Lord;

UNderstanding that Dr. *Price* is going for *London*, I could not omit to recommend him to your Grace; if you should meet with any means to encourage his Studies, (that I can scarce expect) or at least to keep him from those Precipices, which the straitness of his Fortune, and manifold occasions of Discontents may drive him unto. I know that it is needless for me to write thus much, knowing your good Inclinations to him, if things were as in Times past, when there were Means and Opportunities to help one another. But when I think of the loss of *Hugh Cressey*, and some others, whose melancholy Thoughts have blinded their Judgments, and disposed them to be easily wrought upon by the other Party, to the dishonour of our (sometimes) most glorious Church; when I see how they brag of these Conquests, methinks we should leave nothing unattempted, that may by any possibility prevent Mens stumblings at those Rocks of Offence, which these sad Times cast them upon.

I find here our Lawyers differ much from the Eccleſiaſticks about the Councels of *Conſtance* and *Baſil*: Theſe go far higher for the Popes Authority than thoſe will give way to. The King of *France* hath as much Authority in Church-Buſineſſes, as the King of *England* claims, ſo far as I can perceive. Among the Doctors of the faculty of Divinity of *Paris* (whereof the *Sorbon* is but a little part) here be divers that are not for the Infallibility of the Church; but ſuch a certainty of an inferior degree, as yet for the Authority of the Church and her Paſtors, we are all bound to ſubmit unto; a Point I think very well gained, and of good conſequence. *David Blundell's* laſt Book about Epiſcopacy, is much cried up by thoſe of the Reformed Religion: who are generally very ſharp againſt our Engliſh Hierarchy, upon the Credit of *Mr. Pryn* and *Baſtwick's* Papers and ſuch like Teſtimonies. I hope your Grace will vindicate your Order in general, and in particular the Credit of *Ignatius* his Epiſtles, againſt his Exceptions; as I hear young *Voſſius* in part hath done; but I have not yet ſeen the Book. That which is my great Comfort, my young Maſter is his Fathers Son, and peremptorily conſtant to the Principles wherein he was bred, which makes me hope that our Poſterity may yet ſee the Sun ſhine again. I humbly beg your Prayers, for,

My Lord, your Grace's

Rouen, May 18, 1647.

moſt humble Servant,

T.

LETTER CCXVIII.

A Letter from the Right Reverend Joſeph Hall *Bp of* Norwich *to the moſt Reverend* James Uſher, *Arch-biſhop of* Armagh.

GRatulor vero ex animo, te, Antiſtitum decus, Sancto Ignatio tuo: Gratulor tibi imò, univerſo orbi Chriſtiano, Ignatium, meritiſſimò tuum; ſed quidem & tuo beneficio noſtrum? Gratiorem profecto operam navare Dei Eccleſiæ nullus unquam potuiſſet quam tantum, tam antiquum ſanctumq; Apoſtolicæ θεοσεβείας patronum, ac tam egregium primævæ pietatis exemplar ab injuria temporis vindicando. Inciderat nempe bonus iſte viator Hieroſolymitanus in Latrones quoſdam Hierochuntinos, qui illum non ſpoliârant modò, ſed miſere etiam penèq; ad mortem vulnerârant; præterierant ſaucium ac fere moribundum, neſcio quot Parkeri, Coci, Salmaſii, aliiq; nuperæ ſectæ coryphæi; veſtra vero (molliora uti ſunt) viſcera tam durâ hominis ἀξιοθέᾳ forte miſerecorditer commota ſunt; veſtra unius pietatis (optimi inſtar Samaritæ) vinum oleumq; infudit tam patentibus vulneribus, abſterſit ſaniem, fœdèq; hiulca plagarum ora, manu tenerâ faſciavit; ferèq; exanimem veſtro typorum jumento impoſuit; ac communi deniq; Eccleſiæ hoſpitio, non ſine maximis impenſis, commendavit. Profecto hoc uno nomine aſſurgent Amplitudini tuæ boni (quotquot ſunt) omnes; manuſq; tam ſalutares piis labiis exoſculabuntur. Intelligent jam novitiæ paritatis aſſertores quid illud ſit quod tanto molimine uſq; machinantur, ſentientq; quàm probe illis cum ſanctiſſimo Martyre, ac celeberrimo Apoſtolorum Diſcipulo conveniat.

Illud

Illud vero, inter doctiſſimas Annotationes veſtras ſaliente & corde & oculo legiſſe me fateor, quo egregium illud σφαλμα Salmaſianum de tempore ſuppoſiticii Ignatii, leni illa quidem, ſed caſtigatrice manu corripueris: Fieri ne potuit ut tantus author in re tanti momenti Chronologicâ, tam fœde laberetur, aut num forte, hoc pacto, (quandoquidem hæc cauſæ diſciplinariæ Arx merito habeatur) Dominis ſuis palpum obtrudere maluit? Quicquid ſit, bis Martyrium paſſus Ignatius noſter; tuâ demum operâ, Præſul honoratiſſime, reviviſcit; cauſamque iniquiſſime jam abdicatæ ἐπισκοπῆς in Eccleſiæ totius foro tam cate agit, ut non pudere non poſſit heſternæ Diſciplinæ aſtipulatores, tam male-ſuſcepti, litis injuſtæ patrocinii. Quod ſi nullum aliud foret noſtræ ſententiæ propugnaculum, nobis quidem abundè ſufficeret habuiſſe (συν θεῶ) noſtræ veritatis patronos te, & Ignatium. Vale Primatum ἀξιονόμαστε, & Eccleſiæ laboranti, & precibus, & operis (quod facis) ſubvenire perge, & fave.

E Tuguriolo noſtro Highamenſi, Maii 25° 1647.

Cultori tuo, ac malorum tuorum Socio, & præconi meritorum,

Joſ. Norvicenſi.

LETTER CCXIX.

A Letter from Mr. Patrick Young, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Right Reverend, and my very good Lord;

Hitherto, being diſappointed by the Carrier who brought my Trunck hither ſo late, I have been hindred to ſatisfie your Lordſhip touching the Paſſage *Pſal.* 142. 9. which I find in my Roman Edition, ὅτι πρὸς σε κατέφυγον, without any variety in the Margin, and conſequently ſo in the ancient Manuſcript Copy. I long to ſee your Treatiſe *de tribus Symbolis*, as any thing elſe which cometh from your learned Pen: be pleaſed I pray you, ſo ſoon as it is printed, to ſend it unto my Son-in-law Mr. *John Attwood*, Counſellor at Law in *Grays-Inn*, who will ſpeedily haſten it unto me; unto whom likewiſe I intreat your Lordſhip to deliver the Key of my Study, leſt when I come to Town I ſhould miſs of it, if your Lordſhip go into the Country. Thus with remembrance of my ever bounden Reſpects, I take my leave, remaining, as ever

Broomefield the 25*th* of *June*, 1647.

Your Lordſhips truly devoted Friend and Servant.

Pat. Young.

LETTER CCXX.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to* D. Fredericus Spanhemius.

Admodum Reverendo in Chriſto Fratri D. Frederico Spanhemio Academiæ Lugduno-Batavæ, pro tempore, Rectori digniſſimo. *Leydam.*

ET tuam de gratiâ diſputationem uberrimam, & funebrem Aranſicani Principis laudationem accepi, Spanhemi Chariſſime! atq; in utraq; tum ingenii acumen, tum facundiam ſingularem, & perſpexi & admiratus ſum: Quas tamen dotes in priore argumento adverſus communes Gratiæ adverſarios, intendendas multò magis optaviſſem, quàm adverſus amicos, idem bellum adverſus Pelagianos & Semipelagianos nobiſcum profeſſos; licet in παρέργοις & circumſtantiis quibuſdam nonnihil diſſidentes; de quâ controverſiâ quænam moderatiorum apud nos Theologorum fuerat ſententia, ex inclusâ doctiſſimi Davenantii (τῦ μακαρίτε) ſchedulâ poteris cognoſcere. Pro amplioribus vero donariis illis tuis de Symbolis diſſertatiunculam meam tibi remitto, munus ſanè levidenſe, ſed quod tu ex mittentis affectu æſtimabis, & (ſi tanti videbitur) D. Salmaſio, D. Heinſio, Jo. Latio, (ac D. Riveto quoq; ſi commode poteris) communicabis, & plurimam illis ſalutem verbis meis nunciabis.

Scripſi Lundini xiv. Kal. Sextilis Juliani, Anno M. DC. XLVII.

Tuus in Chriſto Frater & συζρατιώτης,

J. V. A.

LETTER CCXXI.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Learned* Johannes Gerardus Voſſius.

Viro Clariſſimo Johanni Gerardo Voſſio, Hiſtoriarum apud Amſtelodamenſes Profeſſori celeberrimo.

Vir Eximie;

QUod poſt acceptos eruditiſſimos tuos de Diis Gentium Commentarios (qui in Mythici Temporis Chronico, quod ante multos Annos congeſſeram, recognoſcendo mihi magno fuerant uſui) nihil hactenus ad te reſcripſerim; etſi culpâ liberare me nequeam, excuſationem tamen aſſerere poſſum aliquam; non juſtam illam quidem ſed quam humanitati tuæ aliquantulùm probari poſſe non diffidam. Subitò incendio tempore illo correpta eſt noſtra Hibernia, quod nedum deflagravit, ſed ſerpit quotidiè

&

& potiùs adaugeſcit. In eo præter calamitatem publicam & Religionis Reformatæ Profeſſorum lanienam poſt homines natos immaniſſimam & crudeliſſimam; externis iſtis bonis (quæ appellantur) exutus ſum omnibus: ſolâ Bibliothecâ è flammis illis ereptâ, à quâ ipsâ tamen ad hunc uſq; diem etiam exulo: Exceperunt enim me deinde novi in Angliâ furores, qui me Oxonio in Cambriam depulerunt: ubi per integrum XVIII Septimanarum ſpatium graviſſimo afflictus morbo, ægerrimè tandem ex ipſis quodammodo ſepulchri faucibus ſummâ Dei Miſericordiâ ſum revocatus. Quomodò Londini poſteà acceptus fuerim, commemorare non libet: Neq; priorum illorum malorum omnino meminiſſem, niſi ut inde intelligeretur, quæ animum meum neceſſitas à literarum & literatorum omnium conſortio hucuſq; penè alienaverit. Ubi vero primum colligere me cæpi, ut illam neglecti in te colendo officii culpam aliquo pacto expiarem, brevem hanc de Symbolis (notiſſimâ tibi materiâ) diſſertationem tuo nomini inſcribere viſum fuit: in quâ quia deinceps te alloquor, hic finio, & totus tuus maneo.

De Mariano Scoto edendo nùm omnem cogitationem abjeceris, admodum ſcire aveo.

Londini xiii Kalend. Auguſti,
Anno M. DC. XLVII.

J. V. A.

LETTER CCXXII.

A *Letter from the Reverend Dr.* Barlow (*now Biſhop of* Lincoln) *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord,

I Did receive (by the hands of Mr. *Tozer*) your Grace's Tract *de Symbolis*; for which great Honour done unto me, this piece of Paper comes to return my moſt humble and hearty Thanks. I confeſs I have ever been inquiſitive after your Grace's Writings, and thought my ſelf happy when I had found them; for I was never deceived in my Expectation, but ever found old Orthodox Truth maintained upon juſt and carrying Grounds, which elſewhere I have often ſought, but ſeldom found. I wiſh *Voſſius* in putting out and compoſing his Tract *de tribus Symbolis*, had uſed the ſame Judgment and Diligence your Grace hath done in this: For tho your Grace be pleaſed to give that Tract of his a civil Commendation, yet 'tis undeniably the moſt indigeſted thing that ever *Voſſius* put out. And here (well knowing your Lordſhip's unparallell'd Skill in Antiquity, and your Candor and Willingneſs to communicate your Knowledg to the Benfit of others) I ſhall take the boldneſs humbly to deſire your Grace's Opinion concerning the 13 Can. of the Council of *Ancyra*, the words are theſe—— χωρεπισκόπους μὴ ἐξεῖναι πρεσβυτέρας, ἢ διακόνας χειροτονεῖν, ἀλλὰ μὴν μηδὲ πρεσβυτέρας τῶλεως, χωρὶς τῦ ἐπιτρεπῶαι τῶτο τῦ ἐπισκόπε μετὰ τῆς γεγραμμένων ἐν ἑτέρα παροικία. I find no various reading in any Greek Copies, *Balſamon*, *Zonaras*, *Tilius*, *Juſtellus*, &c. all agreeing; only *Salmaſius*, (*Apparatu ad lib. de Primatu*, pag. 78.) for [ἐν ἑτέρα παροικία] will have it [ἐν ἑκάστη παροικία.] And (it ſeems) *Dionyſius Exiguus* reads it ſo too. The Latin Tranſlations make it quite another thing than the Greek imports, as your

Lordſhip may ſee by thoſe two Tranſlations in *Grabb* (followed by the reſt) and that of *Juſtellus*, in his *Codex Can. Eccleſiæ Univerſæ*, pag. 2. which runs thus——— *Chorepiſcopis non licere Presbyteros, vel Diaconos ordinare: Sed nec Presbyteris Civitatis, ſine literis Epiſcopi, in alienâ Parochiâ aliquid agere:* Where *Juſtellus* adds theſe two laſt words [*Aliquid agere*] as if μηδὲν πράττειν, or ſome ſuch thing were in the Greek, which I find not. I confeſs *Fulg. Ferrandus in Breviat. Cano. Can.* 92. reads it as *Juſtellus*.— *Ut Presbyteri Civitatis ſine juſſu Epiſcopi nihil jubeant, nec in unaquaq; Parochiâ aliquid agant*; tho the Greek is otherwiſe, and the old Latin Tranſlation (*vid. Cod. Can. veterem Eccleſiæ Romanæ Mogunt.* 1525. *& poſtea Par.* 1609.) agrees exactly with the Greek. So then the ſenſe of the *Can.* ſeems to be this— That the *Chorepiſcopi*, and *Presbyteri civitatis*, may not ordain Prieſts or Deacons without Commiſſion from the Biſhop, but with it they may. Here firſt, I ſhall make no queſtion but the *Chorepiſcopi* might ordain with Licence firſt had from the Biſhop; for tho it hath been the general opinion of the World that the *Chorepiſcopi* were only *Simplices Presbyteri* (as the counterfeit *Damaſus* (1) tells us, *Epiſt.* 5. and the reſt have followed him, as (2) *Gratian*, (3) *Ant. Auguſtinus*, (4) *Salmaſius*, (5) *Blondellus*, (6) *Donfield*, (7) *Spalatenſis*, (8) *Forbes*, the *Capit.* of (9) *Charles* the Great, *&c.*) Yet I conceive that 'tis demonſtrable undeniably from the carrying Principles in Antiquity that they were Biſhops. And therefore my Queſtion is, how the *Presbyteri Civitatis* might ordain (if that be the meaning of the Canon) with Licence from the Biſhop, it never appearing in Antiquity that any Presbyters Ordination of a Presbyter was Canonical, either by himſelf; for we find *Iſchyras* cenſured, and depoſed, becauſe ordained by *Coluthus*, who was but a Presbyter. Secondly, Nor do we find that ever any Biſhop gave Commiſſion to a Presbyter to ordain; it being expreſly againſt the Canons of the Apoſtles, *Can.* 2. I know that *Claud. Salmaſius* (*Wal. Meſſalin.* cap. 5. pag. 315. *& fusè à pag.* 308, *ad pag.* 317. *& in Apparat. ad lib. de Primat. pag.* 78. *& lib. de Primat. cap.* 1. *pag.* 10, 11.) and *Dav. Blondellus* (*Apolog. pro ſententiâ Hieron. Sect.* 3. *pag.* 93. *& ſequentibus*) from this Canon infers that Ordination anciently was not peculiar to the Biſhop, but any Presbyter had *commune jus*, and might (as well as the Biſhop) ordain. If your Grace would be pleaſed to honour me ſo far, and help me in this doubt, you ſhould do a great favour to Truth, and to

My Lord,

Your Grace's moſt humble, and very much obliged Servant.

Thomas Barlow.

(1) *Apud Blondel Pſeudo-Iſidori*, pag. 530, &c. (2) *Diſtinct.* 68. *Can.* 4, 5. (3) *In Epit. Jur. Pontificii, lib.* 6. *Tit.* 2. *cap.* 1, 2, 3. (4) *Wal. Meſſal. cap.* 5. *pag.* 315. (5) *Apologia, Sect.* 3. *p.* 93, *&c.* (6) Of the Church, *l.* 5. *c.* 29. (7) *De Republ. Eccl.* part. 1. l. 2. c. 9. §. 17, 18, 19. (8) *Irenico.* l. 2. cap. 11. Prop. 14. p. 249, *&c.* (9) *Apud Fred. Lindenbrog.* l. 7. c. 318, 328, 329. lib. 5. c. 168. l. 6. cap. 19, 284. lib. 1. cap. 9. lib. 7. cap. 310.

Q. Coll. *Oxon. Sept.*
CIↃ. IↃC. XLVII.

LETTER

LETTER CCXXIII.

A Letter from the Learned Claudius Sarravius, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Illuſtriſſime ac Reverendiſſime Antiſtes.

DUdum tibi obſtrictum, pro honorifica in Ignatio nominis mei mentione, novo rurſum beneficio devincire voluiſti. Dono enim tuo accepi eximiam tuam Diatribam de Symbolis Veteris Eccleſiæ. Pro tuis iſtis erga me meritis, debitam rependo gratiarum actionem. Magna cum voluptate nec ſine fructu legi poſtrema hæc tua opuſcula; in quibus igneum ingenii vigorem, & eruditionem reconditam abſtruſiſſima quæque rimantem & bono publico eruentem, ex animi ſententia dico, ſum admiratus. Omnino, cum optimum ſit quod antiquiſſimum, in originibus indagandis merito opera collocatur. Te vero iſta præſertim ætate & tot inter turbas, hæc tuæ curæ ducere, ſummam laudem meretur. Aderit Deus, ſe ſuaque quærentibus. Ita precor & voveo; eumque veneror ut Regi Regnoque veſtro, ea ſuggerat conſilia, quæ ſuæ gloriæ, Veſtriſque commodis, Tibi vero imprimis Vir Bone & Magne conveniant. Interea perge nos hujuſmodi muneribus beare. Sed ante omnia, qua iſtic polles auctoritate, effice, ut Biblia illa Theoclæ typis veſtris cum orbe Chriſtiano communicentur. Nullo illuſtriori monumento, æternitati, fama tua poſt tot exantlatos labores, conſervabitur. Hoc te rogant omnes qui ſacra amant, ego vero ὡς ἐπὶ τὰ ἐνεστῶτα. Si quid hic viciſſim ego tua cauſſa potuero, beatum me exiſtimavero. Virum amiciſſimum & eruditiſſimum Jo. Pricæum, cujus familiaritate & Conſiliis plurimum profeciſſe me profiteor, ne grave eſt meo nomine ſaluta: & urge ut ſuas chartulas componat & ſacras literas ornare non deſinat. Vale Vir ſumme, meque tui obſervantiſſimum ut tuorum in numero habere velis etiam atque etiam rogo.

Lutetiæ Pariſiorum,
Octob. 28. 1647.

Illuſtriſſimæ ac Reverendiſſimæ tuæ

dignitati addictiſſimus,

Claudius Sarravius.

LETTER

LETTER CCXXIV.

A *Letter from the learned* Fr. Spanhemius, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

S. Reverendiſſime Præſul, Domine honoratiſſime.

ET amicas literas Tuas, & eximium de Symbolis adjectum munus probè accepi, & utroq; nomine prolixas tibi gratias habeo. Diſtribui quin etiam exemplaria adjecta eruditis viris, quibus ea deſtinaſti, quibus omnibus gratiſſima fuere. Gaudeo ex animo non tantam firmam tibi valetudinem conſtare, verùm etiam animum in mediis turbis veſtris à turbis liberum, & totum utiliſſimis ſtudiis defixum: Addo & quietis. Id mihi non licere impensè doleo, qui non genio meo, nec inſtituto, ſed alienâ intemperie in theatrum litigioſum pertractus fui. Juxta tecum optarem toto animo, ut cum apertis adverſariis iſta mihi pugna depugnata foret. Nec tamen deſunt graviſſimi viri complures, & ex mediâ quidem Galliâ, qui Theologiam Salmurienſem periculoſiſſimam judicant, & illi omnibus modis obviam eundum cenſent. Et ſanè pro certò mihi perſuadeo, non viſa tibi eſſe præcipua καινοδοξόντων iſtorum ſcripta, nec à me impetrare poſſum, ut credam ſubactiſſimo judicio tuo, & orthodoxiæ tenaciſſimo probari poſſe vel Synopſin Teſtardi *de naturâ & gratiâ*, vel Amyraldi librum *de Prædeſtinatione* Vernaculâ linguâ ſcriptum, nec alia id genus quibus pleraſq; Remonſtrantium noſtrorum hypotheſes ingerunt, & probant, & ipſis cum illis argumentis. Adde, imputationem peccati Adæ ab ipſis negari, & novum communionis noſtri cum Chriſto modum doceri præter καινοδοξία & innumera alia. Pariſienſes Theologi in cum ipſis eunt, ſed cum paucis aliis, & quidem ob eaſdem hypotheſes antehâc à ſe defenſis. Pleriq; hodiè alieni ſunt ab Auguſtini ingenio, & Retractationum opere. Rev. Davenantii judicium & eruditionem maximi ſemper feci, fateor tamen me in quibuſdam illi ſubſcribere non poſſe hoc argumento, nec videre quî cohæreant vel inter ſe, vel cum aliis quibuſdam doctiſſimis commentationibus Academicis, quas mihi videre contigit. Id unum etiam video noſtros quoſdam compendifacere, hypotheſeωn quarundam, quæ Lutheranis & Remonſtrantibus ſunt Familiares, conceſſione, ut magis ferociant & glorientur, nos in his cogi ad Sententiam tuam accidere, item ſequuturum in aliis, modò pergant ſtrenuè nobis contradicere. Da veniam, Reverendiſſime Præſul, ſi liberiùs iſta apud te effundo, cujus pietatem, eruditionem, addo & affectum erga me ex animo veneror. Si tantæ eſſent meæ exercitationes, ut bonas aliquot horas tuas iis legendis impendere dignaveris, non dubito quin Theologia iſta, quæ Eccleſiis noſtris obtruditur, tibi diſplicitura eſſet. Eccleſiæ ſanè & Academiæ noſtræ, & Gallicæ omnes, Una Salmurienſi exceptâ, ut & Helveticæ ab eâ quàm longiſſimè recedunt. Ampliſſima ejus rei teſtimonia penes me habeo. Vale, Præſul Venerande, & me tuæ pietatis, & eruditionis, utriuſque ſummæ, cultorem amare perge. Deus te melioribus ſervet temporibus! Scripſi prid. Kal. Dec. Anni 1647. Lugd. Batav.

Rev. T. Dign. obſervantiſſimus,

Fridericus Spanhemius.

LETTER

LETTER CCXXV.

A *Letter from* D. Langbaine, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

TWO Particulars I remember, whereof your Lordſhip required an account from me; one concerning *Marianus Scotus*, whether *William* of *Malmsbury* (as I then affirmed) made any mention of him? and if ſo, in what manner. Firſt, *Lib.* 3. *de Regib. in Willielmo primo*, pag. 116. 'Sub 'iſto Imperatore [Henrico] regnante floruit * Maurinianus Scotus, qui * *Al. Marianus.* 'primò Fuldenſis Monachus, mox apud Mogontiacum incluſus, contemptu 'præſentis vitæ, gratiam futuræ demerebatur: Is longo vitæ otio Chrono-'graphos ſcrutatus, diſſonantiam cyclorum Dionyſii Exigui ab Evangelica 'veritate deprehendit. Itaq; ab initio ſeculi annos ſingulos recenſens, vigin-'ti duos qui circulis prædictis deerant ſuperaddidit, ſed paucos aut nullos ſuæ 'ſententiæ ſectatores habuit. Quare ſæpe mirari ſoleo cur noſtri temporis 'doctos hoc reſpergat infortunium, ut in tanto numero diſcentium, in tam 'triſti pallore lucabrantium, vix aliquis plenam ſcientiæ laudem referat. 'Adeo inveteratus uſus placet. Adeo ferè nullus novis licèt probabiliter in-'ventis, ſerenitatem aſſenſus pro merito indulget. Totis conatibus in ſen-'tentiam veterum reptatur: Omne recens ſordet. Ita quia ſolus favor alit 'ingenia, ceſſante favore obtorpuerunt omnia.

Again, *lib.* 4. *de pontificib.* (pag. 286.) *cap. de Epiſcopis Hereſordenſibus.* 'Non multò poſt accepit ſedem illam Robertus Lotharingus —— omnium li-'beralium artium peritiſſimus; abacum præcipuè & lunarem computum, & 'cœleſtium aſtrorum curſum rimatus. Erat tunc temporis monachus † Ma-† *Al. Mariman-nus.* 'rianus apud Mogontiam incluſus, qui longo Solitudinis otio Chronographos 'ſcrutatus diſſonantiam cyclorum Dionyſii Exigui contra Evangelicam verita-'tem, vel primus vel ſolus animadvertit. Itaq; ab initio ſeculi annos ſingu-'los recenſens viginti duos qui circulo deerant ſuperaddidit; magnam & dif-'fuſiſſimam Chronicam facere adorſus. Eum librum miratus unicè, æmulatus 'mirificè, Angliæ invehendum curavit. Deniq; captus Mariani ingenio quic-'quid ille largius dixerat, in arctum conferens defloravit. Adeo ſplendidè 'ut magis valere videatur defloratio, quàm ingentis illius voluminis dif-'fuſio.

I am partly of opinion, that this defloration of *Marianus*, was the plain Song; and what was added by *Florence* of *Worceſter*, and other Monks in their ſeveral Cloyſters, (in relation moſt an end to their particular Foundations, and the memorable Paſſages of their ſeveral Monaſteries) were but ſo many ſeveral deſcants upon that Ground.

We have in our *Bodlean*, as the printed Catalogue more than once informs, a Manuſcript with this Title; *Excerpta ex Chronico Mariani*; the Author (in *Litera H.*) *Rog. Hereſordenſis.* And again (in *K.*) *Rodgerius Hereford. Epiſc. Excerpt. de Chronico Mariani.* But in the Manuſcript it ſelf, both the Name of the Author, and Title of the Book, runs otherwiſe, *viz. Exceptio Rodberti Hereſordenſis Epiſcopi de Chronicis Mariniani.* The Tract is but ſhort, conſiſting of 24 Chapters, and the Argument of them anſwerable to the ten firſt Chapters in *Marianus*'s Manuſcript, *de computo Eccleſiaſtico.* Where in the *7th* Chapter he gives us this Chronological Character of the Time and Place he writ in. 'In Anno præſenti, qui ſecundum Dionyſium

'pro-

'pronunciatur Milleſimus octogeſimus quintus Incarnationis, contra Evange-
'liſtas cæteroſq; Doctores. Hic eſt Annus Vigeſimus Willielmi Regis An-
'glorum; quo jubente hoc anno totius Angliæ facta eſt deſcriptio, in agris
'ſingularum provinciarum, poſſeſſionibus ſingulorum procerum, in agris
'eorum, in manſionibus, in hominibus tam ſervis quàm liberis, tam in tugu-
'rio tantum habentibus quàm domos & agros poſſidentibus, in carrucis, in
* F. Hominum. 'equis & cæteris animalibus, in ſervitio & cenſu totius terræ * omnium. Alii
'inquiſitores poſt alios, & ignoti ad ignotos mittebantur provincias, ut alii
†F. deſcriptionem 'aliorum † diſcretionem reprehenderent, & regi eos [reos] conſtituerent.
'Et vexata eſt terra multis cladibus ex congregatione regalis pecuniæ proce-
'dentibus.

Upon which I ſhould not doubt to build, that this is the ſame *Robert*, the deflorator of *Marianus* mentioned by *Malmesbury* (though the hiſtorical part be here wanting) the Name, the Time, the Place, the Subject, all concurring to ſtrengthen this Conjecture.

This, and ſomewhat more concerning *Marianus*, either in my Letters, or Papers, I have formerly tranſmitted to my good Friend Dr. *Duck*; from whom, if your Lordſhip think it may be *tanti*, you may at any time receive thoſe indigeſted Notes, which being but ordinary, will add nothing to your Lordſhip, in a Point which you have already ſo thoroughly canvaſſed.

The ſecond enquiry which your Lordſhip was pleaſed to employ me in, was (as I remember) about a Greek Piece concerning *Lacedemonian* Months, in the Catalogue of the King of *France* his Library; but upon ſearch not found by the *Puteani Fratres*. I conceived then, the beſt direction for the ſearch, would be to note what other Tracts were next Neighbours, in the Catalogue, which might be a means to help me with that Volumn, in which ſurely this concerning the Months makes the leaſt part: Which I have accordingly done hereunder. And becauſe, upon peruſal of the Catalogue, I found it very corrupt, and that the Writer is guilty of many obvious Miſtakes, I conceived this of ours to be only a Tranſcript of ſome other, which poſſibly may be there in the Library; and therefore I took the pains to page our Catalogue, as hoping that might expedite the ſearch, if the Enquirer make uſe of any other Catalogue of the ſame kind with this, by conſidering the proportion of Pages, whereof this contains in all 280, and is regularly writ. I find ſeveral Pieces of that Subject, how diverſe in themſelves I know not; but I choſe rather to ſet down all, than to run the hazard of omitting what poſſibly you might moſt deſire.

In Catalogo Manuſcriptorum in Bibliotheca Regis Galliæ repertorum, Anno 1636.

Pag. 127. Nili Gnomæ.
De Synodis uſq; ad VII Oecumenicam.
De ædificii Conſtantinop.
De Epiphania Domini, ex Conſtitutionibus Apoſtolicis.
☞ De nominibus Menſium ſecundum Judæos, Macedones, Græcos, Ægyptios.
De Sacris Bibliis, Prophetis & Prophetiſſis.
Jo. Damaſcen de Lumine, Igne, Sole, & Stellis.

Pag. 184. Pythagoræ paræneſes.
Septem Sapientum dicta.
☞ De Menſibus Athenienſium & Lacedæmoniorum.
Πάσῃ λέξεων.

De

De Musis.
☞ De Mensib. Athen. Roman. Maced. Hebr. Ægypt. & Græc.
De Vita Aristotelis.
Proverbia.
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Pag. 210. De Figura & situ Italiæ ex Polybio.
☞ De Mensib. Græcorum & Alexandrinorum.
Nomina Urbium mutata.
De Inventoribus Artium.
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Musarum nomina & inventa.
☞ Nomina Mensium.
Excerpta ex Rhet. Zenophontis.

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* De Mensibus.
De Septem Sacramentis.

Pag. 221. Nili Præcepta.
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Meletii versus in Crucem Domini.

Pag. 230. Astrologia.
Περὶ σκιῶν καὶ ἱματίων χρήσεως.
Περὶ πολιούντων καὶ λιπόντων ἀστέρων.
* De Mensib. Romanis, Atticis, Alexandrinis.
De Agricultura.
Apotelesmata Lunaria.

Pag. 238. De XII Prophetis.
* Jo. Damascen. de Mensib. Macedonum.
Περὶ σιτασμῶ τ̃ μηνῶν.

Pag. 243. Dialecti specierum & herbarum.
* De Mensibus Eclipse.

Pag. 252. Posidippus & Metrodorus de eligendo vitæ genere.
* De Mensibus Athenienſium, Romanorum, Alexandrinorum.
De ætatibus hominis ex Hippocrate.

Pag. 264. De Climatibus. De Ventis.
* De Mensibus.
De Mansionibus Signorum solaribus.

Pag. 269. Ex Menandro in Mulieres.
* Ignatii versus Iambici de Adamo.
Hippocratis Epistola ad Ptolomæum.

This last I add for the Names sake of *Ignatius*, though it be nothing to the purpose, *de Mensib.*

Some other Particular I think there was, which I might have dispatched *eadem operâ*, but I could not call to mind the Name of the Authors. So soon as your Lordship shall give me any further Directions, I shall most readily

apply my ſelf to the execution; in the mean time, and ever, deſiring the continuance of your Love to, and Prayers for this Place, and therein for

Queens Colledg, Jan. 4. 164⅞.

Your Lordſhip's moſt obliged Servant,

Gerard Langbaine.

LETTER CCXXVI.

A *Letter from the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *to* Chriſtoph. Juſtellus.

Inſignis Eruditionis Viro, Chriſtophoro Juſtello.

Luteſiam Pariſiorum.

Vir Clariſſime;

QUod Carthaginenſem Synodum Nomocanoni Johannis Epiphanienſis Scholaſtici intextum fuiſſe affirmavi; in eo Franciſci Turriani fidem ſimpliciter ſum ſecutus: Sed quum in opus ipſum (à Barocianâ in Italiâ ad Bodleianam in Angliâ Bibliothecam tranſlatum) poſtea incidiſſem: Ut in authore (à Turriano pro Canonib. Apoſt. Cap. 21, & 28.) Conſtantini pro Joanne (quod & aliunde intellexi) ità in Synodorum recenſione Carthaginenſis nomen, pro Sardicenſis à Jeſuitâ poſitum fuiſſe comperi. Quæ verò in uſum meum indè deſcribenda curaveram, quia ità te velle ex D. Baſirii noſtri literis cognovi, ſimùl cum hiſce ad te tranſmiſi: idq; eo libentiùs quòd Photii quoq; ſimul adjuncta habebat hactenùs inedita in ſuum Nomocanonem Prolegomena, Anno Mundi, 6391. conſcripta. Qui idem numerus cùm ad (pag. 62.) calcem notitiæ Eccleſiaſticæ, ex Regiâ Bibliothecâ à Carolo Sanctopaulino Editæ, itidem appoſitus cernatur; eademq; ipſa Notitia inter Prolegomena iſta & Nomocanonii Corpus in Oxonienſi Manuſcripto collocetur: Quin ea Photio tribuenda ſit, mihi vix relinquitur dubium. Ad exſcriptorem enìm antiquiorem refero, quod ad Lapithum Cypri urbem poſteriorem, ibidem invenio annotatum. Ἐν ᾗ ἐγεννήθη γεώργιος ὁ Κύπριος ὁ μεταγράψας τὴν βίβλον ἐξ ἧς ταῦτα μετελήφθησαν. Sicut ad poſteriorem quod ad Clima Sobenes in quarta Armeniâ ſubjicitur, χωρίον ὑπὸ τὸ αὐτὸ κλίμα λεγόμενον Ἀλμεάνων, ὅθεν ὁρμᾶται ὁ τὴν παροῦσαν φιλοπονήσας βίβλον βασίλειος. Ignatiana mea, cum aliis aliquot opuſculis, ſimul etiam mitto; De variis Aſiæ acceptionibus libellum, ante aliquot annos linguâ vernaculâ ſemel atq; iterùm publicatum, deinde miſſurus, quamprimum Latinâ veſte donatus prodieret, qui de Proconſulari Aſiâ, & Aſianâ Dioceſi quædam continet, ad inſtitutum tuum non nihil facientia.

Tui Studioſiſſimus & Studiorum tuorum fautor maximus,

Scripſi Londini Februarii die ²³⁄₂₇ Anno 164⅞.

J. U. A.

LETTER

LETTER CCXXVII.

A Letter from the most Reverend James Usher *Arch-bishop of* Armagh, *to* D. Claudius Sarravius.

Amplissimo Clarissimoq; viro D. Claudio Sarravio Supernæ Parisiensis Curiæ Senatori dignissimo.

Lutetiam Parisiorum.

Vir Eximie ;

AD humanissimas tuas literas responsum hucusq; distuli: Ut Ignatianam appendicem atq; Macedonici & Asiani anni explicationem, nùnc primum à prælo prodeuntes, comites illi liceret adjungere. Earum utramq; limatissimo tuo submitto judicio. Sed ab illo animi affectu erga me libero, quem largè effuseq; in literis illis tuis ostendere tibi libuit. Vanissimum enim omnium mortalium me esse oporteret, si præconia illa, quibus me ornasti ne dicam onerasti, ullâ ex parte vellem agnoscere. Alexandrini verò —— exemplaris (quod post Basilii M. tempora descriptum fuisse, præfatio illius quæ tibi habetur in Psalmos satis indicat) Editionem (quæ à te tantopere postulatur vel flagitatur potius) urgere non cesso. Id oneris in se suscepit vir doctissimus Patricius Junius, cujus primum specimen simul cum hisce mitto. Mihi enìm præter ἐργοδιώκτου officium, aliud nihil hic incumbit; nisi ut de ipsâ LXX Interpretibus adscriptâ versione quid sit sentiendum, quædam adnectam Prolegomena. Interìm à vobis nòn minùs ἐκτενῶς nostri expetunt Græcam ex codice Cardinalis Rupefocaldii prophetarum editionem: Cujus Esaias à Curterio, & Hoseæ pars à Phillippeio in apertum prolata, ut integro frueremur opere, salivam jamdudum nobis movit. Quousq; etiàm in Græcâ, quam promiserat, Bibliorum ἐκδόσει adornandâ, Fronto Ducæus fuerit progressus, scire avemus: Et si quid aliud sit, quod ad Junii nostri Conatus aliquid afferre possit adjumenti. Quod tuæ curæ commendat, apud quem (tuo merito) summo in honore es & prætio.

Londini Februarii die $\frac{13}{23}$, Anno 1647. *Jacobus Usserius* Armachanus.

LETTER CCXXVIII.

A Letter from the most Reverend James Usher *Arch-bishop of* Armagh, *to D.* Isaac Vossius.

Viro amicissimo Isaaco Vossio. *Amstelodamum.*

MItto ad te Ignatianam meam Appendicem, ex penu tuâ (ut vides) insigni accessione locupletatam. Cui adjungere visum est de Macedonum & Asianorum anno Solari, dissertationem alteram: Cum utriusq; exemplari, meo nomine, Clarissimo parenti tuo tradendo. Miseram ad eum septem abhìnc mensibus literas, unà cum meâ de Fidei Symbolis Diatribâ:

quæ, an ad manus ejus pervenerint? Neſcio. Si interpolatæ Epiſtolæ Barnabæ apographum Romano illo codice (cujus ſub finem Notarum in eam Epiſtolam meminiſti) deſcriptum; Et rariorum quæ ex Galliâ & Italiâ tecum detuliſti monumentorum Indiculum, mecum communicarem nòn graveris, rem mihi progratam feceris. Vale,

Tui ſtudioſiſſimus

Londini, Februarii die $\frac{11}{21}$, Anno 164$\frac{7}{8}$.

J. U. A.

LETTER CCXXIX.

A *Letter from the Right Reverend* Joſeph Hall *Biſhop of* Norwich, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Salutem in Chriſto.

GRatâ admodum & manu & mente accepi heri, Primatum Reverendiſſime, a manibus Honorandi plurimùm Epiſcopi Dunelmenis, literas tuas, ſed & donaria longè pretioſiſſima, libros tuos: Deus bone! quam elaboratos quàm reconditiore literaturâ refertos quos ſtupebunt exteri, gratulabunturq; authori fælicitatem hanc & otii & eruditionis: Noſtri vero quô tandem non poſſunt non erubeſcere, tantum virum neglectui habuiſſe? At, ô te omni & invidiâ & tyrannide ſuperiorem: quem divinior mens ſupra terrena quæq; ita longè extulit, ut ingratiſſimi ævi ſive incuriam ſive contemptum nihil quicquam ad te pertinere ſentias: Illud tibi unum curæ eſt ut bene merearis: Licet hoc animo reſides in obſcuro Lincolnienſis Hoſpitii angulo, qui totius Occidentis Patriarchatu digniſſimum te præſtitiſti.

Mihi vero homini pauperculo quid tandem ſuppetit quod munificentiæ tuæ retribuam? Exciderat mihi pridem opella quædam, ita quidem minutula, ut me plane puduerit ejuſmodi ſtrenulam tanto præſuli obtuliſſe; Tandem tamen eo prorupi audaciæ, ut id facerem; Tu pro ſingulari candore tuo ignoſces erroribus quibuſq; ſive ſcriptiunculæ, ſive authoris; qui ſe

E tugurio meo Highamenſi, Febr. 26. 164$\frac{7}{8}$.

Reverendiſſimæ Paternitatis veſtræ clientem profitetur devotiſſimum

Joſ. Norvic.

LETTER

LETTER CCXXX.

A Letter from the most Reverend James Usher *Arch-bishop of* Armagh, *to the Right Reverend* Joseph Hall *Bishop of* Norwich.

Admodum Reverendo in Christo Patri, Fratriq; charissimo D. Josepho Hallo Norwicensi Episcopo.

QUem tui in me amoris & judicii (Antistes optime) fructum ceperim; Ignatiana Appendix ista declarabit: ad quam perficiendam, & in lucem proferendam majorem mihi animum quàm unquam habuissem, elegantissimas & suavissimas tuas ad me literas dedisse, non possum non agnoscere. Cum eâ mitto & de Fidei Symbolis Diatribam, & de Macedonum atq; Asianorum anno dissertatiunculam; non alio à te æstimandas pretio, quàm quod profectæ sunt à

Lond. vii° Kalend. Martias, An. M.DC.XLVII.

Fratre tuo amantissimo & cultore summo

Jacobo Usserio Armachano.

LETTER CCXXXI.

A Letter from the Learned Ger. Jo. Vossius, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

Reverendissimo in Christi Patri, JACOBO USSERIO, Archiepiscopo Armachano, Hiberniæ Primati, degenti hoc tempore. Cum opere de re poeticâ *Londini.*

Reverendissime, & illustrissime Præsul;

ACcepi dissertationem tuam de vetere Romanæ Ecclesiæ Symbolo, sanè eruditam; quam cum iis, quæ summo bono publico adtexuisti, vocare possumus ἀγαθῶν ἀγαθίδιον. Quod verò illa nomini meo inscripseris, nimium quantum obstrinxisti. Nam quantillus ego sum, qui tanto à viro eximium hoc beneficium accipio? Equidem gaudeo, gratiasq; ago immortales, & opera dabitur, ne videaris unquam in segete ingrata hoc beneficium obseviisse. Hæc rescripsisse oportuit, simulac aureolos labores tuos conspexi. Sed initio moram injecit adversa mihi, & uxori valetudo. Postea contigit, ut me compellaret vir nobilis, & eruditissimus Petrus Grotius, qui à Consiliis est sereniissimos Principi Bohemico Philippo. Rogabat autem me, ut siquid nunc literarum in Britanniam mittere luberet ad summos viros, suâ operâ uti vellem: Jucundissimum sibi fore, si occasione istâ frueretur conspectu, & alloquio magnorum virorum, quos habet Britannia. Nec mirabitur quisquam sic esse animatum, qui

sciat

ſciat hoc paternum habere. Eſt enim Filius ingentis Hugonis Grotii, Sereniſſimæ Reginæ Suecicæ ad Regem Chriſtianiſſimum, dum vita erat, legati. Equidem occaſionem illam me amplexurum ajebam, eo lubentiùs, ut fidei illius eâdem committerem codices paucos operis noſtri de re Poetica. Fortaſſe enim alioqui futurum, ut quod ſemel iterumq; mihi evênit, Harpyiæ in illos involarent, prætextu illo, quòd vetitum ſit legibus Anglicanis, ne libri compacti in inſulam deportentur: quaſi hoc etiam pertineat ad libros non venales, ſed eruditis hominibus dono tranſmiſſos. Sed dum is, nunc his, nunc illis intervenientibus negotiis, iter ſum differre cogitur, ecce toti menſes abierunt. Ita factum, ut tardè adeo reſponderem: quod, pro humanitate tua, facilè condonabis, præſertim meliora poſthac promittenti. Verum nimis de iſto multa. Alia ſunt, de quibus magis averet animus per literas colloqui: ſed ulterius procudere ſermonem non licet. Uſq; adeo exhorruit animus triſti nuncio, qui nunc mihi apportatur, dum totus ſum in literis ad varios conſcribendis: Eſt is de ſubito exceſſu Clariſſimi viri Caſparis Barlæi, Philoſophi, & Poetæ egregii, meique, per nunc quaſi duos & viginti, conjunctiſſimi collegæ. Avocor igitur ad ſolatia, prout potero, præſtanda numeroſis liberis defuncti. Propediem, ut confido, exſequar, quæ nunc ſcribere in animo habebam. Amſtelodami. Poſtr. Januarias Styl. Jul. anni CLↃLↃCXLVIII. Qui annus ut vegetæ adeò ſenectæ tuæ felix ſit ac proſper, Deum rogo immortalem.

Rev. & Illuſt. Nomini tuo æternum obſtrictus,

Ger. Jo. Voſsius.

LETTER CCXXXII.

Reverendiſsimo in Chriſto Patri, ac D. D. Jacobo Uſſerio Archiepiſcopo Armachano, atq; totius Hiberniæ Primati, Iſaacus Baſirius S. D.

DA veniam interpellanti, Reverendiſſime in Chriſto Pater; Siquidem id ago impulſu Cl. Chriſtoph. Juſtelli. Is inpræſentiarum apparat Codicem precioſum, qui inſcribetur *Geographia, Sacro-politica*, &c. in quo Suburbicariæ priſcæ, adeòq; Diœceſeon veterum ſingularum Origines delineantur, atq; juſti Termini figuntur. In eo opere ſtipulatus ego ſum ab eo unum integrum Caput in honorem Diœceſeos Britannicæ, & libertatis ibidem Eccleſiaſticæ vindicias; captâ ſcilicet ab viii° Canone Concilii Oecumenici Epheſini 1. occaſione ſplendidâ. Annuit huic meæ Stipulationi vir doctiſſimus, & Antiquitatis (præcipuè Eccleſiaſticæ) ſecundum tuam Paternitatem callentiſſimus. Quinetiam, meo rogatu, Epiſcopatum ipſum aſſerere ſpoſpondit, & ni mutet ſententiam, re ipſa implevit: nam Epiſcopatus Natales arceſſit ab ipsâ Apoſtolicâ Ætate. (Ætate, inquam; nam de Authoritate inter nos nondum convenit.) Ad hæc, (ſub ſpe Reſtitutionis in integrum, quam tandem implere dignetur D. O. M.) eum exoravi, ſuum uti opus præclarum inſcribat Regi noſtro Sereniſſ. Magnæ Brit. Monarchæ. Quid multa? Ipſa eſt in parato Epiſtola Dedicatoria: Cui ſuccedit Præfatio in qua tuæ Reverendiſſimæ Paternitatis mentionem inſeruit planè honorificam, uti par eſt. Iſtud totum

tum tantum non ſub Prælo. Interea temporis rogavit me vir Cl. te uti ſuo nomine atq; cum debitâ veneratione ſalutarem, ſimùlq; unicum ſcrupulum à te eximi ſibi efflagitarem: Scilicet, dum verſabat ille tuum de Antiqu. Eccl. Britannic. datum tractatum, (quem à temet ſibi tranſmiſſum gratus recordatur) Incidit inibi in mentionem Johan. Scholaſtici Epiphanienſis cognominati; cui tu videris attribuere quandam Canonum Collectionem MS. in qua aſſeris fuiſſe inſertos Canones Concilii Carthaginenſis contra Pelagium. Ait vir doctus viſos equidem à ſe duas Canonum Συλλογὰς Johan. Presbytero Antiocheno Scholaſtico attributas; in quibus iſti Canones Carthag. neutiquam comparent. Huic ſuæ dubitationi tuum Reſponſum humillimè poſtulat Cl. Juſtellus; ac inſuper tui iſtius Codicis MS. (Si is fortè tibi præſto eſt & eundem communicare non gravaberis.) Uſuram petit tantiſper, atq; eundem ad te remittere incolumen in ſeſe recipit. Ego autem, ſi apud te forem tanti, memet tibi ſupplicem adjungerem, illum uti tu digneris tuo velut Celeuſmate accendere ad bonum opus, tuiſq; eundem hypomnematibus in rem præſertim Britannicam, ditare. Vale, Reverendiſſime in C. P. ac D. & ignoſce παῤῥησίᾳ, ſed & Eccleſiæ veſtratis Filio obſervantiſſimo, atq; propter eandem exulanti hîc etiamnum in Patriâ. Datum Raptiſſimè Lutetiæ Pariſiorum vi° Eid. Feb. Anno ultimi temporis CLↃLↃCXLVIII.

LETTER CCXXXIII.

A Letter from ——— *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Reverendiſſime;

PAternitatis veſtræ Literas 20° Januarii ad me datas in tempore accepi, quibus ſi expectato ſerius reſpondeo, attribuito id quæſo ancipiti rerum & temporum conditioni, non enim omni nunc Tabellario, æquè fido. Jam vero qualem vellem latorem nactus, gratias quas multiplices tibi ex illis deberi ſentio, non ultra differendas cenſui: Illas præſertim quas ob doctiſſimum illum de Anno Macedonico & Aſiatico à te compoſitum & ad me dono miſſum libellum accepi, cui utinam legendo par eſſem, ſed ut ingenuè fatear, ingenioli mei captum ſuperat, Diſcipulum enim Magiſtro, & Lectorem ſcriptori parem requirit: Deus enim bone quam tu longè temporum & locorum inter ſe comparationem repetis? & ex intimis varii plane & Dædalæi operis ambagibus Lectorem, me paulo in hoc doctrinæ genere eruditiorem, tanquam Ariadnæo aliquo filo ſe ſibi reducem oſtendis. Sed hunc tamen apicem non tam Scaligerum & Petavium, quam Tho. Lydiatum concollegiatum olim meum (quiq; de variis annorum formis, librum elegantiſſimum, uti ſcis, ſcripſit) effugiſſe miror; præſertim quum æra Macedonica à pugna ad Sinum Iſſicum in Cilicia, vel paulo poſt ad Arbelam qua cecidit Darius, inchoata, ut eſt in ipſa Machbæorum fronte, eum latere non potuit; inde enim æram illam non in Aſia modo, verum etiam in Phœnicia, totoq; oriente, & Ægypto, quarum terrarum res geſtæ in illis libris perſcribuntur, obſervatam fuiſſe, ut ego quidem opinor patet. Quanquam vide quæſo ne quum cætera omnia præclare ipſo tamen librum hunc edendi tempore peccâris. De Paſchate enim & Theophaniis, & Timothei & Polycarpi, aliorumque ſanctorum

ſanctorum exitibus & memoriis in eo agis; tempore ſcilicet, quo uti ſcis, id maxime apud nos agitur, ne qua harum & his ſimilium ineptiarum memoria aut ſenſus in mundo amplius conſervetur. Sed bene eſt quod exquiſitiſſimus hic tuus labor latinè ſcriptus, omnes Europæ populos pervagabitur, & apud illos famam inveniet, ad quos mali hujus noſtri contagio non pertinget.

Ad quæſitum verò meum ita, Reverendiſſime Pater, reſpondiſti; ut non ſolum dubitationi meæ ſatisfeceris, verum etiam multa inſuper eruditione de ipſa Codicis Juſtinianæi editione, animum cumulaveris. Itaq; non ſolum quod antea de legibus illis ἀνονύμως in Codice poſitis conjectabar, id ex Antonii Auguſtini & Contii authoritate planè ut ſcire mihi videar, effeciſti, verum etiam quantum lumen ex tua illa ejus emendatione, univerſæ Juriſperitorum Scholæ ſi quando in lucem prodierit allaturus ſis, penitus declaraſti. Quod vero de Ribera mones, ut quinq; ejus de Templo & iis, quæ ad Templum pertinent libros cum meis de Tabernaculo & cultu ejus ante compararem, quam meos in lucem ederem, gratias quidem plurimas ob tam prudens & paternum conſilium ago. Sed nec ego meos unquam in lucem edere, ut res ſunt forſitan, inſtitui, nec ruri poſitus unde doctiſſimi illius Jeſuitæ librorum copiam nanciſcar, exiſtimare poſſum: ſi qua tamen fortuna me in eos aliquando conjecerit legam, à te præſertim monitus, & quidem cupidiſſimè, & inde pannum unum aut alterum purpura conſpicuum, goſſapinæ meæ aſſuendum, quam poſſim tectè ſuffurabor. Sed redeo in Macedoniam. Equidem libri tui frontem ſubtriſtis & pæne flens aſpexi. Jacobi Uſſerii Armachani vidi, & quid, inquam ego apud me, de Archiepiſcopo & totius Hiberniæ Primate fit? Hui: Tantane tam patientèr nullo certamine tolli dona ſines? tantaq; Doctrinæ Virtutis & Honoris inſignia, humeris illis pendentia detrahi vel diripi potius patieris? ſed video quid ſit; libris enim tuis tot tantiſq; plurimis & optimis Anglicè Latinèq; olim conſcriptis effectum eſſe putas, ut nulla regio tam remota ſit, quæ non intelligat, nulla ætas tam ſera, quæ non recognoſcat Armachani titulum huic operi præfixum non inquilinatus ſed Honoris & Dignitatis tuæ eſſe & rectè quidem putas itaq;—

——————Parere neceſſe eſt.
Nam quid agas quum te furioſus, & idem
Fortior?——————

Ne multa ideo detractus tibi titulus tolerabilior ut opinor, eſt, & eſſe certè debet quòd qui ſe major eſt, ſuum ſibi non niſi per ludibrium relictum eſſe ſentiat. Vale Reverendiſſime, & benedictionem tuam mihi impertias quæſo.

April 3. Anno 1648.

Paternitatis tuæ omni amore Filius,

obſequio verò Servus,

T. R.

LETTER

LETTER CCXXXIV.

A *Letter from Mr.* Arnold Boate, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

May it please your Grace;

I Have not yet received your last Packet, because that the Messenger by whom such things use to be sent, was gone a few hours before it came to my Brother's hands, as he writes to me, so as he was fain to keep it lying by him until his return: When it cometh, I shall not fail to distribute your Treatises according to your Order, and to give you an account of it. I have recovered, out of the King's Library, by the humanity of the *Fratres Puteani*, all the Pieces desired by you; but the Title of the first is mistaken in the *Oxford* Catalogue, not being *De Mensibus Atheniensium & Lacedamoniorum*, but *Athen. & Romanorum*. Whereof your Grace may not doubt, because those same Treatises, which in that Catalogue do immediately precede and follow, do also precede and follow that *de Mensibus Ath. & Rom.* all being bound up in one and the same Volume; as likewise the second *Indiculus Mensium* desired by you, and a great many other Treatises to boot. And to make this appear the more clearly to you, I will set you down several of those Treatises preceding that first *Indiculus Mensium*,

Μενάνδρε καὶ Φιλιστίωνος σύγκρισις. Ἀποφθέγματα διάφορα. Περὶ ἡλικιῶν ἀνθρώπων. Πλουτάρχου ἔκλογαὶ περὶ τῶν ἀδυνάτων. Then follow the two named by you, Πυθαγόρου ὑποθέσεις, and Ἐστὶ σοφῶν ἀποφθέγματα; And immediately after,

Μῆνες Ἀθηναίων καὶ Ῥωμαίων.

Januarius.	Μουνιχιών.	Μάρτιος.	
Februarius.	Θαργηλιών.	Ἀπρίλιος.	
Martius.	Σκιροφοριών.	Μάϊος.	
Aprilis.	Ἑκατομβαιών.	Ἰούνιος.	
Maius.	Μεταγειτνιών.	Ἰούλιος.	
Junius.	Βοηδρομιών.	Αὔγουστος.	
b. Augustus.	Μαιμακτηριών.	Σεπτέμβριος.	
a. Julius.	Πυανεψιών.	Ὀκτώβριος.	
e. November.	Ἀνθεστηριών.	Νοέμβριος.	
c. September.	Ποσιδεών.	Δεκέμβριος. Ἐν αὐτῷ δὲ ἡ τροπὴ τοῦ ἡλίου γίνεται.	
d. October.	Γαμηλιών.	Ἰανουάριος. Καὶ ἐν αὐτῷ οἱ γάμοι ἐτελοῦντο.	
f. December.	Ἐλαφηβολιών.	Φεβρουάριος.	

* These Latin words, *Sunt à recentiori manu, uti vel primo ictu oculi aspectu liquet.*

Next unto this follow the two Treatises mentioned by you; Παθη τῶν λέξεων, and περὶ μεσῶν. And after them, Μῆνες αὖθις Ἀθηναίων καὶ Ῥωμαίων, Μακεδόνων, Ἑβραίων, Ἀιγυπτίων, Ἑλλήνων.

Ἀθηναίων.	Ῥωμαίων.	Μακεδόνων.
Μουνιχιών.	Ἰανουάριος.	Ἀρτεμίσιος.
Θαργηλιών.	Φεβρουάριος.	Πανήμος.
Σκιροφοριών.	Μάρτιος.	Ἰππάσιος.
Ἑκατομβαιών.	Ἀπρίλλιος.	Κρόϊος.
Μεταγειτνιών.	Μάϊος.	Πανήμος.
Βοηδρομιών.	Ἰούνιος.	Δίδυμος.
Πυανεψιών.	Ἰούλιος.	Καρνεῖος.
Μαιμακτηριών.	Αὔγουστος.	Λῶος.
Ποσιδεών.	Σεπτέμβριος.	Παρθενῶν.
Γαμηλιών.	Ὀκτώβριος.	Ζυρός.
Ἀνθεστηριών.	Νοέμβριος.	Σκίρφορος.
Ἐλαφηβολιών.	Δεκέμβριος.	Τάξιτης.

Εβραίων.	Αἰγυπτίων.	Ελλήνων.
Σαβάδ.	Τυβὶ.	Αἰγαιῶ.
Αδὰρ.	Μαχὶρ.	Πεεἰγγ. *I know not what to make of the last Figure, and*
Νεισὰλ.	Φαμενὼθ.	Δίσεος. *therefore I have expressed the shape of it as near as*
Ιὰρ.	Φαρμοῦθ.	Ξανικὸς. *I could.*
Ψεθιὰν.	Πάων.	Αρχμίσιῶ. *f.* ἀρτεμίσιῶ, sed planissime scriptum est ἀρχ-
Θαμὺι.	Ταὺνὶ.	Δαίσιῶ. μάσιῶ.
Αβ.	Επηφεὶ.	Πάνελλῶ.
Ελὰλ.	Μεσωρὶ.	Λῶῶ.
Θισρεὶ.	Θυθὼθ.	Τορπαῖῶ.
Μορσυὰν.	Φαωφὶ,	Τπερβερεταῖος.
Καλεὺ.	Αθυρὶ.	Δῖῶ.
Τιβὴθ.	Κοιὰκ.	Απελλαῖῶ.

After this *Indiculus*, followeth περὶ γένους Αριστοτέλους, and the other two Treatises mentioned by you. As for the next three Treatises desired by you, I have written them apart, being too big to be inserted in a Letter.

Nihil unquam in vita fœdius scriptum vidi, neq; pluribus aut majoribus erroribus scatens, præsertim in vocalibus ac diphthongis, quare vix ullæ sunt, quas non inter se permutet, non modo ο ac ω, & ι ac η, sed & αι ac ε, æ ac ι, οι ac ι, υ ac ε, eaque — omnia non semel aut iterum, sed innumeris in locis, ac quidem persæpe bis ter-ve in unica voce. Præterea abbreviaturis quamplurimis ac difficillimis adeo iste scriptor refertus est, ut non nisi post multam ac diutinam considerationem quicquam in iis dispicere potuerim. Tandem tamen sic satis fœliciter me extricavi, ac sublatis erroribus, qui per se evidentes erant, eos tantum reliqui, de quibus aliqua poterat esse dubitatio, ibi quoq; appositis semper verioris scripturæ conjecturis: quod ipsum in abbreviaturis quoq; (exceptis nonnullis facilioribus, quas compendii gratia retinui) à me præstitum est; quarum quotcunq; assequi non potui, ita prorsus eas adumbravi, quomodo se habeat in principali scripto, servatis omnibus iisdem ductibus & lineamentis, quo res divinatu facilior tibi esset. Quantum ad Ignatii Jambos, charactere scripti sunt adeo minuto ac deformi, ac tot præterea cum abbreviaturis, ut postquam eos multum ac diu acerrima cum attentione versaveram, plurimæ adhuc voces supereſſent, de quarum lectione penitus desperabam. Dns autem Blondellus, à quo hic auxilium speraveram, pauciora me ipso in istis se discernere fatebatur; neq; quenquam mihi indicare poterat, à quo adjuvari possem. In hisce difficultatibus versanti commodè supervenit D. Justellus, qui re intellecta, duxit me ad quendam Coquæum, Græcæ linguæ magistrum, transcribendis Regiæ Bibliothecæ Manuscriptis sæpius ab ipso Justello aliisq; adhibitum, qui negotium id in se suscepit, ac feliciter perfecit; pro qua opera coronatum ipsi dependi. Præivit autem mihi suo isto labore ad extricandam Pseudo-Hippocratis Epistolam, eodem prorsus characteris genere eademq; manu descriptam, in cujus vera lectione assequenda sic quoq; non parum desudandum fuit.

Præter innumera ista Exscriptoris errata, permulti præterea occurrunt crassi solœcismi & barbarismi, ab ipso, ut videtur, autore: in quibus nihil mutavi, virgulam tantum iis subduxisse contentus.

Georgius is not so much as begun to be printed, nor they will not begin to print him this half Year yet, because that the Latin Translation, which is to be printed with him, *per columnas*, will be ready no sooner. And Mr. *Gramoisi* the Printer, being intreated by me to let me see the Copy, for to compare that Catalogue of the High Priests, refused it: But *Mr. du Puis* hath promised me to get it done by the means of *Fabrottes*. He hath also borrowed for me, out of the Library of *Monsieur de Thou* his *Nephew*, the Manuscript of *Bertramus*, which I have given yesterday to one to transcribe (I for to compare the Manuscript with it) after I had employed two or three days in vain, for to get a printed Copy, to buy or to borrow. I never saw *Sirmond* yet (having caused your Treatise *de Symbolis* to be given him by a third Person) and therefore I thought it best, for the borrowing of the *Fa-*

sti

ſti Idatiani, to imploy ſome body that hath ſome intereſt in him; and having found that *Monſieur Heraldes* hath ſo, I have prayed him to do the Buſineſs, which he hath undertaken, and to give me an account within a few days. —— *Monſieur Juſtel* having underſtood of me, that you have ſome of *Ephrems* Works in Syriack, hath given me the incloſed Note, praying you to let him know, which of them they be you have. He is going to reprint his *Codex Canonum*, with many other Collections of the ſame nature; ſeveral whereof were never printed before.

Thus humbly kiſſing your Grace's hands, I reſt,

Paris $\frac{11}{21}$ Aprilis
1648.

Your moſt humble and moſt affectionate Servant,

Arnold Boate.

D. S. Ephræm Syro Ex Hebed Ieſu Sobenſi Epiſcopo de Catalogo Syrorum Scriptorum.

EPhræm magnus, qui Syrorum Propheta cognominatus eſt, commentaria confecit in Libros Geneſeos, Exodi, & Sacerdotum; item in librum Joſue Filii Nun, Judicum, Samuelis, & Regum, Davidis, Iſaiæ ac duodecim Prophetarum minorum, Ieremiæ, Ezechielis, atq; beati Danielis. Extant præterea ejuſdem opera de Eccleſiæ fide, nec non Sermones, Carmina, Elegia, Hymni; ac totum defunctorum officium, theſes de literis Alphabeti, Diſputationes contra Judæos, Manichæum, Bardeſanem, Marcionem, & Philetum, & Hypetum, Demumq; diſſolutio impietatis Juliani.

LETTER CCXXXV.

A Letter from Dr. Langbaine, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

I Have lately read Mr. *Greſſy*, the late Dean of *Laghlin*, his *Exomologeſis*, who in his 27*th* Chapter, pag. 178. informs, That *in his hearing one of the moſt learned Proteſtant Prelats in the King of* England's *Dominions* (quoting your Grace in the Margent) *profeſſed, That whereas he had had, of many Years before, a deſign to publiſh the New Teſtament in Greek, with various Sections and Annotations; and for that purpoſe had uſed great diligence, and ſpent much Mony to furniſh himſelf with Manuſcripts and Memoires*, &c. I humbly deſire to be informed from your Lordſhip how much of Truth there is in that Report; and whether you collated the Manuſcripts in our Publick Library? I have in ſome part made enquiries upon ſome ſuſpected or doubtful places, and it was in my thoughts to have gone through the whole; which if by your Lordſhip's pains, or means, it hath been done already, I ſhould be loth, *actum agere*. Together with the Greek, I would have compa-

red that venerable Latin Manuſcript of the four Goſpels in the *Bodlean*, which is writ in fair large Letters, (partly Saxon) in a continued order, without diſtinction of words; which ſeems to promiſe ſome conſiderable variety: for I find in *Matth.*20. after the words, *Sicut filius hominis non venit miniſtrari ſed miniſtrare, & dare animam ſuam redemptionem pro multis*; theſe added, (I know not whether, according to any other Greek or Latin Copy) *Vos autem quæritis de modico creſcere, & de minimo minui.* I would likewiſe willingly know whether your Lordſhip be not of opinion (as I profeſs I am) that the additional Paſſage (which *Robert Stephens* ſays he found in two of the moſt ancient Manuſcripts, and *Beza* in one of thoſe which he uſed) concerning the Man whom our Saviour is ſaid to have ſeen working upon the Sabbath, *&c. Luke 6.* have not been inſarſed *(dolo malo)*; Whether by the Marcionites, as *Grotius*, or ſome others; and in general, what we may think of thoſe many various Lections, of which we know the Books of the New Teſtament afford more ſtore than moſt other Writings. I do not expect your Lordſhip ſhould undergo ſo much trouble, as to give me any account in writing; but I have taken this occaſion, to mention ſo much of my own deſires, hoping when I ſhall wait upon your Lordſhip in Perſon, to receive that ſatisfaction in theſe, as I have done in others of this kind. For whoſe Health and Happineſs I ſhall, according to my bounden Duty, ever pray; and humbly beg the like from your Lordſhip in behalf of

Queens Coll. Apr. 24. 1648.

Your Grace's moſt humble Servant, to be commanded,

Gerard Langbaine.

LETTER CCXXXVI.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to* D. Alexander More.

Admodum Reverendo in Chriſto fratri, D. Alexandro Moro Genevenſis Eccleſiæ Paſtori digniſsimo.

REctè omninò judicâſti (Vir Eximie) à doctiſſimo ſimul & prudentiſſimo Exonienſi Epiſcopo primum ſcriptæ fuerint iſtæ literæ, quibus deinde, multum rogatus, nomen quoq; meum non illibentèr appoſui; Etſi enim per leges regni noſtri matrimonium ità illegitimè initum & conſummatum (quicquid de eo apud vos demùm ſtatueretur) reſcindi non potuiſſe minimè ignorarem: Exempli tamen interfuturum exiſtimabam, ut ab Eccleſiâ & Republicâ veſtrâ ſeverioris diſciplinæ obſervantiſſimâ legi Dei tam adverſum crimen nòn planè dimitteretur impunitum. Quod quidem tam candidè à Reverendo cætu veſtro fuiſſe acceptum, magnoperè ſum gaviſus. Summum illum amorem literis etiam conteſtantibus, quem inter eos eſſe decebat, qui ſunt & συγκληρονόμοι καὶ σύσσωμοι atq; earundem pretioſiſſimarum promiſſionum συμμέτοχοι neq; in nullâ felicitatis meæ parte ponendum duco, quòd hac occaſione ad amicitiam tuam mihi factus ſit aditus, cui aliquantum firmandæ Ignatiana à me edita hoc tempore miſiſſem, niſi libri moles obſtitiſſet, ne

tamen

tamen prorſus ἀσύμβολος ad te accederem, leviculam hanc de Symbolis Diatribam literis hiſce comitem viſum fuit adjungere. Quam tu ex mittentis affectu æſtimabis qui eſt ex animo

Scripſi raptim Londini xvi Kalend. Julii, Anno M. DC. XLVIII.

Frater tui amantiſſimus, & in Chriſti Miniſterio conſervus devinctiſſimus,

Ja. Uſſerius Armachanus.

LETTER CCXXXVII.

A *Letter from* ——— *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Vir Illuſtriſſime ac Reverendiſſime;

NON indignaberis, quod hac Epiſtola tuas interrumpam curas quibus immortalitatem emis. Me ad ſcribendum inducit ſumma tua humanitas, quæ inter cæteras tuas virtutes & egregias dotes familiam ducit. Tanto enim favore non dedignatus es, me, dum degerem in Angliâ, iſto bonarum artium emporio celeberrimo, & ingeniorum feliciſſima altrice, complecti, ut in æternum non deſint hujus rei monumenta; me non ſolum in tui conſortium & colloquium, (quo nihil gratius) benignè admiſiſti, ſed etiam de variis rebus moviſti ſermones, mea ſtudia comprobaſti, & quod nimium eſt, conſiliis & reipsâ meos conatus promovere. Hac fretus fiduciâ, non erubeſco tuum de itinere meo Conſtantinopolitano expoſcere conſilium, quod mihi inſtar oraculi erit, & norma mearum rerum gerendarum. Non me latet, quantâ peritiâ rerum Orientalium & cognitione librorum MSS. præſertim Græcorum (quorum præcipuos & ſumma cura inquirendos nominaſti, mihiq; ſponte obtuliſti eorundem catalogum) fretus, melius tum publicæ, tum privatæ utilitati visâ occaſione proſpiciam; fateor ingenue me nullum alium ob finem iter ſuſcipere, quam ob bonum Reip. literariæ, quantum in me eſt, cujus haud minimam partem promittit notitia harum linguarum, ignorantia nos in multis titubare facit. Nec deerit veritatis aliquod lumen in vetuſtioribus hujuſmodi MS. ſi noſtram ſententiam contra adverſantium impoſturas illuſtrare poſſumus; & tanti majori ſtudio nobis erit incumbendum hiſce laboribus, quanto majus & firmius præſidium inde pro fulciendis ſuis opinionibus quærunt adverſarii; quod jam Romæ manifeſtarunt, publicando illud MS. Arabicum, vetuſtiſſimum, ut ferunt, ex quo ſua dogmata infallibiter ſtabiliri & demonſtrari, noſtraq; perſpicuè & ſolidè confutari ſtolidè credunt. Operam perdo hæc exaggerando, cum dudum tibi ſatis ſuperq; cognitæ fuerint hæ linguæ ut & commoda inde promanantia; quocirca nullus dubito quin me pro more tuo Tibi devincias, tuumq; conſilium mihi benignè communices, præſertim cum hac occaſione me aliquando idoneum reddas inſerviendo Reip. literariæ, & hæc aliaq; tua mihi collata benefacta publicis & privatis tabulis conſecrando. Catalogum Librorum Celeberrimi D. Scioppii Præſtantiſſ. D. Hachio miſi, qui tibi, ſi ita placuerit, eundem conſpiciendum præbebit. Doleo ipſius ſortem, qui jam in extrema ſenectute ſqualidè degit, aliorum addictus gratiæ. Graviter laborat febri

continuâ

continuâ & fere nulla ſpes recuperandæ priſtinæ ſaluti relicta eſt. Opera ipſius non parum noxæ adferent parti adverſæ, ita ut divina ferè providentiâ id fieri cernamus, quomodo tanti viri nolentes volentes coguntur aſſentiri ſanæ doctrinæ, ſuamq; ac falſam reſpuere. Latitant hinc & inde in Italiâ ſummi viri, quorum opera poſthuma aliquando monſtrabunt, quantum potior pars Catholicæ Eccleſiæ abhorreat à ſuo capite, & à plurimis canonibus ſibi pro Articulis Fidei obtrudi ſolitis. Summâ cum admiratione audiri R. P. Fulgentium Venetiis degentem, olim ſocium R. P. Pauli, qui hiſtoriam Concilii Tridentini ſub nomine Petri Soavez Poloni conſcripſit; Mirum dico, quam apertè & ſolidè loquutus eſt de vitiis & falſis opinionibus in Romanam Eccleſiam introductis. Nec minus ab eâ diſſentit Jul. Clem. Scotus ex illuſtri comitum Scotorum familiâ oriundus dudum Jeſuita, jam vero infenſiſſimus iſtius ordinis inimicus, quorum ſcripta maximum ponderis habebunt in adverſariis. Nimium hac Epiſtolâ excurro, Vir magne, veniam audaciæ in ſcribendo, &, quod ſupereſt, Deum immortalem precor, velit T. Rev. dign. diu incolumen in ſui nominis gloriam totiuſq; Reip. literariæ emolumentum conſervare; mihi meiſq; rebus fave.

Patavii Antenoris
19 Octob. ſt. n.
1649.

LETTER CCXXXVIII.

Reverendiſsimo Doctiſsimoq; Viro Jacobo Uſſerio Archiepiſcopo Armachano S. P. D.

Iſaacus Gruterus.

VIx egreſſus eram adoleſcentiæ ſpatia quæ ſub ferula eruditur, cum inter ea te nomina excepi, ad quorum venerationem ſe componebat jam tum ætatis impetus, ſolâ virorum ingentium veneratione commendari ſolitus, Juventâ maturior, etſi turbatô ſæpius ob domeſtica ex fortunæ variantis arbitrio impedimenta profectu, tenui tamen & velut caliganti in graviores literas proſpectu acceſſi ad tui admirationem propius; in magnam felicitatis partem deputaturus occaſionem, quæ epiſtolicæ compellationi viam panderet. Et videtur ex inopino oblatum, in quo fatigata vane exquirentis anxie conſilia. Invado igitur quà deſideriis meis operam ſpondet Nobiliſſimi Boſwelli expeditum literas amantibus obſequium. Neq; præmunio ulterius hanc ſcriptionis licentiam, ne aut modeſtiæ tuæ inimica, aut fronti meæ inſueta meditari iis dicar, quibus aliunde haud innotui, longe diſſidens à moleſtâ ambitionis pompâ, ſimplicitatis perditurâ pretium apud virtutis iſtius æquos æſtimatores. Præter illud, quo apud Eruditos hujus ſeculi clarus jamdiu emeruiſti tacitam & nunc calamo mandatam ex me reverentiam, Savilii impulit recordatio, ex paucis in lucem editis, quæ videre & legere mihi contigit, hauſta. Putabam enim animadvertiſſe familiariter te cum Nobiliſſimo Viro & nunc ad beatos tranſlato conſueviſſe. Ejus in Tacitum notas, nunquam latine lectas, nupere vertere Romano ſermone cæpi. Prælo deſtinatis ſua deſignavi prolegomena cum eo, quod tantas virtutes decet, Elogio. Sed

quia

quia homini lectionis anguſtæ quædam ex libris innotuerunt, pauca ex Amicorum ſermonibus, multa fugiunt, cumq; nanciſci haud licuerit, unde plenioris adjumenti ſpes erat facta, optem tuâ operâ ſcire quid ſcripſerit, otii, in fallor, religioſus diſpenſator, editum ineditumve. An ſpes ſit vindicandi a Bibliothecæ ſitu, quæ plurima in omni ſcientiarum genere elucubrata vidiſſe teſtatur quiſquis autor eſt præfationis in Germania præfixæ Libello de Militia Romana, latinitate donato; ſed cujus diu eſt cum nulla proſtant exemplaria. Audio vivere filiam ejus, unicam ampliſſimarum fortunarum hæredem in provinciâ Cantium dictâ. Vereor an falſo rumor id auribus meis inſinuaverit, adituſne ad eam per conſimiles literas (latine enim ſcire narrant) detur, quæſo effice ne me lateat, ſi opis fuerit tuæ, meditantem ea, quibus Vir apud Belgarum & alibi eruditos plerumq; ignotus celebretur; ſi modo præſtare id queat præconii noſtri exilitas. Depuduiſſe fors videbor multis alios ex ſe æſtimantibus, non tibi, qui literarum nomine & defuncti illud quicquid eſt moleſtiæ exhaurire non defugies & perſcribere ex vero cognita. Diriges autem quæ mihi deſtinaveris ad Nobiliſſ. Boſwellum, cujus beneficio hæ Londinum tranſmittuntur. Vale Vir Reverendiſſime & æquus eſto negotium faceſſenti; qui quodvis obſequium libentiſſime tibi debiturus ſum ea ——— facilitate tantiq; officii nomine. Hagæ-Comitis in Batavia. Poſtridie Idus Julias. CIↃIↃCXLIX. *An.* 1601.

Paratas haſce & jamjam per Nobiliſſ. Boſwellum Curandas Amicus meus Eccleſiæ Anglicanæ apud Batavos miniſter in Britanniam transfretaturus ſecum ſumpſit. Cum eo brevi edituro tuliſſime habere potero reſponſum, ſi meruiſſe illud licuerit.

LETTER CCXXXIX.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Learned* John Gerard Voſſius.

Viro Clariſſimo mihiq; amiciſſimo Johanni Gerardo Voſſio. *Amſtelodamum.*

VIvo adhuc, Mi Voſſi! Si vivere dicendus eſt qui ad calamitoſiſſima & flagitioſiſſima reſervatus tempora, ea quotidiè ſpectare cogitur, quorum animus meminiſſe horret, luctuq; refugit. Inter quas continuas ærumnas & illo animi angore me ſubinde confici diſſimulare non poſſum; quod ità ego te neglexerim, ut pro eximio illo artis tuæ Poëticæ theſauro nulla à me relata, ac ne habita quidèm aut acta fuerit gratia. Ante annum, & quod excurrit Appendicem meam Ignatianam ac de Macedonum ac Aſianorum anno ſolari diſſertationem mittere ad te memini; ſed quid tantilla illa ad juſtos hoſce poëticæ tuæ, tanta diligentia & induſtriâ elucubratos, commentarios? Majoris fortaſſe operis, & pretii, uſus certè aliquandò uberioris, futuri ſunt Annales noſtri ſacri: Cum Aſiatico, & Ægyptiaco, & Olympiadum exordio uſq; ad Veſpaſiani imperium, ex ſcriptoribus exteris, deducto chronico. Quamprimum opus abſolutum fuerit (quod ante finem proximæ æſtatis futurum

turum ſpero) conſendum ad te ſum miſſurus: Si lucis hujus uſuram ſævitia temporum tantiſper mihi permiſerit. Intereò literarum harum latorem D. Johannem Priceum, inſignis eruditionis, & probitatis virum (quem ex ſcriptis notum tibi eſſe nòn dubito) & ſui præcipuè, & mei etiàm (cui amiciſſimus eſt) causâ, ſinu complexuq; tuo recipe; & me, licet id parum commerentem, amare non ceſſa.

Londini, xvii Kalend. April. anno 164⅔.

Tui Cupidiſſimus

Ja. Uſſerius Armachanus.

LETTER CCXL.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Learned* Johan. Hevelius.

Viro Clariſsimo D. Johanni Hevelio Dantiſcano.

Gedanum.

Vir Præſtantiſſime;

SElenographiam tuam admirandam oſtendit mihi Hartlibius noſter, Splendidiſſimum munus, Dublinienſi noſtræ Bibliothecæ benigniſſime à te donatum. Cui inter tumultus bellicos jam animam penè agenti Academiæ, inter primos in illam admiſſos ego jam unicus ſuperſtes relictus filius, officii mei eſſe duxi, gratias quantum poſſum maximas, dulciſſimæ matris nomine, tibi perſolvere: atq; privati mei inſuper in te affectus πεμμέχον, Aſiaticum & Ægyptiacum noſtrum chronicon à mundi primâ origine ad Antiochi Epiphanis & Maccabaica tempora deductum, ἀντιδώρα qualiſcunq; vicem ſuppleturum, ad te tranſmittere: Quod ut boni conſulas oro, ut profectum ab homine,

Tui amantiſſimo

Londini pridie Kalend. Novemb. Julian. anno æræ Chriſtianæ MDCL.

J. U. Armachanus.

LETTER

LETTER CCXLI.

A *Letter from the Reverend Dr.* Hammond, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

SOme few Diſſertations I have put together, with ſome purpoſe to adventure them to the Preſs; But firſt deſire to offer them to your Grace's view, to receive your judgment of the fitneſs of ſo doing. If the whole do bring too great a trouble to your Grace, you may then read over the *Lemmata*, and thereby be directed to read where you think there will be moſt hazard of my running any Error. And if upon ſurvey your Grace ſhall find cauſe to ſend back the Book again for my further thoughts, it will be welcome, if accompanied with your Directions. But if there be no more dangerous σφάλματα than what your Pen may without much trouble correct, I deſire it may then be returned to Mr. *Royſton* this Bearer, with a word of notice to him that he may proceed. But I muſt deſire from your Grace the favour of perfect ſecrecy till the Book be printed, and then it ſhall viſit your Grace again. From

Your Graces moſt humble Servant,

Dec. 6.

H. Hammond.

LETTER CCXLII.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Reverend Dr.* Hammond.

Good Doctor;

I Received heretofore, by your direction, from Mr. *Alleſtree*, the Greek Paſſage of *Ireneus*, and yeſterday your moſt accurate deſcanting upon the ſame, for which I return unto you very hearty thanks, being very glad alſo to underſtand by your Letter of the 20*th* of *Auguſt*, therewith received, that you have a thought of making an entire diſſertation for the vindicating of *Ignatius* his Epiſtles: Which together with your Treatiſe of *Epiſcopacy* in Latin, enlarged with ſuch additions as you mention of *Act.* 20. and the *Ancyran Canon*, I hold would be to exceeding good purpoſe. The new Title wherewith you were dubbed, of *Sir Knave*, is in the railing Book writ expreſly againſt *Deſiderius Heraldus*; which having but look'd on, I ſent to young *Heraldus*, the other's Son, who hath not hitherto reſtor'd the ſame to me. I pray God to bleſs you in all your Godly Endeavours; in whom I ever more reſt,

Your very loving Brother,

Rigate in *Surry*, *Apr.* 30. 1649.

Ja. Armachanus.

LETTER CCXLIII.

A *Letter from the Reverend Dr.* Hammond, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

I Muſt not omit to render my moſt humble Acknowledgments for the favour of your laſt Book of *Chronology*, added to the many former Obligations laid on me by your Grace. I could not but ſmile when I was of late required by the *London*-Miniſters to anſwer the Objections which you had made to the Epiſtles of *Ignatius*. The Printer will ſhortly give you an account of the Return I have made to it. I find now in another Caviller againſt thoſe Epiſtles, a Teſtimony out of St. *Jerom*, *Dial.* 3. *cont. Pelag.* [*Ignatius vir Apoſtolicus & Martyr Scribit audaciter, Elegit Dominus Apoſtolos qui ſuper omnes homines peccatores erant*] which I find not in his Epiſtles. Doth your Grace remember any thing of it? If it be not troubleſome, I beſeech you impart one word concerning it to

Your moſt humble Servant

May 16.

H. Hammond.

LETTER CCXLIV.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Reverend Dr.* Hammond.

Good Doctor;

I Have read, with great delight and content, your accurate Anſwer to the Objections made againſt the Credit of *Ignatius* his Epiſtles; for which, as I do moſt heartily thank you, ſo am I moved thereby further to entreat you to publiſh to the World, in Latin, what you have already written in Engliſh, againſt this Objector, and that other, who for your pains hath rudely requited you with the bare appellation of *Nebulo* for the aſſertion of Epiſcopacy, to the end it may no longer be credited abroad, that theſe two have ſo beaten down this Calling, that the defence thereof is now deſerted by all Men, as by *Lud. Capellus* is intimated in his Theſes of Church-Government at *Sedan* lately publiſhed. Which I leave to your ſerious conſideration; and all your Godly Labours to the bleſſing of our God, in whom I evermore reſt,

Your very loving Friend and Brother,

July 21.

Ja. Armachanus.

LETTER

LETTER CCXLV.

A *Letter from the Reverend Dr.* Hammond, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

TO the trouble that I lately offered your Grace, I beſeech your pardon if I preſent this Addition, in deſiring a view of your *Variæ Lectiones* of the New Teſtament, which I conceive fit to be look'd on, to prepare thoſe Notes for the Preſs which I have now in good part done. If this Favour be uncivil for me to ask, or inconvenient for your Grace to grant, I ſhall by your leaſt word be kept from farther importuning it; but if you ſee fit to communicate them, this Bearer, Mr. *Royſton*, will ſafely convey them to me; and at what time your Grace ſhall appoint, return them to you; from

Your Grace's moſt obliged Servant,

Decemb. 10. 1650.

H. Hammond.

LETTER CCXLVI.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Reverend Dr.* Hammond.

Reverend Sir;

I Read over your Book with no ſmall admiration, both of the infiniteneſs of the pains which you have taken, and the exactneſs of the judgment which you have ſhewed therein. The only thing I could wiſh is, that the accurate Tractate of the Gnoſtic Hereſy, ſhould come out apart in a Diſſertation by its ſelf, without any reference to the Argument of your other main Diſcourſe; for howſoever the occaſion of bringing it in be not unapt, yet the application of St. *Paul's* Prophecy thereunto, is not like to find ſuch acceptance in the reformed Churches beyond the Sea, that I ſhould deſire the principal Argument in hand might be adventured in the ſame Bottom with the other.

The varieties of the Readings of the New Teſtament, out of the *Cambridg* Copies, I have ſent unto you; but thoſe out of the *Oxford* ones (wherein your ſelf had a chief hand) I can by no means find, and do much fear that they were plundred, among my other Books and Papers, by the rude Welch in *Glamorganſhire*. Yet inſtead thereof I have ſent unto you, the διπλογραφίας excerpted out of the Volumns wherein the ancient Edition of the Septuagint is contain'd, in the Library of St. *James's*: Which if it may ſtand you in any ſtead, I ſhall be very glad.

Your own,

Lond. Jan. 14. 1650.

J. A.

LETTER CCXLVII.

A *Letter from Dr.* Edward Davenant, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend;

IT is an extraordinary comfort to me, in the midſt of my Troubles, to hear, not only of your Grace's Health, which I am bound daily to pray for, but that you ſhould be ſo affected with the hearing of mine.

I never ſhall forget the Favours which you were pleaſed to ſhew me in *Briſtol*; and though theſe ſilly Things of mine are far unworthy of your judicious peruſal, yet I chooſe rather to lay open mine own weakneſs, than diſobey the leaſt of your deſires.

For the Reſolution of Spherical Triangles, I take the Sextant of any Circle; this I divide into 90 equal Parts, and ſuppoſe each Part a Degree; by this means I keep always (*in Circulis Maximis*) the ſame Radius that I began with; and the length of that Radius is always the meaſure of a Right Angle. This courſe I find to be the moſt ſpeedy for practice, though for the meaſuring of other Arches and Angles, the Scale is not to be truſted, but uſe is to be made of the common Rules of Trigonometrical Calculation.

Touching my Treatiſe of Eclipſes, I know how far it is from perfection; for want of better Authors, my Grounds are for the moſt part taken out of *Calviſius*, whoſe Rules (of any that I have ſeen) I find to be the moſt compendious: but the exemplification of his Rules is extreamly miſprinted in many places. In his firſt Table, upon which many of the following depend, there is an overſight committed by himſelf;

	′.	d.	′.	″.	‴.	⁗.	v.	vi.	vii.
For whereas dividing a Circle, or —	06.	00.	00.	00.	00.	00.	00.	00.	00
	d.	′.	″.	‴.	⁗.	v.	vi.	vii.	
By —	12.	11.	26.	41.	32.	00.	27.	13.	
	d.	′.	″.	‴.	⁗.	v.	vi.		
Calviſ. Edit. 3. 1629. Franco-furt. *p.* 7. *col.* 1. He makes the Quotient to be —	29.	31.	50.	07.	51.	20.	27.		
	d.	h.	′.	″.	‴.	⁗.	v.	vi.	
Or, —	(29.	12.	44.	03.	08.	32.	10.	46.)	
	d.	′.	″.	‴.	⁗.	v.	vi.		
It ſhould be —	29.	31.	50.	07.	51.	38.	20.	*	
	d.	h.	′.	″.	‴.	iv.	v.		
Or, —	(29.	12.	44.	03.	08.	39.	20.)*		

So that comparing the firſt Column of his *7th* Page, with the firſt Column of the *9th* Page, you may ſee 38.v. omitted, and 20.vi. put into the place thereof. Which overſight, though ſmall, yet being *in fundamento*, it has an influence throughout his firſt five Tables, and cauſeth mine to differ from them.

I doubt not but your Grace is furniſhed with far more ready and exact Tables, and therefore eaſily may ſpare theſe; which I deſire, after you have peruſed them, that they may be ſafely returned; for whatſoever they are, they

they have coſt me no little labour, and I have never another Copy of them if theſe ſhould happen to miſcarry. If I forget not, you made mention of one *Mullerus*, (whoſe Works I never had a ſight of); I would fain know whether it be not the ſame *Mollerus*, whoſe *Tabulæ Phriſicæ* I find thrice reprehended (how juſtly I cannot ſay) in *Calviſius*, *A Mundi*, 3178, 3963, and 4283. There is nothing in Mathematicks which I more long to hear of, than the new Edition of *Vieta's* Works, if it be yet come forth. But I treſpaſs too far upon your patience, to trouble you ſo long about theſe Trifles. To make ſome Recompence, I have ſent up with them that elaborate Work of the Biſhop of *Salisbury*; which being committed to my charge, your Grace has done me unſpeakable favour to undertake the publiſhing of it. I ſend the Book it ſelf, which my Lord left with me to be printed, rather than that I ſhewed you at *Briſtol*, which was but a Tranſcript out of this. The weakneſs of my Body, and other Troubles which now lie heavy on me, will not permit me to attend upon the printing; my hope is, you will find ſome Divine there at hand, that will look to preſerve it from the Errors of the Preſs. The ſhort anſwer of his unto the French Divines, (which I found ſcattered amongſt his Papers) is ſent up in the Book; I refer to your Grace's Judgment, whether it be fit to be added or omitted in the Impreſſion. If Dr. *Ward's* Works, touching the ſame Subject, may come forth together in one Volume, I believe it will be no leſs agreeable to the mind of the deceaſed Authors, than grateful to the ſight of ſurviving Poſterity. I ceaſe to be more troubleſome, and with my heartieſt Prayers for your long Health here, and eternal Happineſs hereafter, remain,

Gillingham, Jan. 29. 1646.

Your Grace's in all humble Service, to be commanded,

Edward Davenant.

LETTER CCXLVIII.

A *Letter from Mr.* Wheelocke *Profeſſor of Arabick in* Cambridg, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *at* Lincolns-Inn.

MAY it pleaſe your Grace to give me leave, ſince in theſe Times I come not to *London*, to tender my moſt humble Duty to you in this Paper-faſhion. I moſt humbly thank your Grace for mentioning me to Mr. *Cudworth:* who, as his Name alſo promiſeth, is a young Man of good worth; and ſo, had he liv'd (when the Church of *Ireland* lately flouriſhed under your Grace's Primacy) furniſhed with ſuch Abilities, no wonder if you had called him into that then flouriſhing Kingdom, as were many more of his Parts and Merits. Your Grace was pleaſed to ask him what I was doing. My Lord, I cannot ſpend my time better, than after the Holy Scriptures, in gathering your Lordſhip's Obſervations upon many obſcure Texts of the Bible; but by my conſtant attending on my Lectures, I am prevented of doing what I otherwiſe might. Sir *Henry Spelman's* Saxon Lecture, honoured by your Lordſhip's firſt motion to the Heads of Houſes, (and have I not cauſe to admire God's Providence, as my Lord of *Exeter* told me, that the Work ſhould be countenanced by ſo tranſcendent Patronage?) hath made

made me your Grace's Scholar; as in truth the *Eccleſiæ ipſæ Britannicæ Univerſæ* at this time are. But, my Lord, pardon my boldneſs, and give me leave to chalenge the Stile, if not of Scholar, or leornung cniht, or ȝeferan, ſince I never counted my ſelf worthy to wait on your Perſon, yet a true admirer of all your Lordſhip's moſt rich Treaſures, now, in your moſt learned Writings bequeathed to the Church; but my Saxon Imploiment will bind me much to be acquainted with your *Primordia Eccleſ. Britannicarum*; tho your Grace will pity my Condition, as being not able to compaſs the uſe of thoſe rare Manuſcripts cited in that moſt rich Magazine; yet I am glad that we have many excellent and rare Antiquities there at large cited to us. I preſumed, two Years ſince, to ſend Mr. *Hartlib* a Specimen of my Intentions, and beginnings of a Confutation of the *Alcoran*: It was according to my poor skill, a diſcovery of *Mahomet*'s, and his Chaplains deviliſh Policy, to raze out of the Faith of the Eaſtern People, the memory of the Three Perſons, الاب والابن وروح القدس by ſubſtituing in the ſtead thereof three words, الله الرحمان الرحيم and ſo in the ſame manner, as by fair and goodly Language, he blotted out of the Chriſtian Church, the ὁμολογίαν τῆς πίστεως —— ſo doth he the τὴν δοξολογίαν —— *Gloria Patri* —— by his الحمد لله رب العالمين الرحمان الرحيم مالك يوم الدين *Glory be to God, the Lord of the World, &c.* for this intent, to ſquare out a Platform of Faith eaſy for all the World to believe, that ſo he and his ſucceeding Chaliſs, may gain ſuch a falſe believing and ſeduced World to the infernal See of *Meccha*; and that was his meaning in binding all to pray towards *Meccha*. Had I Skill, and Means, and Encouragement from your Grace, I would endeavour to make ſome progreſs in the ſame Work: not but that I know many in this Kingdom far more able than my ſelf, but that I fear none of them will attempt it, but rather ſmile at the Deſign. The Language of the *Alchoran*, to write in that ſtile, may be attained; the matter of Confutation may be eaſy to any that will attend to the wicked Plots of Apoſtates, then, and ever, practiſed in the World. But Mr. *Hartlib* returned my Papers, and told me they were not, or elſe my Intention, was not approved. I purpoſedly was deſirous to be ignorant who ſhould give this ſevere Cenſure, leſt they ſhould think I ſhould grieve thereat. Mr. *Hartlib*, I thank him, did me the pleaſure as to conceal it from me. I could ſcarce keep my ſelf from ſome ſuch Imployment about the *Alchoran*; but theſe Times call us now to other Thoughts: The fear of loſing the *Univerſ.* as well as *Regnum, & Sacerdotium*, doth not a little amaze us. When a Meſſenger comes hither from your Grace, I ſhall be glad to be informed by him, wherein I may beſt, in this *Lambeth* Library, be ſerviceable, and expreſs my bounden Duty to your Lordſhip. The Lord ſtill add to the number of your Days, to the comfort of the afflicted *Britain* Churches, which, next to God, caſt their Eyes upon you in theſe ſad Extremities which they have already ſuffered.

Your Grace's moſt humble Servant,

Abraham Wheelocke.

We expect every day, the ſetting up of the *Lambeth* Books in the Schools; where your Grace, above 30 Years ſince, heard Mr. *Andrew Downs* read the Greek Lecture; as yet they remain in Fats, or great Cheſts, and cannot be of any uſe.

LETTER

LETTER CCXLIX.

A Letter from the Learned Iſaacus Gruterus, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Viro Maximo Jacobo Uſſerio Archiepiſcopo Armachano, Hiberniæ Primati S. P. D. Iſaacus Gruterus.

NON paſſus ſum me abripi affectu, virtutes tuas ſi non æſtimare ſaltem venerari neſcio, cum mihi nuper apud te calamum feci pararium. Neque ex alto nunc cauſas arceſſo, quæ necdum conſumptæ, fiduciam ſuſtinent fore ut & ſecundæ allocutioni ſua venia ſit, interiorem tantæ Eruditionis, in perſpectâ multis humanitate, cultum meditanti. Eorum quæ tunc ſcripſi, alia tempus mutavit intermedium, alia integram officii gratiam habent, ſi vel partem deſiderii noſtri expletam imputare liceat tuæ benevolentiæ. Savilii enim filiam, Sidleijo cuidam olim nuptam, obiiſſe narravit mihi Nobiliſſ. Boſwellus; vir non aliis magis virtutibus, quas plures benignior indulſit natura, quam literarum patrocinio illuſtris. Quid vero Saviliatiæ induſtriæ ineditum ſervent alicubi ſcrinia chartacea, non aliunde quam ex te melius conſtare mihi poſſe videtur, cum doceant ſcripta tua propriori vos familiaritate coaluiſſe. Illud ergo repetere auſus ſum hoc Epiſtolæ compendio, explicatum forte olim uberius, ut in concilianda iſtius rei notitia gratificari velis homini extero, in magna felicitatis parte habituro per iſtud obſequium poſſe tibi commendare quamcunq; affectus ſui operam, teſtem poſiti non apud ingratum beneficii. Vale.

Hagæ-Comitis. 26. Febr. iv. Calendas Martii. CIↃ IↃCL. *Iſaacus Gruterus.*

LETTER CCL.

A Letter from P. Scavenius, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Vir Illuſtriſſime & Reverendiſſime.

NIhil gratius mihi accidere potuit, quàm tuas literas, iiſq; incluſa mandata accipere. Totus fui in ea exequendo, ut tuæ petitioni, & meo voto rectè ſatisfeciſſe viderer, ſed neſcio quo fato res hic aguntur, ut ſemper objiciantur tantæ remoræ, & prætextus, quibus ſuas res ornare allaborant, quibus alienæ parum curæ ſunt, & qui potius nomine, quam reipſa, aliis inſervire cupiunt; divites, ut aiunt, promiſſis, & tardi vel ſeri in fide datâ ſervandâ

vandâ. Clariſſ. Dominus Holſteinius infinitis deſtrictus negotiis, (nam Cenſor eſt librorum qui hic typis mandantur) merito fugit hunc laborem, quippe immenſum, quem requirit vel deſcriptio vel collatio hujus MS. cum excuſis codicibus. Codex enim eſt antiquiſſimus, hinc & inde mutilus, ut interdum Oedippo opus ſit ſenſum indagare. Promiſit tamen ſe miſſurum parvulas aliquot varias lectiones, quas ſucceſſive ſparſim in unum vel alterum Prophetam notavit, & excuſavit ſe non poſſe ipſum Codicem mittere, eumq; periculis tanti itineris exponere, cum hoc modo ſibi odium Eminentiſſimi Domini Cardinalis facillime conciliaret. Magna pars vitæ Chriſtianæ Faſtidii Epiſcopi Britanni excuſa eſt, & ſpes eſt eum tractatum adhuc lucem viſurum, cum inter D. Auguſtini opera non integre reperiatur, ſed ejuſdem ſaltem ſparſim fiat mentio. Sub prælo ſunt edente Hoſtenio Fragmenta quædam Conciliorum, & faſciculus quarundam Epiſtolarum Antiquarum, in quarum numero legi reſponſum Imperatoris ad Leonem Magnum, quod nullibi, impreſſum reperitur. In Biblioth. Vaticana maximus certè eſt theſaurus librorum MS. nec ubivis obviorum, quos ſaltem per tranſennam inſpicere nobis licet. Peſſime noſtris rebus conſuluere ii, qui antehac quædam deſcripſere, ac poſtea Romanis invitis & innominatis publicarunt. Nec deſunt, qui inde tela quæſivere, quibus ipſos confodere, ac ita proprio enſe ipſos necare ſtuduerunt. Hoc modo Itali malè remunerati, cautiores ac difficiliores in communicando exteris ſua myſteria evaſere. Doleo mihi vix tantum temporis ſupereſſe, quo obiter poſſum luſtrare omnes Bibliothecas hujus Urbis. Chronicon Georgii Hamartholi nondum lucem vidit, typis tamen paratum ſervatur à Domino Leone Allatio. An exſtant plura in MSS° codice de Sibyllinis oraculis, quam in excuſis, ob anguſtiam temporis jam non licet inquirere. Sequenti ſeptimanâ cum Domino Leone Allatio diligentiſſimè perſcrutabor, & primâ occaſione de ſingulis perſcribam. Nova quæ in re literaria hic occurrunt à Præſtantiſſ. Domino Hachio intelliges. Quod ſupereſt Deum ſupplex rogo, velit tuam Reverendiſſimam dignitatem diu incolumen ſervare in emolumentum totius Reip. literariæ. Tu Vir magne, vale, meiſq; rebus fave.

Tuus humillimus,

Romæ 26. Mart. ſt. vet.
1650.

Petrus Scavenius.

LETTER

LETTER CCLI.

Venerando Præſuli, Domino Jacobo Uſſerio Archiepiſcopo Armachano, totius Hiberniæ Primati Illuſtriſſimo.

Paulus Teſtardus Eccleſiæ Reformatæ Blæſenſis Paſtor. S. P. D.

Venerande Præſul;

NOmen tuum ſuaviſſimæ in Eccleſiâ Chriſti fragrantiæ, integerrimam tuam virtutem, quam nulli iniquiſſimo etſi ſæculo non revereatur, atq; eximia ſcripta, quibus orbem ditaſti, quorum quâ potui diligentiâ quæſitorum partem magno cum gaudio obtinui, jampridem impenſiſſimo ſtudio, ſummaq; veneratione colo: Dignitatis Tuæ ſententiam, quæ poſſit eſſe, de opuſculo quod, ſollicitante etiàm ante Annos ſeptemdecim Domino Johanne Brookes, qui tibi, video, non eſt ignotus, ex Diſciplinâ τῆ μακαρίτε Cameronis edidi, turbarum ob Arminii Remonſtrantiam excitatarum occaſione, ut quâ ratione virus quantum in eâ eſt vir iſte Celebris ab Eccleſiis Noſtratibus propulerat, omnibus communicarem, eademq; operâ aliquam Evangelicos omnes conciliandi rationem ſaltèm pro modulo inſinuarem, cui opuſculo & lis mihi mota à Reverendis viris D.D. Molinæo, Riveto & Spanhemio, ſed jam, Deo gratias, uti ſpero pacata coegit addere Elucidarium ἐξηγητικὸν apologeticum, adeoq; S. de hoc Additamento, noſcendi flagranti deſiderio teneor, Amicos rogavi eam ut exquirere vellent, ipſe & Dignitatis tuæ fores pulſaſſem exquirendæ gratiâ, niſi manum injeciſſet tenuitatis meæ conſcientia. At jam, Venerande Præſul, accipio ab eximio viro Domino Colladonio & exhibitas tibi ſcriptiunculas meas, quas ad Dominum Leche eâ mente miſi, & ſperandam à te earum Cenſuram, et me etſi valdè ignobilem tuæ Dignitati non prorsùs ignotum, imo nec prorsùs benevolentiæ tuæ expertem. Non hærebo ſanè diutius ſic monitus, quin ipſe venerationem meam Dignitati tuæ exhibeam, vota pro ipſius in præſentibus procellis ſolatio ſignificem & ardentiſſima & conſtantiſſima, ſententiam tuam de meâ, quæ de Gratiæ Dei in Chriſto cum particularitate, tum univerſalitate diſtinctius ex utroq; jàm memorato ſcripto agnoſcenda eſt, de animo, deq; facto pro occaſione rogem, quiâ fortè ea res in Synodo noſtrâ Nationali poterit novæ conſiderationi ſubjici, importunæ rogationis pœnam deprecor, gratias quantas poſſum humanitati tuæ & caritati agam, meq; totum Tuæ Dignitati devinctum & addictum ſumma cum humilitate profiteor. Vale, venerande Præſul, teq; per multos annos Eccleſiæ ſuæ, quantum reſtaurandæ! incolumem præſtet Deus optimus Maximus. Dat. Blæſis iv. Non. April. An. MDCL.

Venit in mentem & addere conſulturam & Eccleſiæ Anglicanæ & Noſtratibus Tuam Dignitatem, ſi quid probaret ſcribere, quod nonnullos Anglis multis apud nos agentibus circà Vocationem noſtram, & celebrandam nobiſcum ſacram Euchariſtiam ſcrupulos eximeret, imò & quo ſunt ſtatu utendam totam Eccleſiæ apud nos conſuetudinem, à quo pietatem tuam non abhorrere ſum perſuaſus, qui & Anglicanæ parte magna vidiſti conſuetudine uti in Angliâ non trepidaviſſem.

LETTER CCLII.

Viro Reverendiſſimo Celeberrimo, Illuſtriſſimoq; JACOBO USSERIO Armachano, &c.

Patrono ſuo ætatèm Colendo Chriſtianus Ravius Berlinas, S. P. D.

QUamdiu incertum iter meum erat, tacere, quàm Epiſtolio meo moleſtus eſſe volo Præſul Eminentiſſime. Statim atq; Amſtelodamum veni, ſecundo Februarii ſtylo veteri Sereniſſimæ Reginæ indicabam adventum: Illa ſtatim jubet mihi numerari M. Joachimicos, & plus etiam, ſi opus habeam. Secundo Martii Cambium Holmiæ ſignatur. Triceſimo Martii mercator acceptat hic collybum, & obſtringit ſe ad præſcriptum ſolutionis terminum quatuordecim dierum. Sic decimo tertio Aprilis Stylo novo accepi mille Joachimicos; & paulo poſt ducentos amplius: ſummam trecentarum librarum Sterling. Redemi totam R. Man— typographiam unà cum Matricibus & quos vocant ponzonis omnibus. Habeo jam duodecim genera typorum Ebraicorum: habeo & Græcos & Latinos ferè totidem. Curo fieri & alia: ſed cætera rejicio in id tempus, quo me ſiſtere Gratioſiſſimæ meæ Dominæ poſſim. Res meas jam omnes depoſui in navem, quæ cras, bono cum Deo, ſolvet, nauta & ego ſecuturi ad diem Martis proximum, ita enim Nauta promittit. Rediit Heinſius junior à REGINA. Cl. Salmaſius incertum an hâc æſtate abeat. Reginam incipere convaleſcere, ſcripſit Cl. Voſſius, expectabatur idem hac æſtate redux, ſed morbo REGINÆ præpeditus non veniet. Interim τῦ μαχαίρτε Voſſii *de Scientiis* Opus apud Blauium prodire poteſt. Amicus & — Civis meus Georgius Gentzius ex Oriente tandem redux multa affert ſpolia, & evaſit Doctiſſimus. Abſcondit ſe & ſua, aitq; ſibi velle & ſuis Muſis patriæ prædia repetere---plus requiei veræ, quàm ex ullo ſplendore officii, & plus reditus, quàm ex luculenta p--- Blondellus huc vocatus in locum Voſſii nondum venit, proximè tamen expectatur. Schurman & ipſa dicitur â Reginâ vocata, renuere tamen. Multæ fuere in Suecia turbæ. Carteſii Sepulturam, quæ cum non eſſet pro voluntate Reginæ ſplendida, non ſecuta eſt.—quod alias cohoneſtatura fuerat præſens. Hâc æſtate nondum Coronabitur Regina. Meum deſiderare adventum affert Janſonius Janſonii Bibliopolæ noſtri filius, ibi uti Reginæ Typographus Regius. Opus tuum, Eminentiſſime Præſul, quæſo & oro, dedices Reginæ Noſtræ & nihil timere habes ob eam dedicationem; Non mirabuntur veſtri Senatores, Eruditiſſimum Præſulem Eruditiſſimæ REGINÆ & alteri Elizabethæ Anglicæ aut Angelicæ dedicare opus ſummæ eruditionis, qua illa delectetur, cum veſtri Martis alumni ſint. ——— & ſi Deus me ſalvum in Sueciam deduxerit, inde lætiora quæq; expectando me, quod facis, amare perge. Ἔρρωσο.

Amſtelodami $\frac{1}{11}$ Maii, 1650.

Communes noſtros Amicos, Patrone Venerande, cum Te ſalutatum, ut ſolent, venerint, Seldenum, Patr. Junium, Des Euwes, Leigh, ſtudiorum meorum fautores, meo quæſo nomine & devotiſſimè ſalvere jube & ipſe, ut valeſcas, cura diligenter.

Mitto Sereniſſimæ Reginæ Effigiem.

LETTER

LETTER CCLIII.

A Letter from Dr. Langbaine, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

To the moſt Reverend, and his much honoured Lord and Patron, James *Lord Arch-biſhop of* Armagh, *at the Counteſs of* Peterborough's *Houſe by* Charing-Croſs.

My moſt honoured Lord;

I Have at laſt return'd, what I intended to have brought to your Lordſhip, thoſe two pieces of *Britiſh* Antiquities which your Lordſhip was pleaſed to impart to me, and whereof I have taken Copies, and may poſſibly hereafter give ſome better account than as yet I can; I mean, as to that of *Vale Crucis*. As for the other, unleſs the Characters can be more exactly taken from the Original, I give for deſperate. What Character the ancient *Britains* uſed, whether that which the *Saxons* after, as your Lordſhip (if I remember well) is of Opinion, or the ſame with your ancient *Iriſh* (which I conceive to be not much different from the *Saxon*, and to which this Monument of Concenn, &c. both as to the form of ſome Letters, and the Ligatures of them, ſeem to come nearer than to the *Saxon*). I dare not take upon me to determine, but ſhall here ſubjoin what I met with in a very old Mannſcript, ſometimes St. *Dunſtan's*; in which, beſides *Ars Euticis Grammatici, de diſcernendis Conjugationibus* in the beginning, and *Ovid de Arte Amandi* at the end, are contain'd ſeveral other Pieces, ſome in *Saxon*, ſome in *Greek*, but in *Saxon* Characters. Some in *Latin*——*& inter alia*, after this Rubrick.

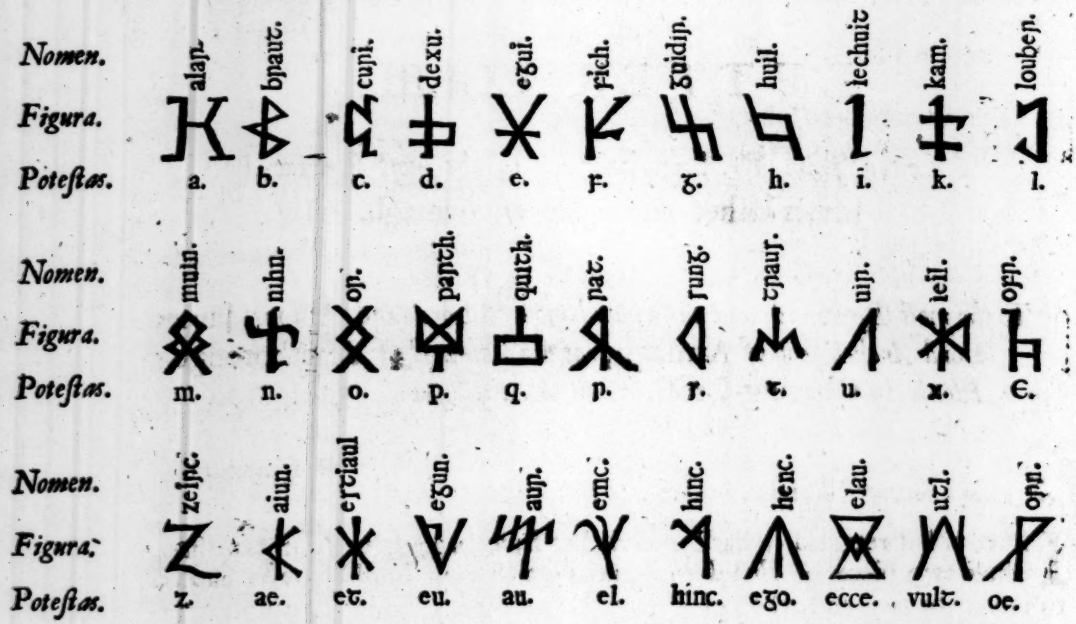
* Nemninuſ iſtaſ nepepit liteпaſ uitupeпante † quidam ſcolaſtico ſaxonici genepiſ quia bpittoneſ non habeпent ſudimentum. at ipſe ſubito ex machinatione, mentiſ ſuæ ſoɲmavit eaſ ut vituperationem et hebitudinem ‖ dejeceпet gentiſ ſuæ: de figuriſ et de nominib; ductiſ.

* Nemnius. † f. quodam. ‖ dejiceret.

Follows an Alphabet, (as in the next Page, ſaving that I add *(de proprio)* the words, *Nomen, Figura, Poteſtas.*)

So Hickes. Thes. p. 168; Wanley p. 63.

Bod. Bodl. Ausct 7.4.32.



But the Characters are in the Mauuſcript much more elegant and neat than I could expreſs.

What I ſaid of an Iriſh Saxon Character, I am bold to call it ſo, becauſe I find it uſed in our old Iriſh Chronicle, and ſome other Latin pieces of good Note and Antiquity, writ, if not in *Ireland*, yet by an Iriſh hand: In which kind I have met with *Chalcidius* his Tranſlation of *Plato's Timæus*; and, I think, a Dialogue of his own about the State of the Soul after Death, both for the Matter and Stile ſomewhat remarkable, but imperfect. We have two Copies of the Acts of *Sylveſter* in Manuſcript Latin, in our Publick Library; one in a good old Book, which was ſometime the Paſſional of the Monaſtery of *Rameſey*; in which thoſe Acts are divided into two Books. The other Copy is one continued Story; the Book in which it is found, is of a good fair Hand, well bound, gilt Leaves, and has been peruſed by *John Leland*, whoſe notes occur *ſparſim* in the Margin, beſides his Tetraſtich at the beginning of the Book, which containing the Lives of divers Saints, and in the firſt of St. *Martin*, by *Sulpitius Severus*, occaſioned theſe Verſes from him

Plutarchus vitas ſcripſit, vitaſq; Severus,
Et pulchre officio ſunctus uterq; ſuo eſt.
Quanto Plutarchus linguâ præſtantior, alter
Materia tanto clarior atq; fide.

Amongſt other Lives, there is that of *Sylveſter*, tranſlated (as the Preface pretends) out of *Euſebius*; the words to that purpoſe are——

'Hiſtoriographus Noſter Euſebius Cæſarienſis—— Cum Hiſtoriam Eccleſia-'ſticam ſcriberet pretermiſit ea quæ ſunt in aliis opuſculis vel quæ ſe me-'minit retuliſſe. Nam viginti libros omnium penè provinciarum paſſiones 'Martyrum--continere fecit. Deinde ſecutus ab Apoſtolo Petro omnium Apo-'ſtolorum nomina & geſta conſcripſit,& earum urbium quæ auctoritatem pon-'tificatus per Apoſtolicas ſedes tenere noſcuntur; urbes Roma, Antiochia, 'Jeroſolyma, Epheſus, Alexandria: Harum igitur urbium Epiſcoporum om-'nium

' nium preteritorum uſq; ad tempus ſuum Græco Sermone conſcripſit. Ex
' quorum numero * unus Epiſcoporum Urbis Romæ S. Sylveſtri me de * *Unus.*
' Græco in Latino transferre præcepiſti.

The beginning in both Copies is the ſame, *viz. Sylveſter igitur urbis Romæ Epiſcopus, cum eſſet infantulus.* But in the proceſs of the Story they ſomewhat differ, both one from the other, and from the printed Acts by *Surius*. In both I meet with the Story of the Bull, *&c.* If your Lordſhip think it worth the while, I ſhall willingly beſtow ſome further pains in collating both theſe, and another Copy which (I think) I ſaw ſome Years ſince in *Baliol*-Colledg Library. If the Time and this Paper would admit, I ſhould give you an account of my ſelf and this place: But at preſent I muſt reſpit that trouble.

I am,

2. Coll. June 21. 1650. Your Lordſhip's in all obſervance,

Gerard Langbaine.

LETTER CCXLIV.

A Letter from the Right Reverend Godfrey Goodman *Biſhop of* Glouceſter, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *at the Counteſs of* Peterborough's *at* Lovewick *in* Northamptonſhire.

Moſt Reverend;

I Have here made bold to ſend you my Sufferings on the back-ſide of the Prayer; and I deſire that your return to *London* may be haſtned, if it may ſtand with your own conveniency; for if you had not been ſo wholly taken up with Printing and Preaching, truly, my Lord, I would have been bold to have taken your advice in ſome Points of Learning. And now you are in the Country, I ſuppoſe you are at beſt leaſure, but you want your Library; yet I doubt not the good Lady with whom you are (God reward and bleſs her for being ſuch a Nurſing-Mother) hath many good Engliſh Books; and I ſuppoſe, amongſt others, you may find Biſhop *Andrews*'s Sermons; I pray peruſe that Sermon at *Eaſter*, upon this Text, *If any one will be contentious, we have no ſuch cuſtom*; and then let me know whether any Man did ever ſpeak more for *Traditions*, than he doth there for *Cuſtoms*, both which words are the ſame in effect. Then how many things there are in the old Law, whereof we have no Scripture but only Tradition. Then, I pray, let me have your Opinion of *Torniellus*, I have read him over; though I have forgotten much, yet I remember he ſhows ſome defects. And, I pray, let me know when the Kingdoms of *Judah* and *Iſrael* were divided, upon the death of *Solomon*, whether the Power of the High Prieſt were acknowledged in both Kingdoms alike, until *Iſrael* fell to Idolatry.

I will trouble your Grace no further at this time; if you pleaſe to return any anſwer, I pray let it be left at the Houſe where you were, and once within a fortnight my Servant ſhall call there. So deſiring that we

may

may remember each other in our Prayers, I commit you to God's protection, and reſt,

Your moſt humble Servant,

Chelſy, July 8. 1650.

Godfrey Goodman.

LETTER CCLV.

A Letter from the Right Reverend Joſ. Hall *Biſhop of* Norwich, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

ACcepi à te pridem, Honorandiſſime Præſul, munus egregium, teque uno dignum, Annales Sacros Veteris Teſtamenti accuratiſſimè digeſtos. Non enim mihi traditum eſt volumen, quàm oculi mei in tam gratum, diuq; expetitum opus irruerint illico, neq; ſe exinde avelli patiuntur.

Obſtupui ſanè indefeſſos Labores, induſtriam incredibilem, reconditiſſimæ eruditionis monumenta, quæ ſe iſtic paſſim vel ſupino lectori ultrò objiciunt; Præcipuè vero ſubit animum mirari fælicitatem otii tui, quò inter tam continuam concionum doctiſſimarum ſeriem ſtudiis hiſce paulò aſperioribus, & abſtruſiſſimarum quarumcunq; (utpote ex imæ antiquitatis caligine erutarum) hiſtoriarum indagini vacare potueris: Hoc fieri non potuiſſet ilicet ſine numine mirum in modum & tibi propitio, & Eccleſiæ; in cujus unius gratiam hæc tibi ſingularia & artium & linguarum chariſmata tam ubertim collata fuiſſe, facilè perſentiſces. Perge porro, Decus præſulum, ita & nos beare, & adornare tibi coronam gloriæ ſempiternæ: & faxis mirentur poſteri tale lumen tam infælici ſeculo indultum. Expectare nos jubes Chronologicum opus toti Chriſtiano orbi exoptatiſſimum, ſed & Annales, inſuper alios: Quid non à tanto authore ſperemus? Deus modo protrahat tibi dies, ut ævi maturus hinc tandem demigres, ſeroq; in cœlum redeas. Miſit mihi Librum nuper à ſe editum Chriſtophorus Elderfeldius noſter, non, uti fatetur, injuſſu tuo; ſanè doctum, ac probè elaboratum, & niſi in deploratum incidiſſimus ævum, non inutilem: Quantum debeo & Authori & Patrono? Habeat ſuas à me uterq; gratias. Ego quod ſupereſt Paternitatæ veſtræ Reverendiſſimæ preces meas animitus voveo quin & meipſum.

Joſ. Norvicenſ.

E. tuguriolo noſtro Highamenſi.
In feſto Sancti Jacobi, Anno MDCL.

LETTER

LETTER CCLVI.

A Letter from Dr. Meric Caſaubon, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *at* Lincolns-Inn.

May it pleaſe your Grace;

I Was with Mr. *Selden*, after I had been with your Grace; whom upon ſome intimation of my preſent Condition and Neceſſities, I found ſo noble, as that he did not only preſently furniſh me with a very conſiderable Sum, but was ſo free and forward in his Expreſſions, as that I could not find in my heart to tell him much (ſomewhat I did) of my purpoſe of ſelling, leſt it might ſound as a further preſſing upon him, of whom I had already received ſo much. Neither indeed will I now ſell ſo much as I intended; for I did not think (beſides what I have in the Country) to keep any at all that would yield any Mony. Now I ſhall, and among them, thoſe Manuſcripts I ſpoke of to your Grace, and *Jerom*'s Epiſtles particularly; the rather, becauſe I make uſe of it in my *de Cultu Dei*, (the firſt part whereof your Grace hath ſeen) which I think will ſhortly be printed. As for my Father's Papers, I do ſeriouſly deſire to diſpoſe of them ſome way, if I can, to my beſt advantage, but with a reſpect to their preſervation and ſafety. Which I think would be, if ſome Library, either here, or beyond the Seas, had them. I pray, good my Lord, help me in it if you can: and when you have an opportuuity, confer with Mr. *Selden* about it. I will ſhortly (within theſe few weeks, God willing) ſend a Note to your Grace of what I have that is conſiderable, and will part with. Not but that I had much rather keep them, had I any hopes at all, ever to be accommodated with Books, and Leaſure to fit them for publick uſe my ſelf. But that I have no hopes of; and certainly ſo diſpoſed of as I would have them in my life time, they will be ſafer than in my keeping, in that condition I am. It would be a great eaſe to my mind, to ſee that well done, for I have always reckoned of them as of my Life; and if any miſchance ſhould come to them whilſt they are in my keeping, (and indeed they have been in danger more than once, ſince this my tumbling condition) I ſhould never have any comfort of my Life.

I have ſent your Grace the *Jerome*, that you may ſee it; and if you deſire to keep it by you, I ſhall humbly crave a Note of it under your Grace's hand.

So I humbly take my leave,

Lond. Oct. 21. 1650.

Your Grace's in all humble Duty,

Mer. Caſaubon.

LETTER

LETTER CCLVII.

A *Letter from Dr.* Iſaac Voſſius, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Illuſtriſſimo & Reverendiſsimo viro Ja. Uſſerio Armachano, S. P.

SI non plane ignores eruditionem et magnitudinem CHRISTINÆ, dubitare non poſſis, vir Reverendiſſime, opus tuum Chronologicum longe ei fuiſſe gratiſſimum. Bidui tantum effluxit ſpatium quod id ad manus ejus pervenerit, plurimum vero præteriit temporis, ut exiſtimo, ex quo nullum ei tam carum contigit munus. Placuit ei ſupramodum, cum ipſius operis ordo & œconomia, tum etiam illud quod res Ægyptiacas & Aſiaticas à nemine hactenus in unum redactas, diligenter adeò & copioſe tradideris. Vidit & ex parte jam pervolvit alia nonnulla ſcripta quæ jam olim in lucem protruſiſti; vel ex iis ſolis ingenium & doctrinam tuam ſatis perſpicere potuiſſet, etiamſi nemo alius nominis tui prædicator acceſſiſſet: nunc vero cum & literis et munere tuum erga ſe animum fueris teſtatus, mirum quoque in modum auctus eſt ejus erga te affectus & benevolentia. Voluit itaque ut tibi ſuo nomine gratias agerem quam maximas, hortarerque præterea hoc te argumentum perſequi & ad noſtra uſque tempora, ſi otium & occaſio permitteret, perducere. Sed tamen cum norit eſſe hoc opus maximi & temporis & laboris, non minus forſan gratum feceris, ſi ea antiquorum ſcripta, quæ ad illuſtrationem hiſtoriæ Eccleſiaſticæ pertinent, & qualia te multa habere intellexit Sereniſſima Regina prius in lucem emiſeris. Legit illa non ſine maxima voluptate Acta illa de Polycarpo quæ Ignatianis tuis adfixiſti: Nunc vero quod alia ejus generis plura à te exſpectet, facit Bibliotheca tua recepta, quam flammis eſſe abſumtam conſtans jam olim ad nos detulerat rumor. Multum itaque & tibi & literis gratulatur, quod tam inſignis theſaurus ſalvus ad te ſit reverſus, poſtulatque, ut ſi quæ in ea rarioris generis ſcripta exſtent, id efficias, perire poſthac ne poſſint; id quod nonerit metuendum, ſi ea publici feceris juris. Juſſit me præterea petere à te Catalogum meliorum codicum manu exaratorum, qui in tua adſervantur Bibliotheca, præſertim ſi Græci ſint aut Latini: quem ego perlibenter te miſſurum eſſe exiſtimo. Gratiſſimum quoque erit Sereniſſimæ Reginæ ſi una tranſmiſeris indicem manuſcriptorum qui in Cotoniana & Regia exſtant Bibliothecis. Diu eſt quod de Seldeno & Patricio Junio nulli omnino huc perlati ſunt nuntii: Eorum virorum ſtudiis ex animo favet Regina. In Patricium vero ſi quid Reginæ noſtræ eſſet juris, non tamdiu textus ille Bibliorum Græcus in tenebris deliteſceret. Sed non cuique contingit doctis parere dominis. Peto autem ut ſi fieri poſſit quamprimum tranſmittas indices eos quos te poſtulari. Amabit te Regina plurimum ubi cognoverit te non minus promtum eſſe in præſtandis quam offerendis officiis. De me vero ita habeas velim ita me erga te animatum, uti debet eſſe is, quem tu tot tantiſque obſtrinxeris beneficiis. Vale vir Reverendiſſime et ſalve à tuo toto & ex animo,

v. Oct. MDCL. Holmiæ.

Iſaaco Voſſio.

Gratias tibi ago maximas pro libro mihi miſſo; ſequenti hebdomade uberiores

riores tibi referam, ſimulque tranſmittam nonnulla quæ Ignatium noſtrum adtinent, de quibus judicium tuum ſcire aveo.

Sereniſſima Regina valde capitur operibus veterum Platonicorum, Procli, Olympiodori, Hermiæ, &c. Vellem ſcire quænam ejus generis ſcripta in Anglia reperiantur, Valde enim talium lectione adficitur Domina mea. Iterum vale.

LETTER CCLVIII.

A *Letter from Mr.* Arnold Boate, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh, *at* Lincolns-Inn.

May it pleaſe your Lordſhip;

BY Mr. *Hartlib*'s Letter of *Novemb.* 21. I underſtand, that he had received the Copy of my Treatiſe againſt *Capellus*; which by the opportunity of a Friend I had ſent him for your Lordſhip; and that you had been pleaſed to take the pains, to ſend him an Extract of that part of my Letter which concerned him; for which I heartily thank your Grace. By his laſt Letter before, he ſent me a Note from you, whereby you deſired me to conſult the Original of *Georgius Syncellus* his Chronicle, for to know whether to *Simon* the Son of *Onias*, nine Years are given, or nineteen. I have done ſo, and to my great wonderment find, neither the one nor the other, but twenty Years aſſigned to that High Prieſt; the Author's own words being ſuch as follow.

Ισδαίων .ιβ. ἀρχιερᾴτευσεν Σίμων ὑὸς Ονίε ἔτη .κ. τῦ ἀ κόσμε .εσπβ. And preſently after he ſpeaks thus of his Succeſſor, Ισδαίων .ιγ. ἀρχιερᾴτευσεν Ιησοῦς ὁ τῦ Σιρᾳχ ὁ τὴν Σοφίαν γρᾳψας, τὴν καλεμένην Πανάρετον, ἐν ᾗ καὶ μέμνηται τῦ Ονίε τῦ περὶ ἀυτῦ ἔτη .5. τῦ ἀ κόσμε .ε τ η. Decimiquarti & 15 Pontificis nulla ſit in Syncello mentio, quanquam nulla in manuſcripto appareat lacuna, ita ut iſte defectus videatur profectus ab ipſo autore, qui ibi ſic meminit: Ισδαίων .ιε. ἀρχιερᾴτευσεν Ισδας ὑὸς Μαθαθίε πρῶτος ἀρχιερέως ἔτη .γ. οἱ ἀ .5. τῦ ἀ κόσμε .ετλυ. ſicuti de Simonis deceſſore ita ſcribit: Ισδαίων ἀρχιερᾴτευσεν .ια. Ονείας ὁ περῤῥηθεὶς νήπιος, ὑὸς Σίμωνος τῦ δικαίε κληθεὶς ἔτη .ιδ. τῦ ἀ κόσμε ε σ ξ η. I have indeed not ſeen the original Manuſcript; but I dare aſſure your Lordſhip, that the Copy out of which I have tranſcribed theſe Parcels, is as authentical as it ſelf; as having been tranſcribed by *Peter Goartus*, a Dominican Friar, famouſly known by his Edition of *Codinus Curopalata*, and his moſt learned Notes upon him. This Man, at the requeſt of ſome eminent Perſons there, (wearied with the endleſs delays of *Altimus*, and deſpairing of ever getting this Copy for the Preſs, but upon ſuch terms as they liked not of) hath with his own hands tranſcribed the whole Work of *Syncellus* and *Theophanes*, and added thereunto, *interpretationem latinam per columnas, cum annotationibus fuſiſſimis ac pererunditis in omnes locos difficiliores.* And he aſſureth me upon his Honour, that as all along he hath had a ſingular care not to commit any the leaſt Error in tranſcribing, ſo in the paſſage in queſtion he hath uſed an extraordinary attention, becauſe of ſeveral remarkable defects in it. For beſides the omiſſion of the two High Prieſts, and the giving of *Jeſus filius Sirach* for a High Prieſt, (who never was ſo, as is well enough known) there is a Fault in the *Anni Mundi* of the ſaid *Jeſus Sirach*, where 5408 are

given in lieu of 5402: For to 5382, the Year of the World wherein *Simon* begun his Prieſthood, being added, the 20 Years that *Simon* ſerved his place, it cometh to 5402, and not to 5408.

How theſe Faults may have been occaſioned, and how in probability they are to be corrected, *Goartus* ſheweth at large in his Annotations: of which part of them, and of any other, as of any thing in the Text of *Syncellus* and *Theophanes*, he is very willing to let your Grace have a Copy if you ſhall deſire it; he being indeed one of the moſt kind affable and ſerviceable Men that ever I have had to do withal in that kind. So as it is a thouſand pities that here is not a Copy of your *Annales*, for to beſtow it upon him: of which I judg him ſo worthy, that rather than he ſhould go without it, I would beſtow mine own Copy upon him, if I had it ſtill. But a few days before I went to *Goartus* about your Commiſſion (that being the firſt time that ever I ſaw him) Friar *Creſſy* got that from me; who having ſeen it with me, and borrowed it of me, was ſo exceedingly in love with it, as I could not be quiet till I beſtowed it upon him.

I have ſent your *Syriack* Treatiſe of *Ephrem*, as likewiſe your *Kimchii Radices Hebraicæ*; of which Book, although I have as much uſe as ever, and ſhall have as long as God giveth me life and opportunity in my Studies (in which the illuſtrating the Hebrew Text holdeth the chief place with me) yet I thought it unreaſonable to detain it any longer from you, having had it ſo many Years already.

That breach in Popery about Grace, groweth wider and wider every day; and whereas hitherto *Janſeniſm* hath contained it ſelf within *France* (where moſt part of the Prelats and Sorboniſts are addicted to it) and the *Low-Countries*; now it hath found entrance into *Spain*, and among the very Jeſuits, thoſe eager oppoſers of it; one of whom having written a Book in defence of it, the Univerſity of *Salamanca* gave their approbation to it, after the ampleſt and moſt ſolemn manner; and at the ſame time cauſed publickly to be burnt a Treatiſe written by the Jeſuits, againſt a little Janſenical Book, publiſhed here at *Paris*, with the Title of *Catechiſme de la Grace*: And having ſent the Jeſuit to *Rome*, with their Letters to the Pope, in recommendation of his Perſon and his Book, he hath there very boldly aſſerted his Writing before the Pope and the Cardinals; and in the manner, as they (although hitherto profeſſed and bitter Enemies of that Doctrine) could find no Exceptions againſt him. Which hath made thoſe of his Order ſuch bitter Enemies to him, as they have ſecretly made him away; out of which Fact great Troubles are like to follow: for the Pope and the King of *Spain* both, upon complaint made to them, have injoined the Jeſuits to produce that Colleague of theirs, alive or dead, upon pain of their higheſt Diſpleaſure: Which News having been firſt told me by others, was confirmed to me by Mr. *Creſſey* for a certain Truth. Thus humbly taking leave of your Grace, and praying God to add many and happy Years to your Life, in the preſervation whereof the Church of God hath ſo great an intereſt, I reſt,

Paris, Nov. 17. 1650.
ſtilo novo.

Your Grace's moſt humble and moſt affectionate Servant,

Arnold Boate.

LETTER

LETTER CCLIX.

A *Letter from the Learned* Ludovicus Capellus, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

MIraberis fortè, nec ſine causâ, Vir longe clariſſime, me primo quaſi impetu publico Scripto dignitatem tuam compellare, nulla prius ad tè data privatâ Epiſtolâ. Id ſane longè præoptaſſem, ac pridem certe in votis habui aliquod literarum cum dignitate tua commercium habere; quod multa audiveram de ſingulari tuâ humanitate cum ſummâ doctrinâ & eruditione conjunctâ; quodq; ab amicis per Epiſtolas cognoveram & Arcanum meum punctationis, & ſi forte etiam Spicilegium meum non eſſe tibi ignota aut improbata, unde mihi naſcebatur deſiderium reſciſcendi à te quid de hiſce Lucubrationibus meis ſentires, ſed inhibuit me hactenùs tum ſubruſticus quidam mihi à naturâ inſitus pudor, tum tui reverentia, ne importunis meis literis dignitatem tuam interpellarem, teq; a melioribus occupationibus avocarem, moleſtiamve tibi literarum mearum lectione faceſſerem. Vicit tamen me adverſus Bootium defendendi neceſſitas quæ quia urgebat, & eam amici flagitabant, ſpatium mihi non conceſſit te priùs per literas compellandi; quod pro tua humanitate mihi condonabis, è grato, uti ſpero, animo accipies hanc ad te mei adverſus illum hominem juſtam defenſionem, quâ & meam quam ille impetit, exiſtimationem, & veritatem quam impugnat, adverſus illius offutias tueor. Dabis hoc hominis illius importunitati & iniquitati, ac de me, uti confido, aliter, ſenties quam ille ſuis accuſationibus conatus eſt Dignitati tuæ perſuadere. Hoc à candore & æquitate tua exſpecto atque ut dignitatem tuam in longos annos Eccleſiæ ſuæ bono ſervet incolumem, Deum ardentiſſimis Votis comprecor.

Salmurii, 28 Jan. 1651.

Tui cum omni obſequio diligentiſſimus Cultor,

Lud. Capellus.

LETTER CCLX.

A Letter from the Learned Arnold Boate, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

May it pleaſe your Grace;

I Have received your Letters of $\frac{14}{24}$ *January*, and of 23 *Jan. ſtilo vet.* In the firſt whereof came incloſed, your Anſwer upon a Queſtion concerning the late King; and the ſecond was accompanied with a Gift (for which I humbly thank your Grace) of a Copy of your *Annales* for me, and of *Gatakerus de Stilo N. Teſtamenti.* As for the other Copy of your *Annales*, that for Friar *Goart*; I delivered it him within two days after, and he expreſſed a great deal of ſence of the favour which you have done him in it. He gave me alſo an Extract about the Prieſthood of *Simon Onia*, and told me, that *Syncellus* with his Notes is begun now to be printed, and will be done by the

end of this year. He told me alſo of the Latin Tranſlation of an Arabian Chronologer (who lived above 400 years ago, and hath writ the Chronology *ab initio Mundi ad ſuam ætatem*, with an extraordinary exactneſs of ſupputation) newly printed here; of which I intend, God willing, to ſend you a Copy, together with thoſe Books formerly deſired by you, at *Ellis* his next return thither, which he maketh me believe will be within theſe two or three weeks.

The Diſputes and Animoſities between the Janſeniſts and the Moliniſts, do grow hotter and hotter every day; and lately ſome Iriſh-men here having been buſy to get Subſcriptions of their Country-men, in prejudice of *Janſeniana Dogmata*; they have been ſharply cenſured for it by a Decree of the Univerſity, a printed Copy whereof you will receive by *Ellis*.

Capell hath written an Apologetical Epiſtle to you, in anſwer to mine Epiſtle againſt him, and ſomewhat about the ſame bulk; the which being not only fraught with moſt injurious Language againſt me, but taxing your Grace of raſhneſs and injuſtice, for having condemned his Opinion upon my Relation: I have writ an additional Sheet to my former Treatiſe, in vindication of your Grace, and of my ſelf; the writing and printing thereof having been diſpatched in the ſpace of three days, *ne impune velitaret caninum illud ſcriptum:* I am now going to write, *Juſtum volumen, ſub titulo Vindiciarum ſacri Textus Hebraici, contra Morinum & Capellum junctim, in quo ſcripto omnes Criticæ Errores, ut & ſcriptorum Morini, ad vivum perſequar.* For theſe here, who vaunted of their intention of writing againſt *Capel*, have all given over; and *Buxtorf* too will make no full anſwer to his *Critica*; as you may ſee by the following Extract of his Letter to me, dated 3 *Januarii*. 'Vindiciæ meæ directe opponentur ejus Defenſioni, ſed methodicæ erunt & 'planæ, atque in capita diſtinctæ. Sub finem ſpecimina aliquot ex critica 'exerpam, & oſtendam quam neceſſaria, quam utilis, quam ſolida iſta ſit 'criſis, & quam fæliciter cedat. Nolo enim totam ejus criticam examinare '& refutare: neque è republica id eſſet, quia in immenſam molem liber ex-'creſceret.

I have printed juſt as many Copies of the ſaid Sheet, as of the *Epiſtola* it ſelf, for to ſend an equal number of it, as of the Epiſtle, to all the Places where I have ſent the other; ſo as a great many of them ſhall go into *England* by *Ellis*. In the mean while, that you may not ſtay too long for it, I ſend you a Copy of it here incloſed, and ſhall be very glad to have your Grace's Judgment about it. Thus with my humble reſpects, I reſt,

Paris $\frac{15}{25}$ *March*, 1651.

Your Grace's moſt humble Servant,

Arnold Boate.

Extract out of *Goari's Syncellus.*

Αρχιερεὺς ἔκτ☉ Ιαδιδῶς ἔτη .κ. τῷ ϛ΄ κόσμῳ .ερν.
Ιωδαίων ἀρχιερατεύσεν ἕβδομ☉ ονίας υἱ☉ Ἰαδδῶς ἔτη κά.
τῷ ϛ΄ κόσμῳ .ερο.
Αρχιερατεύσεν ὄγδο☉ Σίμων υἱ☉ ονείου. τῷ ϛ΄ κόσμῳ .ερλα.
Σίμων ἀρχιερεὺς υἱ☉ ονείου ἐνωρίζετο, ὃς δὶ εὐσέβειαν πρὸς θεὸν
δίκαι☉ ἐκλήθη, καὶ τιμῶ πρὸς τοὺς ὁμοφύλους ἔυνοιαν.
Ιωδαίων ἀρχιερατεύσει· ἔννατ☉ Ελεαζαρ——ἔτη .λβ. τῷ ϛ΄ κόσμῳ .εσ.

Syncellus *his Copy, as appeareth by this Extract, is defective*, (quanquam nulla in membranis lacuna apparet) circa annos Simonis, non exprimendo annos ipſius proprios, uti in aliis Summis Pontificibus facere ſolet, ſed tantum annos Mundi; è quibus tamen clarum eſt, non annos novem cum Scaligero, ſed annos novendecim Simoni iſti à Syncello tributos.

LETTER

LETTER CCLXI.

A Letter from Mr. Robert Vaughan, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Reverend Father, &c.

IN performance of your Requeſt, and my Promiſe, I have at laſt ſent you the *Annales* of *Wales*, as out of the ancient Copy which you ſaw with me; I did faithfully tranſlate them into the Engliſh Tongue, as near as I could, word by word; wherein (knowing my weakneſs) I laboured not ſo much to render a ſweet harmony of Speech, as the plain and ſimple Phraſe of that Age wherein it was written; which I thought would beſt pleaſe you, tho happily with others it will not ſo well reliſh; be pleaſed to receive it as a Token from him that honours your Worth: as you read it, I pray you correct it, for I know it hath need. There was a Leaf wanting in my Book, which defect (*viz.* from *An.* 900, to *An.* 950.) and ſome Paſſages beſides, I was fain to make up out of other ancient Copies; whereof though we have many in *Wales*, yet but few that agree *verbatim* one with another. And I believe ſome Miſtakings will be found in the Times of ſome Tranſactions in this Book, if they be narrowly examined, as in the very Frontiſpiece of this Author we find, in moſt Copies, that *Cadwalader* went to *Rome An.* 680, or the Year after, as it is in my Copy. Nevertheleſs it is confeſſed and granted by all of them, that the great Mortality hapned in that Year that he went to *Rome*; but I find no mention of any extraordinary mortality of People that happened about *Anno* 680, and therefore I think it is not very likely that *Cadwalader's* going to *Rome* was deferred to that Year. Moreover, venerable *Bede*, and other ancient Writers, do affirm, that the great Mortality fell *Anno* 664, about the 22*d* Year of King *Oſwis* Reign over *Northumberland*, in whoſe Time *Cadwalader* lived and reigned; as is manifeſt in the Tract which is added to ſome Copies of *Nennius* (if I may give credit to that corrupt Copy of it which I have) in the words following: *Oſguid filius Edelfrid regnavit* 28. *An. & ſex menſibus, dum ipſe regnabat, venit mortalitas hominum, Catqualater regnante apud Brittones poſt patrem ſuum, & in ea periit.* This Evidence doth perſwade with me, that *Cadwalader* went to *Rome* far before *Anno* 680. But if *in ea periit* be meant of *Cadwalader*, for King *Oſwi* ruled five or ſix Years after, unleſs we grant that the Plague endured twelve Years, as our Welch Hiſtorians do aver, it maketh ſuch a breach in the Hiſtory, that I (for my own part) know not how to repair it: for if it be true that *Cadwalader* died of that Plague, then went he not to *Rome*; and to deny his going to *Rome*, is no leſs than to deny the Authority of all our Britiſh and Welch Antiquities in general: Therefore I deſire you will vouchſafe, not only to give me your ſenſe of *Cadwalader's* going to *Rome*, and the Time, (whereby I may reſt better ſatisfied then at preſent) but alſo the loan of your beſt Copy of *Nennius*, with that Tract before cited, which is added to ſome Copies thereof. And if I be not overtroubleſome to your patience already, I have another Requeſt unto you, which is, that you will ſelect all the Notes and Hiſtories you have, that treat of the Affairs of *Wales*, and Princes thereof; and that you will candidly impart them unto me by degrees; as I ſhall have done with one piece, ſo be pleaſed to lend another, and you may command any thing that I have, or can come by; for it is not Labour, Pains, or expence of Mony (to my power) ſhall retard

retard me in your Service. My Love and Zeal to my poor Country, and desire to know the truth and certainty of things past, moves me sometimes to a passion, when I call to mind the idle and slothful Life of my Countrymen, who in the revolution of 1000 Years almost, afford but only *Caradoc Llancarvan*, and the continuance thereof, to register any thing to the purpose of the Acts of the Princes of *Wales*, that I could come by, or hear of, (some few piecemeals excepted). Dr. *Powel* in his Latin History of the Princes of *Wales*, citeth *Tho. Maclorius*, *de Regibus Gwynethiæ*; but I could not hitherto meet with that Book, and I am perswaded he lived not much before *Henry* the *6th*'s Time, peradventure you have seen it: and I do not remember that he citeth any other Author of our Country-men; it may be there are some extant yet, though I had not the felicity hitherto to see them. I hope, by your good means hereafter, I shall attain to some hidden knowledg of Antiquity: but I am too tedious, pardon me I pray you. Reverend Father, think of my Request, and put me not off with Excuses any longer, and my Prayer shall be for your Health, Peace, and Prosperity in this World, and everlasting Felicity in the World to come.

Henwrt near *Dolgelly*, in the County of *Merioneth*, *April* 14. 1651.

Your Friend and Servant,

Robert Vaughan.

LETTER CCLXII.

A Letter from the Learned Ludovicus Capellus, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

SCripsi, Vir Reverendissime, ad Amplissimam tuam Dignitatem, ante menses quinque, atq; unà misi Epistolam meam adversus Bootium Apologeticam, quam Nomini tuo Clarissimo inscripseram, sperans aliquod ab Amplitudine tua ad me responsum, quo significares quid de lite hac tota sentires. Nihil dum tamen quidquam à te accepi. Ac quia Amicus cui negotium literas ad te meas mittendi commiseram paulo post ad plures obiit, scire non possum an literæ meæ tibi redditæ sint, aut verò an ad eas responderis necne, ita ut fato aliquo vel tuæ, vel meæ perierint. Itaque dabis, quæso, veniam si hac iterata compellatione mea gravis & molestus tibi sum; expetendo à te tuam de controversia illa, de qua tota Critica sententiam. Quæ etsi fortè (quod certè nolim) adversa mihi sit, gratum tamen erit (si scriptum non est) dissensus tui rationes audire, utsi erro in viam à te admonitus redeam, quod erit mihi longè acceptissimum. Hac spe subnixus, & humanitate tua fretus, pluribus non ero tibi molestus, sed omnia tibi fausta, pristinamq; Dignitatem, & annos Nestoreos à Deo O. M. opto & voveo.

Salmurii 8. Idus Sextileis. A. D. MDCLI.

Amplitudini tuæ omni officiorum genere devinctissimus,

Lud. Cappellus.

LETTER

LETTER CCLXIII.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Learned* Franciſcus Junius.

Viro Cl. Franciſco Junio, Franciſci Filio, Jacobus Armachanus Salutem.

A Bonaventurâ Vulcanio editi habentur viri cujuſdam docti Anonymi commentarioli duo, in literas Gothicas ex vetuſtiſſimo quodam codice argenteo, (ut eum vocat) ſumptas, unus; in Alphabetum Gothicum, (quod tamen Gothicum omnino non eſt) & notas Lombardicas, in alio quodam vetuſtiſſimo codice repertas, alter. Argenteus ille codex membranaceus, qui quatuor Evangelia aureis & argenteis literis Gothicè deſcripta continebat, ad Werdeni ſive Werdinenſis Monaſterii Bibliothecam pertinuit, in regione Bergenſi quatuor fere à Coloniâ Germanicis miliaribus diſtantis. Inde ex vi° Matthæi, & i° Marci capitulo ab Arnoldo Mercatore nonnulla deſcripta, Inſcriptionum ſuarum Corpori (pag. 147 & 158.) inſeruit Gruterus. Indidemque Orationem Dominicam cum aliis quibuſdam particulis, ab Antonio Morillono tranſcriptam, in Gotodonica ſua Joh. Goropius Becanus (Originum Antuerpian. lib. 7. pag. 739, 740, & 750) retulit: quorum cum iis, quæ à Vulcanio ſunt edita, collatione factâ, obortа mihi aliquando eſt ſuſpicio, non alium eruditi illius in literas Gothicas commentarioli authorem fuiſſe, quàm Antonium ipſum Morillonum, qui Antonio Perrenoto Cardinali Granvellano à Bibliothecâ fuit & Latinis Epiſtolis. Neque vero ad alium quam ad Cardinalem illum ea verba ſpectaſſe ſum opinatus, quæ in ſecundi commentarioli principio leguntur: *Quamadmodum Dominatio veſtra movet, ita eſt. Omnino enim præſens opuſculum interpres eſt alterius operis, nempe Vocabularii, &c.* Quanquam authorem ſimul cum Domino ſuo plurimum à vero hic aberraviſſe, nullum ſit dubium: quum codicem illum à Notarum ſive Romanæ Scripturæ compendiorum collectaneis, quæ Tironis ac Senecæ nominibus inſignita Gruterus poſtea in lucem edidit, nihil differre deprehenderimus. Ut fruſtra author hic ſibi perſuaſerit, ad aliud aliquod opus referenda iſta fuiſſe; *Cujus uſus fuerit, aulicus legatus, qui Gothi erant, docere Lombardicè, ut intra Italiam cum Principibus Italicis poſſent perorare.*

Codicem alium Gothicum aureis argenteiſque characteribus, papyro exaratum, & non Evangelia tantum ſed univerſum etiam Novum Teſtamentum, complectentem, in Bibliothecâ Hermanni Comitis Nervenarii extitiſſe, Philippus Marnixius Dominus Sanct-Aldeguntius (apud Sibrandum Lubberti de Princip. Chriſtianorum dogmatum, lib. 3. cap. 7.) confirmat. In quo Orationis Dominicæ idem quod in libro Werdinenſi habebatur initium; *Atta unſur thu in himina de.* Cujuſmodi Novum Teſtamentum ad ſuas etiam manus perveniſſe Matulius Metellus Sequanus (apud Suffridum Petrum, Præfat. in Scriptor. Friſiæ Decad.) eſt teſtatus. Ubi & illud notandum, Orationem Dominicam Gothicam doxologiâ illa concludi, quæ in vetere Latinâ Bibliorum editione deſideratur: Ut ex Græco fonte Gothicam iſtam Novi Teſtamenti verſionem derivatam eſſe appareat, & ex ipſius Wulfilæ primævâ traductione deſcriptam. Hunc enim primum literas apud Gothos inveniſſe, & ſcripturas Sacras in eorum linguam convertiſſe, Socrates, Sozomenus, Iſidorus Hiſpalenſis (in Gothorum Chronico) & Martyrii Nicætæ Scriptor (apud Simeonem Metaphraſtem die 15° Septembris) vos docent, quorum poſſumus

poſſumus (cum Sixto Senenſe libro iv° Bibliothecæ Sanctæ) ex Græco tranſlationem illam fuiſſe factam, expreſſe indicare.

Quo referendus eſt & ille Walafridi Strabilocus, de rebus Eccleſiaſticis, cap. 7. *Et, ut Hiſtoriæ teſtantur, poſtmodum ſtudioſi illius* [Gothorum] *gentis divinos libros in ſuæ locutionis proprietatem tranſtulerunt: quorum adhuc monumenta apud nonnullus habentur. Et fidelium fratrum relatione didicimus, apud quaſdam Scytharum gentes, maximè Tomitanos, eadem locutione divina hactenus celebrari officia.* Et quod à Joſepho Scaligero eſt additum (Canon Iſagog. libro 3. pag. 138.) Gothos etiamnum in iiſdem regionibus degere ſub Præcopenſi Tartarorum dynaſtiâ, & utrumque Teſtamentum, iiſdem literis, quas excogitavit Wulfila, conſcriptum, & eadem linguâ, quâ tempore Ovidii utebantur interpretatum legere. Quæ eò à me adducta ſunt omnia, ut quâ ratione Gothicam ex Græca ſcriptionem Wulfilas efformaverit, in priore illo Commentariolo declarari ſubindicarem. De quo integrum tamen tibi judicium relinquo. VALE.

Londini v. Nonas Julias, Anno
Æræ Chriſtianæ MDCLI. *Jacobus* Armachanus.

LETTER CCLXIV.

A Letter from Arnold Boate, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

May it pleaſe your Grace;

ON *Saturday* laſt there went away from hence, for *Galais* and *London*, the Lady *Bannatire*, in whoſe Houſe I live here; by whom I ſent you a *Pugio Fidei*, and a *Chronicon Orientale* (the firſt whereof coſteth ten Franks, and the other ſix); as likewiſe an Extract of the *Obeliſci* and *Aſteriſci Membranarum Sardoianarum*; the which being a Work of much more Time and Pains, than I was able in my preſent condition to beſtow upon it; I was fain to hire Mr. *Coque*, your Profeſſor of the Greek Tongue, for to do it; who would have done it for five Franks (and not under) if I would have been content with the bare tranſcription of the Obelisks and Aſterisks out of the Membranes. But to compare them all along with the Roman Edition, and out of the ſame to add every where the Chapters and the Verſes, *quorum nec vola nec veſtigium in Membranis exſtat (ubi omnia uno tenore ſcripta extant, nullo ne inter voces quidem ſpatio aut diſcrimine relicto, quod immenſum auget tranſcribendi moleſtiam)*; and without the marking whereof, I could not ſee how the Tranſcript would have been of any uſe to Mr. *Junius*; that he would not do for a penny leſs than twenty Franks, proteſting, when he had done, that if it were to do again, he would not do it for double the Monies, as having been a whole ſevennight buſied with it, and found it incomparably more toilſome than he had imagined it. And although he be a very able Grecian, and wonderful diligent and faithful in what-ever he undertakes, yet I would not rely ſolely upon him, but compared every Obelisk and Aſterisk of his tranſcription, (in which he hath made uſe of *notæ Paratheſeon* for the Obelisks, and of Sublineation in lieu of Aſterisks) with the *Membranæ*, for to be ſure that all was right, and that he had no where exchanged one for the other. And I can give your Lordſhip an entire aſſurance,

rance, that his Tranſcript agreeth moſt exactly with the Original, not only in marking the *Obel* and *Aſter*; but in every word and ſyllable, *ne vitiis quidem orthographicis, quæ hic illic occurrunt, exceptis.* The only Error committed by him, is, that he hath miſplaced ſome Chapters of *Deuter.* the which nevertheleſs cannot be of any other prejudice to Mr. *Young*, than that of the tranſpoſing of a *quaternio* by a Bookbinder uſeth to be. He hath alſo in moſt places added, as I have deſired him, *quomodo Editio Romana ſe haberet quantum ad verba obelis & aſteriſcis concluſa, & utrum ea ibi adſint vel abſint:* About the verifying whereof, I have not taken the ſame pains, as about that of the main Matter; becauſe that the Errors here, if any be, are not of any dangerous conſequence, and may eaſily be mended by Mr. *Junius* himſelf; who, if he have not ſome skill in the Hebrew, will have much ado to comprehend the ſenſe and the reaſon of ſome of the Aſterisks, there being divers of them very perverſe or frivolous.

I had lately a Letter from Mr. *Croy*, dated 7. *Idus Auguſti*, 1651. who writes to me, that being at a Synod at *Mompelier*, when he received the Copy of the *Anticritica* which I had ſent him; and having made report to the Synod of the Contents of the ſame, *Ea omnium animos ita perculerunt, ut ſi eam rem urgere voluiſſem, decreto publico Criticam illam damnaturi fuerint.* He tells me further, to have alſo read afterwards, *Ipſam Capelli Criticam à capite ad Calcem*; adding, 'Tecum jam ſentio, vir nobiliſſime, & profiteor, Cri-
'ticam illam non eſſe ſacram appellandam, ſed potius ἀνόσιον, profanam, &
'impiam. Interpretum Græcorum & Latinorum παραφράσεις, halluci-
'nationes, inſcitiam, & errores nobis pro totidem variis lectionibus obtrudit.
'Puerilibus, levibus, ridiculis, & falſis ſcatet obſervationibus. Tot aſſerit
'eſſe varia Scripturæ exemplaria, quot fuerunt illius Interpretes. Textus
'Sacri incorruptam veritatem, authentiam, atque autoritatem audaci conatu
'labefactat. Impuriſſimi atque impudentiſſimi Morini, aliorumq; Sacræ
'Scripturæ hoſtium, quos Roma peperit & alit, partes agit; & in Acade-
'mia Salmurienſi Verbi Divini Miniſter, & Theologiæ Profeſſor (quod
'hactenus inauditum fuit, nec unquam viſum) monſtra & prodigia adverſus
'Dei Verbum, & contra firmiſſima veræ Theologiæ fundamenta, & piam
'Fidem, gignit atq; educat. Multa jam annotavi, quæ illius inſcitiam, au-
'daciam, fraudes, & errores demonſtrent, & in oculis conſpectuq; omnium
'exponant, &c. Lætor & glorior, quod doctiſſimo & piiſſimo Præſuli
'Armachano nomen meum notum ſit. Si ad eum ſcribas, ipſum quæſo meo
'nomine ſaluta, & certiorem fac, ſe in inferiori Occitania ſui nominis admi-
'ratorem, & laudum præconem habere. Me beatum prædicari, ſi mihi cum
'illo literarum commercium eſſe poſſet. Hactenus Croiius. Habeo etiam lite-
ras à Voetio, in eandem plane ſententiam de Capelli Critica ſcriptas.

As for *Buxtorf*, he in his laſt Letter to me, dated the ſecond of *June*, hath theſe words: 'Quum occaſionem habebis, Reverendiſſimo D. Armachano
'mea ſtudia, officia, obſequia, cum humili ſalute, deferes, & nuntiabis meo
'nomine; De ejus conſtantia in bonæ cauſæ ſemel ſuſcepto patrocinio ſi du-
'bitarem, flagitium ſummum in tanti viri judicium committerem.

And there beſides he maketh, in the ſame Letter, this following Propoſition.

'Quum Capellus Armachanum, quem indigne & procaciter excipit, judi-
'cem tamen & arbitrum hujus cauſæ conſtituat, quid ſi ille breviter, & pro
'tanti judicis gravitate & authoritate nervoſe, ſub Epiſtola ad utrunq; ve-
'ſtrum data ſuum, poſt auditam utramq; partem, judicium, ſuamq; ſenten-
'tiam, ferat ac pronuntiet: cum uterq; ad ejus tribunal provocaveritis? niſi
'itineris & viarum longinquitas obſtarent, ipſemet fortaſſis ad eum hoc no-
'mine ſcriberem.

This Propoſition is ſo fully agreeable to mine own Thoughts; and, if I be not much deceived, to Truth and Equity, as I do moſt humbly beſeech your Lordſhip to accompliſh it; which as you are able to do now to the full, after the peruſal of all *Capellus* his own Writings, ſo methinks it may be done in few words; *viz.* firſt, to ſtate the Queſtion about *Capellus* his Innovation, as it appeareth to you by the peruſal of his Works; and then to give your own * Subject, with a brief touch of the principal Arguments which move you, either to concur with, or diſſent from him or me in any of the moſt material Particulars. I am told, by them that had it from your Grace's own Mouth, that *Capel*, for fear of ſome ſuch thing, and for to prevent it, hath written fawning Letters to your Grace. But that, I am confident, will not hinder you from appearing freely and fully in a Cauſe, wherein God's Truth and Sacred Word is ſo deeply concerned; and as I have great cauſe to think, that a full and free declaring of your mind, will be a condemning of *Capellus* in all the main Points in controverſy between me and him; ſo if it be otherwiſe, and that in any of them you find him in the right, and me in the wrong †, I ſeek no favour, but an abſolute impartiality. And as I dare preſcribe your Grace nothing concerning the form of your delivering of your ſelf, ſo I hope that you will approve of that pointed at by *Buxtorfius*, of ſetting down your Mind in the form of an Epiſtle, to be writ, *iiſdem verbis*, unto *Capellus*, and unto me, *mutatis tantum mutandis*. But however, and whether you be reſolved to fulfil this Requeſt of *Buxtorf*, and of mine; or whether that you have no mind to meddle in it, (the which nevertheleſs is no way credible to me) I do pray your Grace moſt earneſtly, to let me hear from you about it at your firſt commodity: And if it were not too troubleſome to you, I ſhould be glad at the ſame time to hear, in a few words, your Opinion about the *Septimanæ Danielis*, and where you fix the beginning of them; as likewiſe your judgment upon *Marſhami Diatriba*, and his great Innovation touching that weighty Subject; and what diſtance of time you find, upon your moſt exact enquiries, *à primo anno Cyri ad tempus Nativitatis Chriſti; & quantum ex illo tempore ſibi vindicet duratio monarchiæ Perſicæ.*

* Judgment on the ſame.

† Either in *queſtione facti, aut juris.*

I humbly thank your Grace for the offer of Mr. *Eyre* his Notes on the *Pſalms*; but if he be ſo wholly of *Capellus* his Mind in the Controverſy I have with him, as his Epiſtles to *Capellus* do ſeem to ſpeak him, I would not at all be beholden to him for any of his Labours.

If it be known to your Grace, whether Dean *Bernard* be alive yet, and where he is, and how he doth, you will oblige me greatly to impart the ſame unto me.

Thus with my humbleſt and moſt affectionate Reſpects to your Grace, I reſt,

Your Grace's moſt obedient Servant,

Paris, Sept. 6. 1651.

A. Boate.

LETTER

LETTER CCLXV.

A Letter from the Right Reverend Henry King *Biſhop of* Chicheſter, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend Father;

THough of late I wanted direction to find your Grace's Aboad (not being at *Rigate* this laſt Summer) my devotion of Service which needs no guide but your own tranſcendent Worth, moſt habitually falls towards you whereſoever you are. As a teſtimony of this Service, I did in *Auguſt* laſt, preſent by one, who undertook the delivery at *Harrow-Hill*, a ſmall Book (and leaſt that ſhould fail, my Brother ſent another by your Chaplain:) which may render your Grace ſome account of my Exerciſe & Employment in this retirement. The truth is, one *Sunday* at Church, hearing a Pſalm ſung, whoſe wretched expreſſion quite marred the Pen-man's Matter, & my Devotion, I did at my return that Evening, try, whether from the Verſion of our Bible I could not eaſily, and with plainneſs, ſuiting the loweſt Underſtandings, deliver it from that garb, which indeed made it ridiculous. From one to another I paſſed on until the whole Book was ran through. Which done, I could not reſiſt the advice & importunity of better Judgments than mine own to put it to the Preſs. I was (I confeſs) diſcouraged, knowing that Mr. *George Sandys*; and lately one of our prætended Reformers, had failed in Two different Extreams: The Firſt too elegant for the vulgar uſe, changing both the Meter and Tunes wherewith they had been long acquainted: The Other as flat and poor, as lamely worded, and unhandſomly rhimed as the Old; which with much confidence he undertook to amend. My Lord, I now come forth an Adventurer in a Middle-way, whoſe aim was without affectation of Words, to leave them not disfigured in the Senſe. That this was needful, your Grace well knowes; but whether my ſelf fit for the attempt, my modeſty ſuſpects. Thus whilſt your Grace, and other Champions of the Church (the Chariots and Horſemen of Iſrael) engage againſt the Publick Adverſaries of Truth, I come behind with the Carriages, and humbly in the Temples Porch fit the Songs of *Sion* to celebrate the Triumph of your Pens. Though it be too ſad a Truth, *Cythara noſtra converſa in luctum*, yet ſome of theſe Pſalms may ſerve as *Threnes* and *Dirges* to lament the Preſent Miſeries; whoſe Change, as I find not much Reaſon to hope, ſo I have more Religion than to deſpair. That God may long preſerve your Grace amongſt us, to ſee a revolution of better Times; or if not ſo, to comfort by your Preſence many who languiſh under Theſe, is the daily and moſt earneſt prayer of,

My Lord,

Langley-place, near *Colbrook*, Oct. 30. 1651.

Your Grace's moſt faithfully devoted Servant,

Hen. Chicheſter.

LETTER CCLXVI.

Admodum Reverendo & longè Clariſſimo Viro D. Jacobo Uſſerio Armachano in Hibernia Archiepiſcopo. *Londinum.*

Vir admodum Reverende & Clariſſime.

IMportunus fortè, ſi non etiam inverecundus, parumque pudens ac modeſtus videbor tibi Reſponſi ad literas meas paulo frequentiores efflagitator. Sed dabis, ſpero, veniam huic meæ ſive ſollicitudini, ſive, ſi ſic eam vocare libet, importunitati, quæ non aliunde eſt quàm ab honeſto communicandi per literas, cum Dignitate tua Clariſſima, de argumento quodam literario (quod ſemper inter bonos licuit) dequo tu ſententiam ferre potes ſimul & pro tua ſingulari doctrina, & eximia eruditione, accuratiſſimam, & pro tua pietate & Chriſtiana charitate, æquiſſimam. Viſum eſt Bootio, Viro olim (quantum per ejus ad me literas, videbatur) mihi æquiſſimo, ſed mox averſo ſine ulla juſta cauſa in me animo, pro ſuo genio & ingenio, & me immerentem, & Criticam meam innoxiam, ſtylo invadere atroci & cruento, quaſi ſacra omnia ego irem funditus perditum, idq; dicatâ Dignitati tuæ publicâ Epiſtolâ. Coegit me hac ſua importunitate & inhumanitate, par pari referre, & calamum in eum, hortantibus Amicis, aculeatum ſtringere ad mei tum deſenſionem, tum veritatis, quam in hoc argumento à me ſtare arbitror, propugnationem, cujus rei æquum exiſtimavi te facere judicem atque Arbitrum, dicatâ pariter tibi Epiſtolâ Apologeticâ. Eam ante menſes octo curavi per Amicos ad te mitti, biſque ab eo tempore ad Reverentiam tuam digniſſimam ea de re ſcripſi, atque ad meas haſce literas Reſponſum à Dignitate tua adhuc expecto, necdum habeo, incertus an fato & caſu aliquo literæ meæ perierint, nec ſint tibi redditæ, aut tuæ ad me in via pariter interciderint, an verò certum & decretum tibi ſit omnino nihil reſpondere, quod poſtremum vix mihi poſſum perſuadere de tanta tua erga omnes humanitate, & animi verè Chriſtiani generoſitate. Itaque datâ & oblatâ mihi per Virum iſtum Juvenem Doctiſſimum, qui ad vos commigrat, percommoda opportunitate, volui iterum experiri quid tandem mihi vel ſperandum & expectandum, vel etiam deſperandum deinceps ſit de Dignitatis tuæ erga me vel favore & benevolentia, vel rigore & ſeveritate. Age ergò, Vir longè Clariſſime, Noli quæſo, ſilentio tuo animum diutius tenere ſuſpenſum, ſed quid de me & Critica mea ſentias candidus imperti, vel, ſi illa diſplicet, ede; quicquid reſcripſeris gratum erit, ſed gratius multò ſi te non longè à ſententia mea abire videro. Interim velim te de me ſentire omnia æqua & juſta, utpote qui Dignitati tuæ omnia à Deo O. M. ex animo precor fauſta & felicia.

Dabam Salmurii ipſis Nonis Novembribus, 1651.

Dignitati tuæ Clariſſimæ, in omnibus obſequentiſſimus,

Lud. Capellus.

LETTER CCLXVII.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Learned* Ludovicus Capellus.

Eruditiſſimo Viro. D. Ludovico Capello, Jacobus Uſſerius Armachanus S.

Vir Clariſſime;

CUM tuam de textus Hebraici Veteris Teſtamenti variantibus Lectionibus ad me datam Epiſtolam cum alterâ D. Bootii ad me itidem ſcriptâ conferrem; in ipſo ſtatim limine deprehendi, de eo quod inprimis conſtituendum inter vos fuerat, id eſt de cardine & ſtatu principalis controverſiæ, immane inter vos eſſe diſſidium. Affirmas tu, * *Neceſſe eſſe ut Bootius & ipſi ſimiles vel renuncient effato ſuo, ſcilicet non licere nobis vel in minimo apiculo diſcedere ab hodierni codicis* Hebraici *lectione*; *vel dicant, Scribas omnes quorum operâ hodiernus codex ad nos pervenit, per plus quàm duo annorum millia, à reditu ex captivitate Babylonicâ (quum Eſdras dicitur totum Vetus Teſtamentum ipſe deſcripſiſſe) ad hunc uſque diem fuiſſe* ἀναμαρτήτους & ἀσφαλίστους. * *Apologet. epiſt.* pag. 10.

At effatum illud Bootius ut ſuum & ſui ſimilium eſſe planè pernegat: & in hiſce ſtudiis exercitatiſſimi * Buxtorfii de Hebraicis codicibus aſſertionem hanc, ſuis rationibus munitam, contrà opponit: ‘Neque enim exiſtimo tales ‘eſſe, ut in nullo planè punctulo, apiculo, aut literulâ, à primis Moſis & ‘Prophetarum autographis apographa unquam diſceſſerint, aut nullum ‘omnino vitium vel leviſſimum in eos irrepſerit. Nam ne ipſi quidem Judæi ‘hoc aſſerunt: qui & antiquitus jam exemplaria corrupta, ſed ab Eſrâ iterùm ‘correcta & reſtituta fuiſſe; & poſterioribus temporibus, cùm inter celebres ‘Authores, tum inter Exemplaria varia, diſſenſiones & diſcrepantes quaſdam ‘lectiones notant. Tales ſunt præter Notas קרי וכתיב Diſſenſiones de ‘quarundam Vocum lectione inter Judæos Orientales, & Occidentales, & ‘inter Ben Aſcher & Ben Naphtali. Sic memorant aliquando, nec diſſimulant, Varietates nonnullas ex libris quibuſdam Manuſcriptis celeberrimis & ‘magnæ authoritatis; ut, exempli gratiâ librorum Hieroſolymitanorum, Babylonicorum, Hiſpanienſium, Exemplaris Hilleliani, Pentateuchi cujuſdam ‘Hierichuntini, Sinaitici, &c. Meminerunt etiam librorum *correctorum*, & per ‘conſequens tacitè etiam minùs *correctorum*. Redarguunt etiam ſæpè exemplaria quædam diſertè erroris. * *De Punctor. antiquit. part.* 1. *cap.* 16.

Indèque paulo commotior hîc D. Bootius, ita de te conqueritur. * ‘Quæ ‘eſt hæc dictatoria poteſtas, imò quæ inaudita tyrannis, præſcribere nobis ‘quid ſentire debeamus ac neceſſitatem nobis imponere, ut eam tueamur ſententiam quam pro abſurdiſſimâ damnamus; & quæ ſententiæ verè noſtræ adeò ‘non cohæret, aut ex eâ ſequitur, ut hâc poſitâ illam inevitabiliter concidere neceſſe ſit? Quaſi verò non liceat nobis rem iſtam, prout melius nobis ‘videtur, concipere atque explicare; & inter duo extrema tum innumeræ ‘ac commentitiæ Variarum Lectionum multitudinis, tum omnimodæ illarum ‘abſentiæ media (via in qua ut plurimum Veritas inveniri ſolet) incedere: & ‘quaſi nobis id neceſſariò faciendum eſſet, quod non niſi ſtulti facere ſolent, ut ‘dum vitium aliquod devitant, in contrarium vitium currant. * *Epiſt.* §. 2.

Quid hîc tu verò? Ais te * ‘Dictatorem non agere nec tyrannidem exercere, nec illis quidquam præſcribere; ſed quid ex eorum ſententia & poſitione ‘atque effato ſequatur oſtendere: nullam vero *Bootium* inveniſſe viam qua ſe explicet * *Apolog.* p. 11, 12.

'explicet & extricet iſto nexu quo eum & ſui ſimiles conſtrinxeras. Si nobis 'non licet vel in minimo apiculo ab hodierni codicis lectione deflectere; 'ſequi hodiernum codicem ad minimum uſque apiculum nobis repræſentare 'ipſiſſima Moſis & Prophetarum αὐτόγραφα: hoc autem ſi verum eſt, ſequi 'Scribas omnes inter deſcribendum fuiſſe ἀναμαρτήτους. Et *hîc* Bootio Rho-'dum eſſe *aſſeris* hic illi eſſe ſaltandum.

Atqui oſtendendum tibi prius fuerat, hanc fuiſſe Bootii ſententiam; *non licere nobis vel in minimo apiculo ab hodierni Hebraici codicis lectione deflectere*: à qua tam procul illum abfuiſſe videmus, ut * duos caſus ipſe expreſſerit, in quibus nobis liceat à vulgata lectione recedere. I. *Ubi diſcrepant inter ſe codices Hebraici*; (*non quidem quivis promiſcuè, ſed lectiores ac melioris notæ:*) tunc enim *de variantibus lectionibus artificiosè dijudicandum eſſe, quænam alteri præferenda ſit; eàmque eligendam, quæ loco aptiùs quadret.* II. *Quando invictis argumentis probari poteſt; aliquod textui vitium ſubeſſe.*

* *Append. Epiſt.* p. 104.

Negat quidem ille, & jure negat, veteres Scripturæ Tranſlationes quaſcumquæ pro totidem Hebraicæ veritatis exemplaribus eſſe habendas; ita ut ex iis Hebraici textus variationes non minùs certò colligi poſſint, quàm ex ipſis codicibus Hebraicis. Nam, ut rectiſſimè à te eſt obſervatum, * *Non omnis variatio Interpretis à textu originario nititur aut fundata eſt in diverſitate codicum originariorum: multa poteſt eſſe ab Interpretis ipſius hallucinatione & deliberatò factâ mutatione, additione, & detractione.* Ex incuria quoque & ἀφελείᾳ Interpretis præteriri non rarò in verſione videmus, quod in eo quem transferendum ſibi propoſuit codice legebatur, atque aliud etiam pro eo quod ibi habebatur in Tranſlatione ſubſtitui. Quemadmodum (verbi gratia) ex II Maccab. XIII. 15. tum in Franciſci Junii verſione, tum in doctiſſimi fratris tui * Hiſtoria, *bis mille* viri à Juda Maccabæo interfecti feruntur: non quòd id ita in textu originario utervis invenerit, ſed quòd frater Latinum hîc interpretem ſimpliciter ſecutus fuerit; Interpres verò Græcum quem vertebat textum minùs diligenter attendens, διχιλίους pro πεντακισχιλίοις perperam acceperit. Cujuſmodi παραγράμματα, ob characterum aut ſonorum in vocabulis præcipuè Hebraicis ſimilitudinem vel levem aliquam à minùs attento inſpectore conceptam literarum tranſpoſitionem, multo etiam faciliùs poſſunt obrepere. Et ut in multis hujus generis locis, Hebraicum quo Interpres uſus eſt exemplar eandem quam ille reddidit lectionem exhibuerit: de eorum tamen plurimis nullo nobis conſtare poteſt modo, utrum ipſi Interpreti an codici quem præ manibus ille habuit Hebraico iſta accepta referenda fuerit differentia; præſertim ſi Interpres ille ex Judaizantium furit numero.

* *Apolog. p. 101*

* *Jacob. Cappel. ad ann. Mundi* 3837.

Ex libris enim Talmudicis & Commentariis quæ *Medraſhim* vocant, manifeſtum eſt, Judæis hanc eſſe conſuetudinem, non ex negligentia aliqua, ſed ex nimia potius diligentia, & certo conſilio profectam; ut paronomaſticis hujuſmodi vocum immutationibus in ſacrarum literarum explicatione ſæpiùs utantur: non quod in exemplari ullo ita ſcriptas voces illas deprehenderint, ſed quod ad varios exponendæ Scripturæ modos amplificandos pertinere illud exiſtimaverint. Unde & tu, * quum Talmudici dicunt, Pſalm. LXVIII. 14. non eſſe legendum (uti nos legimus) בצלמין ſed בצלמורת, in Exod. XXXII. 1. non בושש ſed באו שש, in Iſai. XXVI. 2. non שומר אמונים ſed שאומרים אמן, & in Cantic. VII. 11. non בכפרים ſed בכיפרום eſſe legendum; non id eos voluiſſe (cum * Buxtorfio patre, τῷ μακαρίτῃ) agnoſcis, ut quod ipſi legendum dixerunt pro vera textus lectione eſſet recipiendum, ſed *ut acumen ingenii in his oſtentarent, & haberentur pro iis qui Legem variis modis explicare poſſent.*

* *Critic. p. 178.*

* *Commentar. Maſorethic. l. 1. c. 9.*

Neque tamen ex ullis omnino Interpretum locis variantes Hebraicorum codicum lectiones peti poſſe inficiatur Bootius, * ex eâ tantùm verſione quæ LXX nomen præfert colligendas eas eſſe negat; ex reliquis omnibus inter-

* *Epiſt. §. 14.*

Interpretibus desumi eas posse, libenter concedit. Nullo enim modo admitti posse judicat, quæ de ☧ ō editione contra Buxtorfium à te prolata sunt. * 'Manifestum esse ex collatione ☧ LXX cum textu hodernio Hebræo, codicem eorum ab isto enormiter variâsse. Reddi enim in infinitis locis discrepantiæ rationem certam & indubitatam, variam scilicèt lectionem, quòd aliter legerunt in suo codice, quàm hodie legitur in Judaico. Codicem Hebræum quo usi sunt LXX in Versione suâ concinnandâ, immensum quantum ab hodierno Judaico diversum abire. Ex Translationis ipsius cum hodierno Judaico contextu contentione, Sole ipso clariùs liquere, LXX Interpretes longè aliter in codice suo Hebraico legisse, quam nos hodiè legimus in hodierno Judaico. * *Critic. Defins.* §. 14.

Nec ita solus sensit Bootius: hoc ipsum jamdudum illum docuerat B. Hieronymus. 'Qui passim notat & monet quàm diversè LXX Interpretes ab hodiernâ lectione discesserint; neque tamen diversitatem seu variationem illam rejicit in codicis ipsorum discrepantiam ab eo quo utebatur: sed totam diversitatis causam & culpam ipsis Interpretibus adscribit; qui aliter legerunt decepti literarum similitudine & affinitate, vel omittendo & subtrahendo, vel addendo etiam aliquid de suo, prout illis videbatur consultius. Quod multis ex Hieronymi scriptis & Commentariis productis locis & exemptis probat * Bootius; & esse verum, † tu ipse agnoscis. * *Epist.* §. 55, 57, 58. † *Apol.* pag. 93.

Et rectè quidem hîc tu putas, ‖ 'Ipsum Bootium non existimare necessariò sibi credendum, sequendum & amplectendum esse, quicquid usquam ab Hieronymo dictum aut scriptum est. At nihil hoc impedit, quo minùs ille inquirat, quî fieri potuerit, ut homo in aliis minimè hebes, & in Hebraicâ literaturâ satis perspicax, id videre non potuerit, quod tu non modo *certum* esse atque *indubitatum*, sed etiam *Sole ipso clariùs liquere* asseris. ‖ *Ibid.* pag. 94.

Causa, verò, * inquis, 'Cur res illa Hieronymo in mentem non venerit, non fuit defectus aliquis ingenii aut judicii, vel doctrinæ in ipso, sed præjudicata opinio quam à præceptoribus suis Hebraicis hauserat; codicem Hebraicum repræsentare ad amussim ipsa Prophetarum autographa, proindeque non esse ab illo vel latum pilum discedendum. Itaque quicquid videbat ab illo codice vel tantillum discrepare, statim illud rejiciebat tanquam spurium, corruptum & adulterinum; ejusque causam in Interpretum hallucinationes, vel Scribarum, qui Translationes ipsorum descripserunt, audaciam, temeritatem, vel infcitiam rejiciebat. Quod fortasse non dixisses, si ex Commentariis ipsius in 3. caput Epistolæ ad Galatas * in memoriam revocavisses, quàm facilè suspicionem hanc ille admiserit; à Judæis detracta textui Hebraico fuisse vocabula כבל & כל in Deuteron. XXVII. 26. & אלהים adjectum in Deuteron. XXI. 23. atque ex † Commentariis in Micheæ cap. V. 2. in Josuæ XV capite, post versum 59. duos versiculos potuisse *de veteribus libris eradi malitiâ Judæorum, ne Jesus Christus de tribu Judâ ortus videretur.* * *Ibid.* pag. 95. * *Critic.* p. 478, 479, 480. * *Ibid.* p. 292.

LXX illorum tuorum animadvertisse te agnoscis * *frequentes pueriles & pudendos sæpe lapsus atque aberrationes à genuinâ vocum & phraseon significatione, & sacrorum scriptorum mente atque scopo, etiam in iis locis, in quibus illi, non secus quàm nos hodie, legerunt.* An verò ex ignorantiâ aut ἀλεξησία in tam *frequentes*, tam *pueriles & pudendos* lapsos homines Hebraicæ linguæ satis peritos incidere potuisse putabimus: an accuratiorem potiùs eos omnem transferendi rationem consultò hîc neglexisse? Quod certè alibi passim ab eis fuisse factum videmus, ubi nulla literarum similitudo vel vocum affinitas variantis lectionis aut erroris à librariis commissi aliquod exhibet vestigium. Quò referenda celeberrima illa de annis primorum Patrum, in cap. V. & XI. Geneseos, differentia: de quâ, in lib. 15. de civitate * *Apolog.* p. 21.

vitate Dei cap. 13. B. Auguſtinus: 'In his in quibus continuatur ipſius 'mendoſitatis ſimilitudo, ita ut ante genitum filium qui ordini inſeritur 'alibi *(in Græco ſc.)* ſuperſint centum anni, alibi *(in Hebræo)* deſint; 'poſt genitum autem ubi deerant ſuperſint, ubi ſupererant deſint: videtur 'habere quandam, ſi dici poteſt, error ipſe conſtantiam; nec caſum re- 'dolet, ſed induſtriam. *Hac addita concluſione, ipſo digna.* Rectè fieri 'nullo modo dubitaverim, ut cùm diverſum aliquid in utriſque codicibus 'invenitur, quandoquidem ad fidem rerum geſtarum utrumque eſſe non 'poteſt verum, ei linguæ potiùs credatur, unde eſt in aliam per intepre- 'tes facta tranſlatio.

* *Critic.p.214.* *Agnoſcis deinde ipſe*; * 'Si conferatur Græca iſta Verſio cum Hebræo 'textu, inveniri infinita loca in quibus aliquid deficit eorum quæ in He- † *Ibid.p.300.* 'bræo habentur. *Et quæris,* † 'Quî potuerit tanta eſſe in Interpretibus 'ἀβλεψία & præcipitatio, ut periodos etiam integras omiſerint, eaſque mul- 'tas & frequentes: quin & capita integra, & capitum partes longè maxi- 'mas omiſerint penitus? Quum ab Interpretibus illud ſimul quærere de- buiſſes; *qui* etiam *potuerit tanta eſſe in libraríis* ἀβλεψία *& præcipitatio,* ut toties & tam fœdè hîc erraverint? tecumque conſiderare, creditu longè fuiſſe facilius, Interpretes iſta in ſuo codice inventa pro libitu in Verſione ſuâ præteriiſſe; quam à Maſorethis vel primis Hebraicorum noſtrorum codicum deſcriptoribus confícta magnâ ex parte & textui ſacro addita fuiſſe. Id enim dicere oportet, ſi in hodiernæ lectionis correctione tot editionis Græcæ defectuum aliqua habenda fuerit ratio.

Et hi quidem defectus in libro Job maximè ſunt conſpicui: in quo à * *Epiſt. ad Jul. Africanum.* Græcis codicibus abfuiſſe notavit * Origines, πολλάκις μὲν ἓπτα τίσσαρα ἢ τρία, ἐνδότε ἓξ δεκατέσσαρα, δεκαὲξ, ἢ δεκαεννέα, *ſæpe quidem quatuor aut tres ſententias, nonnunquam autem quatuordecim, ſexdecim & novemdecim.* Quos omnes defectus ex Græca Origenis editione ſupplens Hieronymus, in Latinam ſuam Verſionem (quam obelis & aſteriſcis diſtinctam in lucem aliquando proferre nobis eſt animus) ita ad Paulam & Euſtochium eſt præfatus. *Beatum Job, qui adhuc apud Latinos jacebat in ſtercore, & vermibus ſcatebat errorum, integrum immaculatumque gaudete. Quomodo enim poſt* * Job 42. 10. *probationem atque victoriam ipſius* * *dupliciter univerſa reddita ſunt: ita ego in linguâ noſtrâ (audacter loquor) feci eum habere, quæ amiſerat.* Indeque Præfatione in eundem librum ex Hebraico poſtea à ſe converſum, eos qui priorem illam ſuam Tranſlationem probaverant (in quorum numero & Auguſtinus fuit; qui ad eam ſuas in Jobum Annotationes adaptandas cenſuit) ſimul etiam à LXX. erratum fuiſſe fateri oportere colligit. *Neque enim fieri poteſt,* inquit ille, *ut quos plura intermiſiſſe ſuſceperint, non eoſdem etiam in quibuſdam errâſſe fateantur, præcipue in Job; cui ſi ea quæ ſub aſteriſcis addita ſunt ſubtraxeris, pars maxima detruncabitur. Et hoc duntaxat apud Græcos. Cæterum apud Latinos, ante eam tranſlationem quam ſub aſteriſcis & obelis nuper edidimus, ſeptingenti ferme aut octingenti verſus deſunt: ut decurtatus & laceratus corroſuſque liber fœditatem ſui publice legentibus præbeat.*

* *Critic.p.295.* Tibi verò (qui LXX tuis tantopere detrahi illibenter audis) hoc * *videtur ab eo dictum eſſe hyperbolice:* quod *in eo libro hodie verſus ſint duntaxat* 1070, *ſic enim in veteribus illis editionibus Latinis fuiſſent tantum* 270, *verſus in eo libro,* (vel 370, ut debebas etiam adjicere). Ubi noſtros verſus ſive פסוקים Hebræorum, qui 1070 in libro Jobi numerantur, minùs accuratè diſtinguere videris à Veterum στίχοις: cujuſmodi in libris 20 Ἀρχαιολογίας ſuæ 60000 extitiſſe, ad eorum finem annotat Joſephus; & 1800, in libro Jobi fuiſſe, ad calcem Chronographiæ ſuæ refert Nicephorus Conſtantinopolitanus Patriarcha. Heſychius, vel quicunque ineditatarum in libros ſacros Græcarum Hypotheſium author fuit, dictione hîc adhibitâ,

librum

librum Job ſine aſteriſcis quidem 1600 στίχους habuiſſe notat; cum aſteriſcis verò 2200. Varia enim περὶ στίχων apud varios erat longitudo: & ab Heſychio magis præcisè aſteriſco notatorum quantitas ad 600 στίχων, quam ab Hieronymo (dimidiatam libri partem propiùs aſſequi affectante) ad 700 vel 800 verſuum numerum reducitur; quæ ipſa minor tamen ratio ſatis evincit, tot in uno libro defectuum Græcam vulgatam editionem ream eſſe repertam, ut quid in reliquis ab illâ omiſſum ſit, operæ pretium non fuerit attendere.

Sed nihil editionis illius authoritatem magis minuit, quàm multiplex illa tot aſſumentorum ad ſacram Hebraicæ veritatis purpuram audaciſſimè facta additio: quæ aliquando non verſiculorum tantùm aliquot, ſed integrorum etiam eſt capitum. Harum additionum, ab Origene in Epiſtolâ ad Julium Africanum, ex Jobi & Eſtheræ libris producta habentur exempla. Et de libro Eſtheræ agnoſcis ipſe, * *Multa fuiſſe addita & omiſſa ad libitum Interpretis; qui non fuit accuratus in vertendo, ſed ſtuduit tantum utcumque ſenſum reddere.* Sed ut ſenſum utcumque ille redderet; tam multa à textu demere, tam multa aliena in eum intrudere, quid attinebat? Et qui minùs accuratus ille fuit in hoc quàm in Propheticis libris? in quibus vel ille vel illi Interpretes, ut tu quoque fateris, * *Paſſim vocum genus, numerum, ſtatum, tempus, modum, conjugationem, & perſonam immutarunt, pene pro arbitrio; ut ſenſum aliquem, uti ipſis videbatur, commodum exculperent iis in locis in quibus alioqui ſenſus non videbatur ipſis elici poſſe aptus & accommodatus.*

* Critic. p. 293.

* Ibid. p. 132.

Qui verò in uno libro *ad libitum* multa addunt & omittunt, in aliis ita commutant omnia *pene pro arbitrio*, non æqui ſanè habendi ſunt Hebraicæ lectionis arbitri. Præſertim quum in Daniele complura illi capitula Hebræo textui addiderint, quæ ob hanc ipſam cauſam Euſebius & Apollinarius, Porphyrii calumniis reſpondentes, ut legitimam Scripturæ partem defendere recuſabant; ſed etiam reliquæ prophetiæ faciem univerſam ita immutaverunt, ut Chriſtianæ Eccleſiæ, in aliis libris eorum Verſionem ſecutæ, hîc eam repudiare atque in ejus locum Theodotionis editionem coactæ fuerint ſubſtituere. De quibus, in ſuorum ad Danielem Commentariorum Proœmio ſic ſcripſit Hieronymus. 'Ante annos plurimos 'quum verteremus Danielem, has viſiones (*à LXX ſuperadditas*) obelo 'prænotavimus, ſignificantes eas in Hebraico non haberi. Et miror 'quoſdam μεμψιμοίρους indignari mihi, quaſi ego decurtaverim librum: 'quum & Origenes, & Euſebius, & Apollinarius, aliique Eccleſiaſtici 'viri & doctores Græciæ, has viſiones non haberi apud Hebræos fatean-'tur; nec ſe debere reſpondere Porphyrio pro his, quæ nullam Scripturæ 'ſanctæ authoritatem præbeant. Illud quoque lectorem admoneo, Danie-'lem non juxta Septuaginta Interpretes, ſed juxta Theodotionem Eccle-'ſias legere, qui utique poſt adventum Chriſti incredulus fuit; licèt eum 'quidam dicant Ebionitam, qui altero genere Judæus eſt. *Et initio Pro-'logi in Danielem, ex Hebraico à ſe converſum* Danielem Prophetam juxta 'Septuaginta interpretes Domini Salvatoris Eccleſiæ non legunt, utentes 'Theodotionis editione: & hoc cur acciderit, neſcio. Sive enim quia 'ſermo Chaldaicus eſt, & quibuſdam proprietatibus à noſtro eloquio diſ-'crepat, noluerunt Septuaginta interpretes eaſdem linguæ in lineas in tran-'ſlatione ſervare; ſive ſub nomine eorum ab alio neſcio quo, non ſatis 'Chaldæam linguam ſciente, editus eſt liber; ſive aliud quid cauſæ extite-'rit ignorans: hoc unum affirmare poſſum, quod multum à veritate di-'ſcrepet, & recto judicio repudiatus ſit.

Quod igitur à Bootio quæris; * 'Cur de LXX Interpretibus non idem 'dicere liceat, quod de aliis ipſe concedit? ubi *nimirum* conſtat eorum in-'terpretationem fundatam eſſe in variâ lectione quæ fuit in eorum codice,

* Apolog. p. 35.

'quæque demonſtrari poteſt ex ipsâ tranſlatione. Reſponderem ego quidem, idem ipſum de omnibus dicendum fuiſſe, ſi de fundamento illo conſtaret: ſed illud adhuc nobis dubium manere; an ex ipſa tranſlatione ו ō demonſtrari poſſit, aliter eos in ſuo Hebræo codice legiſſe, quàm nos in noſtro. Nam etſi in aliis interpretibus, vel paraphraſtis etiam, qui ſententiam textus originarii exprimendam ſibi propoſuerunt, ubi eorum codex à noſtro variaverit, dignoſci aliquando poſſit: in iis tamen idem præſtari poſſe non eſt expectandum, quibus tam multa Scripturæ, quam transferendi ſuſceperant, *ad libitum* & addere & ſubducere ludus eſt. Et eos quibus vocum genus, numerum, ſtatum, tempus, modum, conjugationem & perſonam immutare, *penè pro arbitrio*, mos eſt; à literularum vel permutatione vel tranſpoſitione vel additione etiam atque detractione (quæ tibi variantium lectionum ex tranſlatione ſumptarum Demonſtrationes ſunt) adeò religioſè ſe continuiſſe, non facilè quis crediderit.

* *Critic.* p. 570. Tu verò longè alium rerum ſpeciem animo depinxiſti tuo. * 'Ipſum 'codicem Hebræum, quo uſi ſunt LXX in Verſione ſuâ concinnandâ, im-
† *Ibid* p. 572. 'menſum quantum ab hodierno Judaico diverſum abiiſſe. † Chriſti & 'Jonathanis *Chaldæi Paraphraſtæ* tempore, & ſeculis ſequentibus, obtinuiſſe 'ſolum hodiernum Hebræum codicem, ab illo ו LXX multùm diſcrepan-'tem. Et ſi quæ fuerunt ante tempus Antiochi Epiphanis paria & ge-'mina illi ו LXX exemplaria vetuſta, videri vel perſecutione immanis 'illius Tyranni abolita, vel Phariſæorum & Scribarum, Verſioni ו LXX 'infenſorum hoſtium, poſt illam perſecutionem zelo, invidiâ, & lævâ 'mente in contemptum adducta, neglecta, ac tandem penitus exoleta, 'ut eorum factam non eſſe mentionem ab ullo Judaicorum ſcriptorum poſt 'Chriſti & Jonathanis tempus, cauſa non ſit cur quis miretur. *Denique,*
* *Apolog.* p. 105. * 'Codices omnes hodiernos Judaicos pro unico duntaxat exemplari tex-'tus Hebraici habendos & cenſendos eſſe; *codicem* ו *LXX, pro uno altero.* '*Judaicos enim* omnes poſteriores eſſe recenſione illa librorum ſacrorum quæ 'cenſetur facta à Maſorethis poſt 500, à Chriſto nato annum; omneſque 'exſcriptos aut correctos videri ex uno exemplari de quo * Maimonides
* *Maimon. in* אהבה *tract.* 5. *c.* 8. §4. 'ait, Ben Aſchar per plures annos in ea laboráſſe, & fuiſſe Ieroſolymis 'conſtitutum ut ex eo codices corrigerentur & emendarentur.

Ubi primum tu quidem, cum aliis plurimis, accuratam illam Pentateuchi verſionem, à *LXX* Interpretibus Ptolemæo Philadelpho procurante perfectam, cum laxiore totius Veteris Teſtamenti tranſlatione alterâ confundis; quæ, utut eorundem *LXX* titulo venditetur, poſt * quartum tamen annum Regni Ptolemæi Philometoris & Cleopatræ eſt confecta † ſub quibus Doſithei Judæi celebre in Ægypto nomen fuit. Quem Philometorem cùm tempore graviſſimæ illius perſecutionis regnaviſſe in Ægypto, ipſique tyranno Antiocho ſuperſtitem fuiſſe conſtet: cui erit credibile, Interpretem illum, quicumque demum fuerit, in ſuâ Verſione concinnandâ ejuſmodi Hebraico codice uti potuiſſe, cujuſmodi omnes Epiphanis perſecutione aboliti fuerint? aut alio ullo uti voluiſſe, quam à Judæis Aſſamonæorum ſæculo viventibus communiter recepto, id eſt, noſtro? quando-

* *Eſth. c.* 10. *fin. in edit. Græc. Vatican.*

† *Joſeph. lib.* 2. *contr. Apion.*

* *Critic.* p. 513. quidem, te ipſo fatente, * ἀκρίβεια & zelus Phariſæorum Judæorumque 'poſteriorum erga Legis corticem, & Maſoretharum diligentia effecit, ut 'non ita multùm variaverint codices Hebraici ad Aſſamonæorum ſæculo ad 'hæc uſque noſtra tempora.

Deinde, ubi recenſionem librorum ſacrorum, quæ à junioribus Maſorethis poſt 500 à Chriſto nato annum & perfectam Gemaram Babylonicam
* *Critic.* p. 510. facta cenſetur, commemoras (nam * *ut minimum ſexcentis, atque adeo amplius, poſt Chriſtum natum annis vixiſſe* illos ſtatuis): de priſcorum quoque conſimili ſtudio, luculentum illum locum ex eâdem Babylonicâ Gemarâ in memoriam

memoriam tibi revocandum judicavi. * 'Primi *vel antiqui illi* (ראשונים) 'ideò appellati sunt סופרים, quòd literas Legis omnes numeraverint; 'dicentes. Litera *Vau* vocis נחון (*Levit.* xi. 42.) est media litera libri 'Legis: דרוש דרש (*Levit.* x. 16.) medietas vocum; והתנלה׃ (*Levit.* 'xiii. 33.) versuum. In יכרסמנה׃ חזיר מיער (*Psalm.* lxxx. 14.) litera ע 'vocis יער *est* media *litera* Psalmorum: והוא רחום יכפר עון (*Psalm.* 'lxxviii. 38.) medius versus. * *Tract.* קדוין *cap.* 1.

Primorum verò vel antiquorum horum nomine intelliguntur אנשי כנסת הגדולה׃ *Viri Synagogæ magnæ* ob hoc ita dicti, quòd עטרה׃ *Coronam* (ut *alibi in hac ipsa Gemarâ legitur) vel הגדולה׃ *magnificentiam* (ut in †Gemarâ Hierosolymitanâ, alterâ longè antiquiore, habetur) *in pristinum statum restituerint.* Eos postremis Prophetis proximè successisse, & ut *sepimentum Legi fieret* monuisse, in ipso initio פרקי אבות (quæ pars Mischnæ est, circa annum Christi 188 èditæ) traditum invenimus, unde & celebre illud * Rabbinorum effatum est petitum: מסרה׃ סיג לתורה׃ *Masorah est sepimentum Legis.* Cumque à primis hisce Masoræ authoribus, qui cum postremis Prophetis sunt versati, observatum fuerit, *literam Vau in voce* נהון *mediam esse literam Legis:* (quod etiam apud R. Jehudam Levitam, in parte 3. libri Cozri, legitur:) notandum est, ad hujus rei conservandam memoriam, in hodiernis etiam Bibliis *Vau* illud majusculo signatum esse charactere, Levit. xi. 42. apponique ad illud notulam istam Masorethicam. ויו רגחון תצו התורה׃ באותיות *Vau vocis* נחון *est medietas Legis in literis.* Unde non solùm primorum & postremorum Masoretharum hac in re consensio, sed etiam hodiernorum Hebraicorum codicum cum primorum illis, qui tempore Philadelphi & *LXX* Interpretum antiquiores fuerunt, conformitas adstruitur. *Trac.* יומא *cap.* 7. †*Tra.* מגלה *cap.* 3. *Elias, Præfat. 3. Masoreth hammasoreth.

Masoræ hujus antiquitatem Josephi quoque adversus Apionem grammaticum auctoritate comprobari, * Arias Montanus asserit. Non quòd expressam ejus mentionem ille fecerit; sed quòd absque Masoræ subsidio non tam confidenter scribi ab eo potuisse is existimaverit, quod in priore contra Apionem libro apud ipsum legitur. Δῆλον δ' ἔστιν ἔργῳ πῶς ἡμεῖς τοῖς ἰδίοις γράμμασι πεπιστεύκαμεν· τοσοῦτος γὰρ αἰῶν ἤδη παρῳχηκότος, οὔτε προσθεῖναί τις ἁπλῶς οὐδὲν, οὔτε ἀφελεῖν αὐτοῖς, οὔτε μεταθεῖναι τετόλμηκε. Πᾶσι γὰρ σύμφυτον ἐστιν εὐθὺς ἐκ τῆς πρώτης γενέσεως Ἰουδαίοις ὀνομάζειν αὐτὰ θεοῦ δόγματα, καὶ τούτοις ἐμμένειν, καὶ ὑπὲρ αὐτῶν, εἰ δέοι, θνήσκειν ἡδέως. *Palam est ipsis operibus, quantam nos scripturis nostris habeamus fidem. Tanto enim sæculi spatio jam præterito, neque adjicere quicquam aliquis, neque auferre, neque mutare est ausus. Omnibus enim insertum est mox ex prima generatione Judæis, hæc divina dogmata nominare, & in his utique permanere; & propter ea, si oporteat, libenter mortem oppetere.* Cui geminum est & illud, quod à * Philone est traditum; Judæos, per spatium amplius quàm bis mille annorum, μὴ ῥῆμα γε μόνον τῶν ὑπ' αὐτοῦ γεγραμμένων κινῆσαι, ἀλλὰ κἂν μυριάκις αὐτοὺς ἀποθανεῖν ὑπομεῖναι θᾶττον, ἢ τοῖς ἐκείνου νόμοις καὶ ἔθεσιν ἐναντία πειθῶναι: *ne verbum quidem eorum quæ à Mose scripta sunt movisse, sed millies potius morituros, quam quicquam legibus & institutis ejus contrarium suscepturos.* * *Comment. de varia Hebraicor. libror. scriptione & lectione; cum Bibliis interlineatis edit. Antuerp. ann.* 1584. * *Apud Euseb. lib.* 8. *Præparat. Evangelic.*

Nam quòd Philonem & Josephum * asseris in lingua *Hebraicâ infantes planè fuisse, si modò quid omnino Hebraicè sciviſſe dicendi sunt:* ut de Philone Hellenistâ Alexandrino libenter id dem, de Josepho Sacerdote Hierosolymitano concedere non possum; qui † suis lingua patria Judaici belli scripsit historiam, & in Originum libris || Hebraicas scripturas in linguam Græcam transtulit. * *Critic. p.* 571. † *Joseph. in lib. Belli Judaici Proœmio.* || *Antiquit. lib.* 1. *cap.* 1. *& lib.* 10. *cap.* 11.

Quum Hebraicam igitur ille veritatem per tot secula integram & illibatam fuisse conservatam profiteatur: quænam de vulgata Grecâ Testamenti Veteris editione (à LXX quidem seniorum sub secundo Ptolemæo facta, quam

*Ibid.lib.1.ca.1 non totius Scripturæ ſed librorum tantùm Moſaicorum fuiſſe * ipſe agnoſcit, diverſa; licèt à Philone, Hebraicæ linguæ imperito, ſola adhibita & explicata) à codice Hebræo qui eo tempore obtinebat tam longè latèque diſcedente, ipſius fuerit ſententia, non difficile fuerit cuivis colligere. Qui enim codex Hebræus eo tempore obtinebat, non alius ab eo profectò fuit, quem in Chaldaica ſua Paraphraſi Ionathan & Onkeloſius expreſſerunt: quos *uſos eſſe codice Hebræo longè à Codice τῶ* LXX *diverſo, & eodem penè cum ho-*
†Critic.pa.324. *derno quem à Maſorethis habemus*, * tute concedis.

De ipſo quoque Joſepho non eſt illud prætereundum, quod ex ſacris He-
* Antiqu.lib. 1. cap.1.& lib.10. cap.11. cum lib. 20. cap. ult. & contr.Apion.li.1. bræorum literis Origines ſuas tranſlaturum ſe eſt * pollicitus, neque ſubtrahendo quicquam neque addendo, id eum pari fide non præſtitiſſe. Eodem enim conſilio quo Perſis nuper Hieronymus Xaverius Jeſuita interpolatam à ſe Evangelicam dedit Hiſtoriam, etiam Græcis ille rerum in Vetere Teſtamento geſtarum tranſmiſit memoriam: nonnulla quæ erant in Canone ſupprimens, alia (ut quum Salomoni, verbi gratia, pro 40 regni annis 80 tribuit; & in numero talentorum argenti ad Templi uſum à Davide relicto I Chronic. XXII. 14 centum millia pro mille millibus ſubſtituit) immutans, atque ex ſcriptis apocryphis non pauca adjiciens; uti in ejus de Moſe trienni, de eodem juvene cum Æthiopibus bellum gerente, de Tharbi regis Æthiopum filia connubium ejus expetente, & aliis ejuſdem farinæ narrationibus licet perſpicere.

Eodem quoque conſilio, ſed majore licentiâ, editionis Græcæ LXX ſe-
* Vulgata ejus editio non multum diſtat ab Hebraico. Unde non ſatis miror quid cauſæ fuerit, ut ſi eoſdem in univerſis libris habemus interpretes, in aliis eadem, in aliis diverſa tranſtulerint. niorum titulo evulgatæ author, quum totius Veteris inſtrumenti arcana (id flagitante fortaſſe aliquo, cui hoc denegare ille non poterat) hominibus alienis à Republica Iſraëlis eſſent communicanda, & margaritæ ea ratione coram porcis (ita enim à Judæis habebantur Gentes) projiciendæ; quod proximum erat, quanta potuit negligentia opus perfecit: & in * *Ezechiele* oſtendens quid in vertendo poſſet, in reliquis libris quid vellet facere; detractionibus, mutationibus, & additionibus ſuis ita eos invertit, ut cum * Ariſtotele dicere potuerit, fuiſſe eos ὰ ἐκδεδομένους ὰ μὴ ἐκδεδομένους. Sed quocunq; animo id ille fecerit: ab Hebraicis qui manibus omnium tum ferebantur codicibus certo conſilio & deſtinata opera receſſiſſe eum conſtat.

*Hieronym. Prolog. in Ezechiel.
* A.Gtl.lib.20. cap. 5.
*Critic.pag.513 In qua tamen tam longa & lata à textu orginario diſceſſione, divinam * tecum providentiam & agnoſcimus & ſuſpicimus: quod nulla extiterit tam *damnoſa inter utroſque textus differentia, ut rectam fidem, quæ ad ſalutem eſt neceſſaria, labefactaret aut læderet.* Qua ratione ſaluti proſpectum eſt, tum *Helleniſtarum*, ſive Græcienſium Judæorum, qui quum Hebraicos libros nullo modo intelligerent, & præter hanc nulla jam alia totius Veteris Scripturæ extaret Interpretatio, Moſis & Prophetarum lectionem inde petitam in Synagogas ſuas introduxerunt: tum *Chriſtianorum* è Gentibus, qui eos ſecuti eandem quoque Verſionem in uſum Eccleſiaſticum receperunt. Atque de hac editione iſta dicta ſufficiant.

Ad Samaritanam Pentateuchi editionem jam accedo: quam vel primus,
* Emendat.temp. lib.7. vel certè inter primos, noſtris temporibus in Occidentem ipſe intuli. Cùm enim *Chriſtianæ pietatis homines paulò hâc in re negligentiores hactenus fuiſſe*, ex * Scaligero didiciſſem: non priùs deſtiti, quàm ex Syria & Palæſtina quinq; vel ſex illius exemplaria (una cum Arabicæ verſionis textus illius parte magna, & Arabici in eundem Commentarii fragmento) mihi comparaviſſem. Cùmq; ab Euſebio Cæſarienſi, Diodoro Tarſenſi, Hieronymo Stridonenſi, Cyrillo Alexandrino, Procopio Gazæo & aliis, citatum inveniſſem: apud Photium, in Bibliotheca [*cod.*230.]. Decreti Synodici Eulogii Patriarchæ Alexandrini in Samaritanos editi argumentum exponentem, tandem reperi, librorum Moſaicorum à Samaritis receptorum depravatorem fuiſſe *Doſitheum* illum, cujus in libro 1. contra Celſum Origenes ita meminit. *Poſt Jeſu tempora Doſitheus Samarita perſuadere Samaritis voluit ſe eſſe Chriſtum illum à Moſe prænunciatum: & viſus eſt nonnullos doctrinâ ſuâ cepiſſe.* & in Matthæum, tractat. 27. *Sicut manifeſtat*

hiſtoria

hiſtoria lectionum, non multi fuerunt homines in tempore Apoſtolorum, qui Chriſtos ſe eſſe dixerunt: niſi fortè Doſitheus Samareus, unde & Doſitheani dicuntur, & Simon de quo referunt Actus Apoſtolorum.

Synodum verò illam ab Eulogio coactam docet Photius, occaſione controverſiæ inter Samaritas Alexandrinos de loco illo Moſis ortæ, Deuteronom. XVIII. 15. *Prophetam tibi ſuſcitabit Dominus Deus tuus ex fratribus tuis, ſicut me*, quem eorum alii Jeſum Nave, ſive Joſuam filium Nunis, proximum Moſis ſucceſſorem, fuiſſe contendebant; alii Doſthen ſive Doſitheum, genere Samaritanum & Simoni Mago æqualem, (συναμμάσαντα κατὰ τὸς χρόνους Σίμωνι τῷ μάγῳ) à cujus nomine Doſtheni cognominati ſunt. De quo & poſtea hoc habetur additum. μυρίαις δὲ ποικίλαις ἄλλαις νοθείαις ταῖς Μωσαϊκῷ Πεντατεύχῳ (ea enim vox, pro ὀκτατεύχῳ, in Photio eſt reponenda) καταπεδηλώσας, ἢ ἕτερα τινα Συγγράμματα μωρά τε καὶ ἀλλόκοτα καὶ ἀπεναντία πνεύματικῆς νομοθεσίας συντεταχὼς, τοῖς πεισθεῖσιν κατέλιπε. *Infinitis diverſique generis corruptelis Moſaicam Pentateuchum adulteravit: alioſque libros ſtultitiâ & portentis plenos, diviniſque legibus contrarios conſarcinavit, ſuiſque aſſectis reliquit:* Quibus illi faſcinati, *perinde quaſi ille non perierit ſed alicubi in hâc vitâ degeret*, eum ſuſpiciebant: ut in Euangel. Johannis tomo 14. habet Origenes.

Ex Hebraica igitur à Palæſtinis & Babyloniis, atque Græca ab Helleniſtis Judæis recepta, Hebræam novam impoſtor iſte conflavit editionem; novis quoque detractionibus, mutationibus & adjectionibus, prout libitum erat, à ſe contaminatam. Hinc in annis Patrum poſt Diluvium, Geneſeos XI. prætermiſſo cum Hebræis Cainane, ante παιδογονίαν quidem, eoſdem, illis tribuit quos Græca habet editio; poſt παιδογονίαν verò (ſolo Ebero excepto, cui 270 cum Græcis tribuit, non 430 cum Hebræis) planè diverſos. Et annos Patrum ante Diluvium, Geneſeos V. ita digerit; ut quum ab Adamo ad Diluvium, Hebræi 1656 annos dinumerent, Greci 2242 vel 2262. ille 1307 tantùm conſtituat: in eundemq; Diluvii annum non ſolùm Mathuſalæ (cum Hebræis) ſed etiam Jaredi & Lamechi mortem conjiciat; neq; Mathuſalam (ut alii omnes) ſed Noachum omnium Patrum longiſſimè vitam produxiſſe adſtruat. Quæ non ex negligentiâ, aut Hebraici quo ille uſus fuerat codicis à noſtro variatione, ſed ἐκ προαιρέσεως & merâ libidine à nefando impoſtore admiſſa fuiſſe, res ipſa clamitat. Quod neque teipſum inficiaturum confido: qui à Chriſti ſaltem tempore (poſt quem in cœlos receptum ſacrilegas manus libris Moſaicis illud hominis monſtrum intulit) * *obtinuiſſe ſolum hodiernum Hebræorum codicem*; in eòque conſervando † *Judæorum ſcribas diligentiſſimos atque accuratiſſimos, imò ſcrupuloſiſſimos & moroſiſſimos in minutiis omnibus minutiſſimis conſectandis*, fuiſſe confiteris.

* Critic. p. 572.

† Ibid. p. 41.

Poſt Decalogum, Exodi XX. 17. & Deuteronom. V. 21. in Samaritică hâc editione adjecti cernuntur verſus iſti. 'Cum autem introduxerit te Dominus Deus tuus in terram Chananæorum ad quam vadis poſſidendam, 'eriges tibi duos lapides magnos, & oblines eos calce; ſcribèſque ſuper lapides 'iſtos omnia verba Legis hujus. Poſtquam etiam tranſieris Jordanem, ſtatues 'etiam lapides iſtos quos ego præcipio vobis hodie in monte Garizim. Et ædificabis ibi altare Domino Deo tuo, altare lapidum: non elevabis ſuper eos 'ferrum. Ex lapidibus informibus ædificabis altare iſtud Deo tuo: & 'offeres ſuper illud holocauſta Domino Deo tuo. Et ſacrificabis pacifica, & 'comedes ibi, & lætaberis coram Domino Deo tuo; in monte iſto ultra Jordanem poſt viam occaſus Solis in terrâ Chananæi habitantis in planitie è regione Galgal, juxta quercum Moreh verſus Sichem.

Deſumpta ſunt autem iſta ex Deuteronomii cap. XI. 29, 30. & initio capitis XXVII. in cujus 4° verſiculo, impius Doſitheus, verbis Moſis immutatis, pro monte *Ebal* montem *Garizim* ſubſtituere eſt auſus. Quæ omnia quorſum tendant ignorare nemo poteſt, qui locum Evangelii Johann. IV. 20.

legerit

legerit; ab * Origene ita explicatum. 'Agnoſcenda eſt Samaritanorum cum 'Judæis differentia de loco, quem illi rebantur ſanctum. Nam Samaritani 'montem ſanctum exiſtimantes eum qui vocatur Garizim, Deum ibi adora-'bant: cujus meminit Moſes in Deuteronomio. Judæi autem Sion montem 'divinum eſſe rati, propriumque Dei illum rentur eſſe locum, electum à patre 'univerſorum: & hanc ob cauſam dicunt in ipſo ædificatum fuiſſe Templum 'à Salomone, omnemq; Leviticum ſacerodotalemq; cultum illic perfici. Quas 'ſuſpiciones utraque gens ſequens, exiſtimavit patres in hoc vel illo monte ad-'orâſſe Deum.

* *In* Johann. *tom.* 13.

De utrâque verò hâc tantùm, Græcâ & Samaritanâ, editione in epiſtolio meo ad D. Bootium mentem meam egò ſignificaveram: quod facere mihi liberum erat, etiamſi Criticam tuam nunquam vidiſſem. Sed ſi in eâ tu docuiſſes (quod ſcripſerat ad me D. Bootius, & in totâ Apologiâ tua negare te nuſquam ego invenio) *ex Samaritícis & Græcis* τῶν LXX *codicibus varias Hebraici textus lectiones non minùs veras & certas poſſe colligi, quam quæ hodie in noſtris Hebraicis legantur Bibliis:* non potui non dicere, ad pervertendum Spiritus ſancti in mille Scripturæ locis germanum ſenſum (de regula enim Fidei hîc non loquor; ſecundùm cujus analogiam Chriſti Eccleſia, quantumvis alias corruptiſſima Bibliorum tranſlatione uſa, ſalutarem Dei cognitionem & conſervavit integram, & in æternum eſt conſervatura) viam ea ratione aperiri longè periculoſiſſimam; quam qui primus obſtruere conaretur, à non ingrata poſteritate magnam initurus fuiſſet gratiam.

Quid ego olim de ſacra Critica ſcribere propoſuerim, communi noſtro amico Guilielmo Eyrio vel perſpectum ſatis non fuit, vel minùs apertè explicatum: quid verò ipſe hac de re tota commentari inſtituerit, ex Epiſtola ipſius ante annos XLV. ad me data, quam ob argumenti cognationem ſubjiciendam hîc putavi, * poteris intelligere. Qua perlecta, quam longè alius Eyrius ille fuerit qui ad te ab eo qui ad me ſcripſit, facilè animadvertes. Ad me quod attinet: ſententia mea hæc perpetua fuit. Hebræum Veteris Teſtamenti codicem Scribarum erroribus non minus eſſe obnoxium, quàm Novi codicem & libros omnes alios: ſed ad errores illos dignoſcendos & corrigendos peculiare hîc nobis ſuppeditaviſſe ſubſidium tantopere ab omnibus prædicatam Maſorethárum induſtriam. Ex quibuſdam Veterum interpretationibus excerpi aliquas poſſe variantes textus Hebraici lectiones: ex vulgata Græca verſione, & editione Samaritana, nullas. In variantibus lectionibus magnam antiquitatis exemplarium unde eæ ſunt deſumptæ rationem eſſe habendam: & ubi ea quibus antiquiores Interpretes ſunt uſi cum hodie recepta Hebraici textus lectione conſentiunt, non eſſe eam eo nomine ſollicitandam, quòd poſteriorum vel Interpretum vel aliorum etiam, Hebraicorum exemplarium lectio ab ea diſcrepet. Denique ubi cætera omnia reperiuntur paria, ad illum tuum recurrendum eſſe Canonem: ut ex variantibus lectionibus ea præferatur, quæ ſenſum parit commodiorem, atque conſequentibus & antecedentibus magis cohærentem.

* *In hoc volumine inſertam,* vid. p. 3.

Ita in Geneſ. XI: 26. ubi Syra paraphraſis Tharæ ante παιδοποίαν annos 75 tribuit: quum ea antiquiores editiones, Græca & Samaritana, cum hodierna Hebraicâ 70 tantum habeant; recentiore exemplari Syrum interpretem uſum fuiſſe colligo, ex quo antiquiori textus noſtri Hebraici lectioni nullum fieri poſſit præjudicium. Etſi enim codices illi Græci & Samaritani ab Hebraicis noſtris diſſentientes, dubiam lectionem non reddant; quia Græco illi Judæo ex Gentium contemptu (ut dictum eſt) Samaritano alteri ex Judæorum odio, quod Hebraici habebant codices repræſentare non libuit: ubi conſentiunt tamen, & eodem quo nos modo etiam ipſos legiſſe conſtat, de receptæ lectionis antiquitate non contemnendum ferunt illi teſtimonium. Et ubi in ipſis Hebraicis exemplaribus diverſæ occurrunt lectiones; ad earum antiquitatem diſcernendam plurimùm conducit & cum hiſce editi-

onibus

onibus & cum aliis Veterum ſive tranſlationibus ſive paraphraſibus conſimilis facta collatio.

Sed de Criteriis illis jam non agitur, quibus Variantium textus Hebraici lectionum diſcriminari poſſit vel præſtantia vel antiquitas: unde petendæ illæ ſint, quantùmque vel augendæ vel minuendæ, tota inter nos vertitur quæſtio. In qua tractanda, ſi occurrent aliqua quæ minùs tibi arrideant; da (quæſo) libertati huic meæ veniam, & ab homine nominis & honoris tui (ut ex animo anteà ad te ſcripſi) ſtudioſiſſimo profecta ea omnia eſſe cogita. Vale.

Ja. Uſſerius Armachanus.

LETTER CCLXVIII.

A Letter from the Right Reverend Brian Duppa *Biſhop of* Saliſbury, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

I Humbly thank you for that excellent Piece of *Origen* againſt *Celſus*; which though in my younger days I had met withall in Latin, yet I never ſaw it in his own Language till now. And indeed the Book hath been a double Feaſt to me; for beſides my firſt courſe, which is *Origen* himſelf, I find in the ſame Volume that piece of *Gregory* his Scholar, which was wrote by way of Panegyrick of him, and hath ſerved me inſtead of a Banquet. But beſides that which the Ancients have done, (of whom many have been liberal in this Argument, either by way of Praiſe, or of Apology) I find in ſome Notes that I have taken, the mention of two more modern Apologiſts for him; the one *Jo. Picus* of *Mirandula*, the other more obſcure to me (for I have not otherwiſe met him cited) *Jacobus Merlinus*. If the latter of theſe be in your Lordſhip's Judgment worth the reading, and in your power to communicate and impart to me, I beſeech you to afford it me for a time; for *Origen* hath had ſo many Enemies, that I cannot in charity paſs by his Friends, without ſeeing what they can ſay in his defence. I have ſomething elſe to be a Suitor for, and that is, your Lordſhip's own Book; I dare not beg it of you, (for this is no time for you to be a giver) I ſhall only deſire the loan of it, that I may have a fuller view than I had from that which I borrowed from Sir *Edward Leech*.

I beſeech you, my Lord, pardon this boldneſs of mine, which your own Goodneſs hath made me guilty of. I have no more to trouble your Lordſhip withal, but only to remain,

Richm. Octob. 20. Your Lordſhip's moſt humble Servant,

Br. Sarum.

LETTER

LETTER CCLXIX.

Viro Admodum Venerando, Doctrinâ & Pietate insigniter Eminenti, Domino *Jacobo Usserio* Archiepiscopo Armachano meritissimo, &c. Plurimam in *Christo* salutem precat *Gothofredus Hotton.*

QUòd ego homo peregrinus id fiduciæ sumo, ut hoc quicquìd sit literarum, ad Tuam venerandam Dignitatem exarare mittereq; ausim, illud ipsum est, Præsul Excellentissime, quod principio humillimè deprecor. Nec certè eò prorupissem, ni Nobilissimus juxta atq; longè Eruditissimus Vir, Dominus Junius, Tuarum Virtutum cultor, animum addidisset mihi dubitanti, promissâ nimirum à bonitate Tuâ, culpæ meæ, si qua subsit, pronâ & promptâ veniâ. At quâ de re, Te, Vir Reverendissime, primum epistolâ hac meâ appellem, utique Evangelicus Præco, Dei Gratiâ, cum sim, de rebus, quæ studia Theologiæ mea concernunt si Tecum paucis agam, id forsan Tuâ meaq; cura non videbitur indignum. Vidit, nec prorsus, ut spero, improbavit Tua Excellentia, ea quæ ante pauciſimos annos de Tolerantia inter Europæos Evangelicos in Charitate stabilienda libello consignavi evulgavique. In iis pacis cogitationibus me adhuc totum esse & in ardes scere, sciant volo quotquot sunt Pacis Filii ubi ubi reperiantur. Qua ratione vero illuc consilii venerim, non in consultum fortassis erit, si Reverendæ Tuæ Dignitati brevibus aperiam.

Monasterii Westphalorum, ubi eo tempore congregabant Europæ plurimi Proceres de pace consulturi atq; acturi, consilia agitari inter malè affectos mihi secreto tunc temporis relatum est, de Reformatis à pace Imperii excludendis, eo quòd, ut illi opinabantur, non essent Augustanæ Confessionis socii. Nec relatum est duntaxat à nostratium qui ibidem erant primariis, sed significatum insuper summè necessarium esse, ut quam ejus fieri posset citissimè aliquid remedii huic malo adhiberetur. Qua monitione ego animosior mea sorte factus, hæc qualia-qualia mea in chartam festinanter conjeci, et ter Descripsi festinantiùs: Et descripta illa tria exemplaria misi, unum ad ipsam Sueciæ Reginam, Alterum ad Plenipotentiarios quos jam vocant Principum Lutheranorum dicto loco coactos, ad Reformatorum Tertium, suppresso obscuri & ignoti Authoris nomine. Quid factum & eam his conatibus dedit Deus pacis benedictionem, ut melioribus mollioribusq; consiliis à Primatibus Monasterii operantibus locus datus sit, Articulusq; Instrumento Pacis insertus fuerit, quo cautum est ex æquo libertati & securitati Reformatorum in Imperio atq; Lutheranorum, quod nunquam antea ita solemniter fuerat factum. Factum præterea, ut aliquis, qui solus Authorem norat inter Primores, Authoris nomen contra ejus mèntem revelaverit, unde ipsi aliqua necessitas imposita fuit Tractatum suum typis edendi: Editus ergo est, sed prima vice sine nomine, postea cum nomine, mandante id nostrarum Gallobelgicarum Ecclesiarum in his Provinciis Synodo Dordrechti eo temporis articulo coacta, ut apparet ex approbatione Synodali, quæ libello Gallica lingua concepta præfigitur. Ex illo tempore, quamplurimæ in nostra Reformatione Societates, & in iis societatibus magni Viri calculo suo ista mea Moderationis conamina approbare voluerunt, & reipsa, missis ad eam rem suis literis concorditer approbavêre. Ea porro publica approbatoria & hortatoria Testimonia sequenti anno cum bono Deo juris publici facere mihi decretum est,

idq;

idq; de communi consilio facturus sum, nempe, ut ex una parte malè feriatis quibusdam os obthuretur, & ansa præripiatur cavillandi & calumniandi; ex altera verò, ut via apud bonos & per bonos muniatur strictioris inter partes vinculi, de quo successu spes mihi non mediocris surgit, ut ex præsentium exhibitore amicissimo, tua excellentia intelligere poterit.

Me beares, Virorum Optime, & rem faceres fortassis te dignam, & Reipublicæ Christianæ non inutilem, si his Ecclesiarum nostrarum suffragiis, Tuum maximi in iis ponderis testimonium addere dignaveris, quod à Tua bonitate etiam atque etiam efflagitare audeo. Deus Ter Optimus Maximus, Venerandæ & Dignissimæ Amplitudini Tuæ, tuisq; in Ecclesiâ suâ magnis laboribus abunde benedicere pergat. Vale.

Dabam xxviii Januarii, 1652. *Amstelodami.*

Tuæ Excellentiæ

Observantissimus cultor.

Gothofredus Hotton.

Propria manu.

LETTER CCLXX.

A *Letter from* —— R. Vaughan, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

Reverend Father;

MY Duty most humbly remembred unto you, with thanks for your Opinion of King *Cadwalader*; which hereafter shall be unto me a Tract to follow, as best agreeing with Reason and Truth. I hope you have received your Books in *November* last; and if they are any way impaired in the carriage, if you please to send them me, I will have them fairly written again for you. What I omitted in my last Letter, by reason of the Bearers haste, is, that in your *Giraldus* his first Book *Laudabilium*, and 8. *Cap.* I observe that my Countrymen in his time used to yoke their Oxen for the Plow and Cart, four in a breast, in these words; *Boves ad aratra vel plaustra non binos jungunt sed quaternos, &c.* (which I find not in the printed Book). This may happily give some light and help to understand a clause in our ancient British Laws, treating of Measures, made, as is there alleged, by *Dyfrewal Moel-mud* King of *Britain*, where it is said that the Britains in his time used four kinds of Yokes for Oxen; the first was four foot long, the second eight foot, the third twelve, and the fourth was sixteen foot long. The first was such as we use now a-days for a couple of Oxen: the second was that mentioned by *Giraldus*, serving for four Oxen; the third (as I suppose) suitable with those two, for six Oxen: and the fourth consequently for eight Oxen. The two last are clean forgotten with us, and not as much as a word heard of them, saving what is in that old Law: but of the second, mentioned by *Giraldus*, we have a Tradition that such was in use with us about sixscore Years ago; and I heard (how true I know not) that in *Ireland* the People in some places do yet, or very lately did use the same: I pray you call to your mind whether that be true, or whether you have heard or

read any thing of the uſe of the other two in any Country, and be pleaſed to let me know thereof.

The Copy of *Ninnius* (you ſent me) hath holpen me well to correct mine; but finding ſuch difference between the three Manuſcript Books, which the Scribe confeſſeth to have made uſe of, I preſume your Tranſcript comprehends much more, in regard you have had the benefit of eleven Copies (as you confeſs) to help you; which Differences are very requiſite to be known of ſuch as love Antiquity. And alſo where thoſe ſeveral Copies (that you have ſeen) are extant, and to be found at preſent; and how many of thoſe Copies bear the name of *Gildas* before them, and how many the name of *Ninnius*: And what thoſe of *Gildas* do comprehend more or leſs in them, than thoſe of *Ninnius*; And whether the Notes of *Samuel Beulan*, are found in any of thoſe of *Gildas*, or yet in every one of the Copies of *Ninnius*; and whether the name of *Samuel* be added to thoſe Notes in any of thoſe Copies, and to which of them: All which (with the antiquity of the Character of thoſe ſeveral Copies) are very neceſſary to be known, and may eaſily be diſcovered by you, and very hardly by any other ever after you.

Moreover, about three Years ago, I ſent a Copy of the Tract concerning the Saxon Genealogies (extant, if I miſtake not, in *Gildas* and *Ninnius*) unto you to be corrected by your Book; and Sir *Simon D'Ewes* undertaking that charge for you (as Mr. *Dr. Ellis* told me) returned me only this Anſwer upon the back of my own Papers, *viz.* The eldeſt Copy of this *Anonymon Chron.* doth in ſome places agree with the Notes ſent up, but in others differs ſo much, as there can be no collation made of it, *&c.* But thoſe my Notes do agree very well with the Book you ſent me, and differs not in twenty words in all the Tract; whereof either many are only Letters wanting or abounding; and therefore I marvel what he meant in ſaying ſo, unleſs he had ſeen a larger Copy of the ſame than that I had; but your laſt Letter unto me tells, that it is only extant in Sir *Thomas Cotton*'s two Books, and wanting in all the other Books that bear the name, either of *Gildas* or *Ninnius*; and that Book you ſent me, was copied out of one of Sir *Thomas Cotton*'s Books, and examined by the other. He further addeth, that the Author of that Tract (being, as he ſaith, an Engliſh-Saxon) lived in the Year of our Lord 620: upon what ground I know not. Yet I cannot think otherwiſe, but that Sir *Simon D'Ewes* had ſome grounds for the ſame; and it may be the very ſame that *Leland* the famous Antiquary had to ſay, that *Ninnius* lived, *tempore inclinationis Britannici imperii*; and *Jo. Bale*, who more plainly ſaith, that he lived in the Year 620, juſt as Sir *Simon D'Ewes* hath. And (for that Sir *Simon* is dead) I deſire to know of you whether the ſaid Tract be not more copious in one of Sir *Thomas Cotton*'s Books, than it is in the other: Or whether Sir *Simon D'Ewes* might not find a larger Copy of the ſame elſewhere; for if it be not the work of *Ninnius*, nor *Samuel Beulan*, it may as well be in other Books as in thoſe, eſpecially if an Engliſh-Saxon was Author of it: But if it be not found elſewhere, I pray you tell me upon what grounds is the Author of it ſaid by Sir *Simon* to live *Anno* 620, and *Ninnius* by *Leland*, and *Bale* likewiſe, ſaid to live in the ſame Time; when by the firſt Chapter of ſome Copies of *Ninnius* his Book, it ſeemeth he wrote not two hundred Years after? Moreover, in regard you prefer that ſmall Tract (ſo much ſpoken of by me) before all the reſt of the Book, it were a deed of Charity for you to paraphraſe a little upon it; whereby ſuch as are but meanly skilled in Antiquity, may reap ſome profit by it: Truly ſome remarkable Paſſages from the Reign of *Ida* to the Death of *Oſwi*, Kings of *Northumberland*, are contained in it; which being well underſtood, would add a greater luſter to the Britiſh Hiſtory.

Laſtly,

Laſtly, Moſt Reverend Father, I pray you be pleaſed to lend me your Copy of that Fragment of the Welch Annals ſent by the Biſhop of St. *David's*, *Rich. Davies*, to *Matthew Parker* Arch-biſhop of *Canterbury*; who beſtowed a Copy thereof upon the Library in *Bennet*-Colledg in *Cambridg*; or your Copy of the Book of *Landaff*, and I ſhall reſt moſt heartily thankful unto you; and I do hereby faithfully promiſe to return whatſoever you ſhall ſend me, as ſoon as I ſhall have done writing of it. I have already taken order to provide a little Trunk or Box for the ſafe carrying of it to and fro: And my loving Friend Doctor *Ellis* (who in theſe dangerous Times hath ſuffered many Aſſaults and Storms at the hands of his Adverſaries, with patience and conſtancy) will, I know be very careful of the ſafety of your things.

I have troubled your patience too long, therefore (craving pardon for my boldneſs) I reſt, and commit you to the protection of God Almighty.

Hengwrt near *Dolgelly*,
in *Merionith-ſhire*,
May 1. 1652.

Your humble Servant,

Robert Vaughan.

LETTER CCLXXI.

A Letter from Mr. Arnold Boate, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

May it pleaſe your Grace;

BY your Letter of *June* 30, I do find, that my laſt to you having ſtaid ſo long by the way, hath made me loſe the benefit promiſed by you of printing an Apologetical Epiſtle jointly with yours to *Capellus*; whereat, as I have cauſe to be not a little grieved, ſo I am glad to find on the other ſide, by that part of your Epiſtle already printed, which you have ſent me, that you do overthrow the principal Grounds of *Critica Capelli*, and ſo confirm the main part of mine Aſſertions againſt the ſame. But whereas you ſay, *pag.* 5. *Variantes Hebraicorum codicum Lectiones Bootius ex reliquis omnibus Interpretibus, præter* 70. *deſumi poſſe libenter concedit.* You will be pleaſed to give me leave to tell you, that that neither is, nor ever was my meaning; that I ſay no ſuch thing in the place quoted by you, [*Epiſt.* §. 14.] (ubi ſermo non eſt de colligendis Variis Lectionibus ex Veteribus Interpretibus, ſed de authoritate codicum Hebræorum, quibus uſi ſunt, ſupponendo cum *Capello*, ſed nequaquam concedendo, eos Verſionibus inde factis fuiſſe per omnia conformes); and that my whole Epiſtle, from the beginning to the end, is full of Paſſages, wherein I moſt plainly ſay the contrary. 'Tis true, that I confeſs, Probabiliter poſſe defendi, in aliquibus aut compluribus eorum locorum, ubi Interpretes illi à textu noſtro Hæbraico diſcrepant, eos ita in codicibus ſuis ſcriptum inveniſſe, quomodo Verſio eorum præ ſe fert. Sed iſtud idem de ipſis quoq; 70. fateor, uti liquet ex §. 53. ubi ex profeſſo de hac re ago, ac monſtro, quare hoc non obſtante nulla tamen Veteris Interpretis cujuſcunq; variatio à codicibus Hebraïcis poſſit pro eorum Varia Lectione haberi cum ulla certitudine. Quod enim τοῖς 70. ſæpiſſime accidiſſe affirmat Hieron. uti bene ſcripta male legerint; hoc quia aliis quoq; Interpre-

tibus interdum contigerit, causa nulla dici potest; vel hallucinando inter legendum, vel aliter legendum putando, prout à te ipso indicatur, pag. 12. §.6, & 7. & pag.4. in imo. Et concedendo reliquos Interpretes interdum, ut 70. passim, alterutro istorum modorum perperam Hæbraica legisse; *nullo modo constare nobis potest in locis illis*, ubi Interpretes à Textu nostro Hebraico discrepant, *utrum ipsi Interpreti, an codici quem pra manibus habuit Hebraico ista accepta referenda fuerit differentia*, uti ipsemet ais dictâ, pag. 4. ubi exactissime idem mecum sentis ac dicis, nisi quod pro tuo *de eorum plurimis*, mihi dicendum videtur *de ullis omnino*. Namq; illud *de plurimis* tacite supponere videtur, de aliquibus saltem constare posse. Ast ego non video, quomodo de ullis, imò vel de unica tantum constare possit; aut quomodo quiscunq; mortalium illo humano ingenio dignoscere aut decidere possit, prolatâ quacunque Veteris Interpretis cujuscunq; à Textu Hebraico discrepantiâ, an illo in loco revera ita scriptum fuerit in codice Interpretis Hebraico, quomodo Versio præ se fert, an verò locum ibi bene scriptum sequius legerit alterutro modorum istorum jam nunc dictorum. Ego quidem ne animo quidem fingere possum κρεῖττον, quo verum à falso hic internoscatur. Quod si tibi de eo constat, omnino te obsecro, ut illud mihi impertiri ne graveris: quod donec fiat, non possum vel lato pilo à pristina sententia decedere——. Quod neque ex Septuagint. neq; ex ullo alio Veterum Interpretum quocunq;, possunt ullæ Hebraici textus Variæ Lectiones colligi, nisi conjecturales ad summum, omni prorsus certitudine destitutæ.

Thus having nothing else wherewith to trouble your Grace at this time, I humbly take leave, and ever rest,

Your Grace's most devoted, and most obedient Servant,

Arnold Boate.

Paris $\frac{14}{24}$ July 1652.

LETTER CCLXXII.

A Letter from the Learned Johannes Buxtorfius, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

Viro Reverendissimo, D. Jacobo Usserio Archiepiscopo Armachano, Theologo summo, &c. Domino observando.

Londini apud Comitissam de Peterboro, in *Long-Acre.*

SP. veniam me à te impetraturum, Vir Reverendissime, si in gravissimis tuis occupationibus, quibus ad publicum bonum & Ecclesiæ ædificationem omni tempore distraheris, importunius Te interpello. Fiduciam capio ex Tua humanitate & benevolentia, quam ante plures annos Tuis ad me literis es testatus, cui hactenus per silentium, temporum injuriâ nobis indictum, nihil decessisse persuasissimum habeo. Causam scribendi præbet, quod causæ

seu

ſeu controverſiæ illi, quæ mihi cum Capello intercedit, Te quoq; immixtum, atque præter meritum iniquiſſimè ab illo exceptum, viderim ex Epiſtola ejus Apologetica, quam impudenter Tuo Nomini maximo inſcribere non eſt veritus. Poſt quam publicatam ab aliis amicis intellexi, illum etiam privatis literis Te compellare; et in partes ſuas trahere conari non erubuiſſe. Adeò illi omnis pudoris ſenſus periit. Sed relatum mihi quoq; eſt, Tuam Reveren. jam ante plures menſes eidem epiſtolâ publicâ & typis editâ reſpondiſſe, ſuamq; hac in re ſententiam expoſuiſſe, quam tamen mihi hactenus videre non contigit, videre autem mea & cauſæ magni intereſt. A ſeſquianno nullas accepi literas à D. Bootiò, ut planè neſciam, num ille adhuc Pariſiis degat necne: ſcribo tamen nunc ad eum Epiſtolam, quam unà cum hac per Amicum quendam, illuc euntem, Lutetias mitto, ſi forte illic reperiri poſſit. Sin minus, Tuam Reverentiam obnixè rogo, ut quâ breviſſimâ poteſt viâ & certiſſimâ, exemplar illius ad me deferri curet. Quod puto compendioſiſſime fieri poſſe, ſi Pariſios mittat ad D. Bootium, ſi illic ſit, vel ad D. Flavignium Doctorem SS. Th. Sorbonicum, & SS. literarum Profeſſorem, qui & viam novit, ſi quid ad me ſpectat, mittendi, & certo id faciet. Favet enim ille cauſæ noſtræ impenſiſſimè. Mea Anticritica, quam Criticæ illi verè Sacræ oppono, eſt ſub prælo, & Deo vitam ac valetudinem largiente, ad proximas nundinas Francofortenſes lucem videbit. In duas illa dividitur partes. In prima defendo meas rationes, quas ille in Defenſione Criticæ non minus impudenter, quam inepte, ſuis cavillis et calumniis ſuggillavit, ita ut totam illam Defenſionem κατ' ἄνδρα examinem & refutem. Hanc proponere viſum eſt, quia illis Fundamenta generalia, huic criticæ ſubſtrata, diſcutiuntur & refelluntur. In ſecunda, ad Criticæ ipſius examen progredior; ſed quia illa prolixior, & ineptiæ ejus infinitæ, nec mei otii, nec è re Lectoris fuiſſet, ſi omnia & ſingula ad cenſuram vocare voluiſſem. In immenſam enim molem liber excruviſſet, & quis tum putidam ſentinam minutiſſimè exhaurire ſuſtineret? Hanc itaque obſervavi methodum, ut diſtincte omnes Variarum Lectionum Claſſes & ſpecies, quas illic proponit, perſtringam, tum in genere, ſi quæ illis fundamenta ſubſternat, tum in ſpecie, quædam ex ſingulis exempla excerpendo, & tum variæ lectionis vanitatem, tum noſtræ lectionis bonitatem & veritatem, oſtendendo, non, ut ille, nudis cenſuris, & dictatoria quadam virgula, ſed rationibus, Fontes etiam & cauſas Variantium Interpretationum aperiendo. Opus totum centum triginta circiter chartis, ſeu foliis, in q—— ut vocant, complicatis conſtabit. Loca vindicata aliquot centena. Et ſic ordine ſex——a libri perſtringuntur. Ubi prodierit, curabo ut ad Tuam Rever. quamprimum exemplar deferatur. Si tuam Epiſtolam videre liceret, multum authoritatis à Tuo magno nomine, & accuratiſſimo judicio, meæ cauſæ accederet, ſi illud adjungere poſſem; quia non dubito, quin in ea, quam ſemel concepiſti & approbaſti ſententia, conſtanter perſeveres. Video pleroſq; noſtros Theologos, & doctiores atque cordatiores ex Pontificiis etiam, ab ejus ſententiâ abhorrere, & ad noſtram inclinare. Unum ſupereſt, in bonam cauſam malè agendo perdam. Quod ne faciam, Deus ſpero ſua gratia impediet. Tantum præſtiti, quantum ei ſuffultus licuit: magnam certe partem perfeci valetudine nutante & imbecilla, atq; adeo corpore & animo ſæpe languido & proſtrato. Præteritis nundinis vernalibus dedi Diſſertationem de Sponſalibus & Divortiis, ex Hebræorum potiſſimum ſcriptis collectam. Ejus exemplar lubens mitterem, ſi de viâ ac ratione conſtaret. Tuum nomen hîc apud noſtros Theologos eſt venerabile, eruditio Tua admirationi. Habemus Paſtorem Gallicum, ſed Baſileenſem nativitate, qui & Anglicæ Linguæ peritus eſt. Is aliquot tua ſcripta ex Anglica in Latinam Linguam convertit, ſuo tempore edenda. Ex eorum

unc,

uno, de Reali Præſentia Chriſti in S. Cæna, & aliis quibuſdam Controverſis, integram Diſſertationem excerptam inſeruit noſter D. Theodorus Zwingerus, *Theatro ſuo ſapientiæ cœleſtis*, nuper edito, (quod continet Analyſin *Inſtitutionum Calvini*, cum Vindiciis ejuſdem adverſus varios Cenſores, & Calumniatores) non ſine præfatione debitæ laudis & honoris. Hæc hac occaſione ad Tuam Rever. perſcribere viſum eſt, quæ ut ab Ea in bonam accipiantur partem, humiliter rogo. Deum ſimul rogans, ut Eam, quam diutiſſimo ad ſuam Gloriam, & Eccleſiæ utilitatem, valentem, florentem conſervare velit.

Reverendiſſ. T. Dignit.

Dab. Baſil. Nov. 6. 1652.

Omni obſervantiæ cultu addictiſſ.

Johannes Buxtorfius.

LETTER CCLXXIII.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Learned* John Buxtorf.

Clariſſimo Viro D. Johanni Buxtorfio, S. Theologiæ Doctori, & Linguæ Hebrææ Profeſſori. *Baſileæ.*

ACcepi (Vir Clariſſime) Literas tuas datas 6° Novemb. Gratiſſima ſanè omnis à Te ad nos venit Epiſtola; hæc verò eo nomine gratior, quia rationem aliquam ſcriptorum tuorum, & nuper editorum, & mox brevi edendorum communicat. Diſſertationem tuam de Sponſalibus & Divortiis, ſuperioribus Nundinis Vernalibus publicatam, nondum mihi videre contigit; cupio autem, quamprimùm id commodè fieri poſſit, oculis uſurpare; Nam cum abundè nobis in cæteris tuis operibus & Diatribis ſatisfeceris, non dubito, quin eandem, quam ex aliis voluptatem cepimus, ex iſthoc quoq; ſcripto capiamus. Et voti me mox fore compotem Bibliopolæ pollicentur, quod ſignifico Tibi, nè moleſtiâ mihi tranſmittendi, quod intendis, exemplar, onerares. Miratus ſum ubi tam diù hæſerit exemplar Epiſtolæ noſtræ de Textûs Hebraici Veteris Teſtamenti variantibus lectionibus ad Capellum ſcriptæ; Curavi enim inter alia exemplaria ad Bootium noſtrum miſſa (qui etiamnum Pariſiis degit) ut unum ad Te, quâ fieri poſſet feſtinatione, mitteretur. Sed, ex quo tuas accepimus, aliæ nobis à D. Bootio literæ miſſæ ſunt, quibus promittit Te non diù (quantum per ipſum ſteterit) Epiſtolâ illâ noſtrâ cariturum. *Theatrum ſapientiæ cœleſtis* nuper à D. Theodoro Zuingero publicatum ſpero eadem nave unà cum Diſſertatione tua intrà hos paucos dies ad nos iri delatum. Peramicè facit, quod unum ex ſcriptis noſtris Anglicanis, opera Paſtoris Gallici jam Latinè loquentibus, lucubrationibus ſuis inſeruerit. Salutem, quæſo Te, meis verbis illi impertias, ut pote homini non ſolum hac gratia primum mihi noto, ſed olim per commercium literarum, dum Freius noſter in vivis verſaretur, familiari. Anticriticam tuam ſecundo Numine ad coronidem tandem perducas. Quicquid ex ingenio tuo prodierit, non dubito quin fuerit γνήσιον τοῦ πατρὸς τὸ παιδίον. Methodum operis quam indigitaſti, probo; Etiamſi ſolus, aut in paucis es, qui argumentum hoc fæliciter

liciter tractare noverint, vereor ut Capellum ab admiratione τῆ ὃ dimoveas; quorum tamen (quæ dicitur) translationem tam ab eo abesse in Epistola mea scribo, ut cum Hebræi Codicis autoritate certet, ut asseram potius nullius esse Interpretum eorum, quicunq; illi fuerint, autoritatem, qui pro libitu suo, addere, detrahere, mutare, quod volupe est facere, insuper habent. Vale, Vir Doctissime; & tam corporis validi, quàm ingenii vegeti (quorum infirmitate, præsertim inter scribendum, Te nuper laborasse doleo) beneficio fruere, ad illius gloriam, qui utrumque nobis solus indulget, & publicum Ecclesiæ Emolumentum.

Londini 1653. *Ja. Armachanus.*

LETTER CCLXXIV.

A *Letter from the Learned* Ludovicus Capellus, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

SPero, Vir Reverende, fore ut perlecta hac mea ad Epistolam tuam Responsione, intelligas mihi necesse non esse demutare sententiam, cum te videam ad meam potius quam me ad tuam inclinare & propendere opinionem. Nam quod de LXX Int. & Samaritico codice adhuc disputas, tanti non est ut propterea invicem multum contendere debeamus (si non & hæc Responsio mea posthac non te adducit ut idem mecum sentias) quin magis auguror te in posterum, ne hac quidem in parte diu & longè à me discessurum. Quare age; Vir Præstantiss. in eo saltem ad quod jam pervenimus pergamus idem sentire, meamq; a qua parum aut nihil distare videris, sententiam fovere ac tueri ne detracta, cum ea non ad sacri textus eversionem, uti malè & imperitè mihi impingunt Bootius & Buxt. sed ad quamplurimorum S. Scripturæ locorum illustrationem, adeoque ad non paucorum correctionem atque emendationem facere illa videatur; id quod tu pro tua prudentia & ingenio poteris facile deprehendere si libeat tibi loca illa Scriptorum illustrata & emendata accuratè expendere quorum Index ad Criticæ meæ calcem additus est. Quin & ex altetero Indice, qui illi subjectus est, locorum Scripturæ in quibus occurrit varia aliqua lectio, facile etiam perspicere poteris quam proclive fuerit ex una lectione in aliam Scribis ex ignorantia vel incogitantia prolabi; ut planum inde sit, quam non temere sed justa de causa à me urgeatur dari tam multas ac multiplices in V. Test. textu originario varias Lectiones, neque adeo ab earum numero excipiendas esse illas quæ ex Græca τῶ LXX. Translatione & Samaritico codice colligi possunt. De quibus non secus ac de aliis quibuscunque dispicere & licet, & oportet, utrum melior & convenientior sit, ex canone antecedentium, consequentium, &c. qua perspecta & deprehensa, eam amplecti & sequi æquum & justum esse omnes & pios & cordatos homines una mecum sensuros esse & arbitror & spero, quid enim hinc aut iniqui aut impii esse demonstrari potest? Noli itaque, Vir Spectatiss. pati te à tam æqua & justa, adeoq; & utili sententia, hominum indoctorum vel malignorum susurris, suspicionibus & calumniis refugere aut divelli, sed eam pro tua & pietate & doctrina, proque tuo erga Veritatem, & ipsum sacrum Textum amore, fortiter una mecum & constanter amplectere, tuere & propugna. Utpote quæ plurimum faciat ad majorem S. Textus illustrationem & confirmationem, Deique inde emergentem, ex veritatis ipsius clariore & certiore agnitione, Gloriam

riam Magnam. Proculdubio hinc inibis apud omnes bonos, pios, doctos & eruditos gratiam & favorem; aliorum tuto & ſecure ſunt, in tam bona cauſa, contemnendæ calumina & ſuſpiciones, quæ apud imperitos & vitiligatores duntaxat valent. Hoc a te Vir Eruditiſſ. ſpero ac expecto, ſi me mens mea non fallit. Cæterum quod tu obiter in privata tua ad me Epiſtola notas meum quoddam παρέργημα μνημονικὸν in eo quod dixi Evangeliſtam legiſſe in Pſalmo 22. ὤρυξαν, pace tua, Vir Reverende, puto te in eo ipſo hallucinatum eſſe, quum illud mihi imputas, ſatis enim plana eſt eo loci mea ſententia, nimirum, Evangeliſtam eo loco vel legiſſe כארו non verò כארי quomodo hodie legitur, vel eum ſecutum eſſe LXX Int. quos ſic legiſſe planum eſt, quando rediderunt ὤρυξαν, non vero ὡς λεὼν, quod ab illis redditum fuiſſet, ſi legiſſent כארי non enim ignorabant vocem iſtam id ſignificare. Quare & hic agnoſcere te æquum eſt tuum illud, *In ejuſmodi humanæ infirmitatis lapſibus, nos veniam petimus damuſque viciſſim.* Vale, Vir Rev. noſque pro tuo Chriſtiano pectore ama, qui te pro tuo merito colimus.

Salmurii xiii Januarii, 1653.

Dignitatis tuæ, & eximiæ Doctrinæ atq; Eruditionis obſervantiſſimus cultor & Fautor.

Lud. Capellus.

LETTER CCLXXV.

An Extract of Dr. Boates *Letter,* Paris 10 *of* May, *Anno* 1653, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

BEſides the forementioned Letter, he gave me alſo one from you, wherein was incloſed a Specimen of the *Biblia Polyglotta.* I am of opinion that that Deſign is not of ſo high a Concernment for the advancement of true Religion, as the Authors thereof do perſwade themſelves: and yet I think very well of it, and hold it to be of great uſe, *pro omnibus Literarum ſtudioſis,* if it be done as it ſhould be; which I fear it will not be, and that many ways.

For whereas the main care of the Undertkers ſhould be to give us a moſt correct Edition, as that of the *Biblia Regia,* I find abundance of Faults in all the Text of this firſt ſheet, *quod ſi cætera ſint ad eundem modum,* the whole Book will be good for nothing elſe, but to be thrown into the fire and burnt.

Secondly, I think it very ſuperfluous, to give us the Perſian *Pentateuch,* as being tranſlated not out of the Original, but out of the Chalde and the Hebrew Samaritan; Whereof it were ſufficient to give the diſcrepancies from our Hebrew *Pentateuch,* which are not the hundreth part of it, all the reſt being word for word the ſame.

Thirdly,

Thirdly, The Syriack and Arabick being that which chiefly muſt make that Edition to be conſiderable, (for every body hath the Hebrew, and the Vulgar Latin, and moſt Men the Greek, and the Chaldee) they ought to give us thoſe two Texts as authentical as may be: Whereas if they take them only out of the *Paris*-Bible, they will not be worth a Ruſh, *Gabriel Sionita* having interpolated them in innumerable places, and ſo utterly ſpoyled the authenticalneſs of them; There beſides, the Hebrew Character is a very ſcurvy one, and ſuch as will greatly diſgrace the Work: I would that theſe things were repreſented to the Contrivers of that, in it ſelf, moſt laudable Work, before it be too late; for pitty it were but they ſhould be put in the right way. *In Summa* they muſt very much out-do the *Paris*-Edition, or elſe they were as good, and much better to do nothing at all; and in my opinion they would do infinitely better, both for the Publick, and for themſelves, too (in regard of the readier Venting of the Impreſſion) if letting alone all the reſt, they gave us only the Syriack and the Arabick (not taken *ex Bibliis Iuiianis*, where they are worth nothing, *ob rationes modo dictas ſed ex bonis MSS.*) *cum Sionitæ tranſlatione Latina*; and the Chaldee, taken, *ex Bibliis Regiis (ſed cum omnibus variis Lectionibus, deprehendendis ex collatione cum editionibus Venetis) cum ſua itidem tranſlatione Latina.*

Another, *Paris* $\frac{7}{17}$ *May*, 1653.

IN the ſame Letter I gave you likewiſe my Judgment about the *Biblia Polyglotta*, that they are going to print at *London*; having nothing to add unto what I told you then, but that I am amazed at ſeveral Expreſſions in the printed Papers, concerning that Deſign, which you ſent me by theſe laſt Packets, *viz.* at that honourable and moſt notoriouſly falſe Character they give to that Adulterine Samaritan *Pentateuch*, the *Morinian* and *Capellian*, calling of the true Hebrew Text by the name of *Modern*; and at their making ſo great an account of *Critica Capelli*; and of the *Variæ Lectiones* to be collected out of the ſame; whereas of *Veræ Variæ Lectiones*, there is not one to be found there but what he hath borrowed from others, being vulgarly known. And as for thoſe Chimerical ones, wherewith the *Critica* is ſtuffed, from one end to the other, if they pretend to take them into the number of the true Ones, they are altogether inexcuſable, after that the folly of the ſame hath ſo evidently been laid open, not only by me and *Buxtorfius*, but by my Lord Primat too.——

LETTER CCLXXVI.

A Letter from Dr. Brian Walton *(afterward Biſhop of* Cheſter*) to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

May it pleaſe your Grace;

I Made account to have waited upon your Grace before you went out of Town, but was prevented by your early departure from *Lincolns-Inn*, where I was about an hour after you were gone. I have been with my Lord of *Ardah*, and have left with him the Copy of the LXX, which he is to follow. I perceive he will be engaged in Work of his own for this half Year; yet I hope he will not neglect this, but take ſome care of it himſelf, becauſe we cannot rely upon Mr. *Huiſh.* I would gladly know whether Mr. *Young*'s Executor will let us have his Notes, or upon what Terms; they will be of very great uſe, if they may be had: if your Grace pleaſe to give me order to write, or call to Mr. *Atwood* about them, and to make uſe of your Name, I will ſee what may be done. *If your Syriack Copy be come out of* France, Mr. *Thornedike* would gladly have it to collate, both with the *Paris*, and *your other Manuſcript*, for all may be done with the ſame labour. If yours cannot be had as yet, I will borrow ſome part of Mr. *Pocock*'s till the other come over. Mr. *Whelock* hath ſent me a Specimen of what he hath done about the Samaritane Verſion; where it differs from the Heb. Samaritane, I have ſent your Grace a Copy of it. Dr. *Lightfoot*, as I hear from a Friend, is willing, if it be deſired, to undertake the ſame Task, or part of it: and becauſe of Mr. *Wheelock*'s infirm Body, I would gladly have ſome ſubſidiary help. He accounts it a thing eaſy, (the Samar. being a Dialect of the Chaldee) and I would gladly have ſomething done in it, both to ſatisfy the Deſires and Expectations of many that write about it; as alſo that we may have ſomething more than is in the *Paris* Bibles, if your Grace thinks fit. Mr. *Whelock* propounds another thing concerning the whole Work, which I look upon as a thing hardly practicable, or which will at leaſt require a great deal of time, *viz.* to have all the Homogeneal Languages together, and one Latin Tranſlation of them all, as the Heb. Chald. Samar. and our Latin Tranſlation for all. So the Roman. LXX, with the Complutenſe, and that of *Tecla*'s, and our Latin Tranſlation, *&c.* This I look upon as a Fancy, yet I promiſed to acquaint your Grace, and others, with it, and to deſire your Opinions. I hope we ſhall ſhortly begin the Work, yet I doubt the Founders will make us ſtay a week longer than we expected: as ſoon as the firſt Sheet is printed, I ſhall make bold to ſend one to your Grace. In the mean time, with my Prayers for your Grace's Health and Happineſs, I take leave, and reſt,

Your Grace's moſt humble

Servant,

Brian Walton.

From Dr. *Fuller*'s, in St. *Giles-Cripplegate* Church-Yard, *July* 18. 1653.

We have reſolved to have better Paper than that of 11 *s.* a Ream, *viz.* of 15 *s.* a Ream.

LETTER

LETTER CCLXXVII.

A *Letter from the Learned Mr.* Selden, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

My Lord;

IT is true, that *Lipsius*, *in Annal. Taciti. lib.* 1. *num.* 18. (as it is in my Edition, *Paris* 1606.) upon that of *Principes Juventutis* in *Suetonius* and *Tacitus*, cites the *Ancyran* Stone, thus; 'Verba sunt, ut ad me missa bene-'ficio viri illustris Augerii Busbequii, EQUITES AUTEM ROMANI 'UNIVERSI PRINCIPEM ——— HASTIS ARGENTEIIS DONA-'TUM APPELLAVERUNT. Quam Lacunam ritè expleveris, Princi-'pem Juvent. Caium. So he there, and in his *Auctarium*, pag. 20. the Inscription is so cited, his words upon it being, *Explerem* IVV. C. *id est*, *Principem Juventutis Caium.* So *Is. Casaubon*, on *Suetonius*, *lib.* 2. cites the whole Stone, and so this Piece, but without the Supplement; of which he makes no doubt, adding, *Mirum ita Augustum loqui, quasi alter tantùm filiorum eo honore fuerit affectus. Nam certum est ambos Principes Juventutis esse appellatos. Etiam de hastis Argenteis dissentit Dio qui aureas vult fuisse lib. LV.* The *Periocha* wherein this is, in *Lipsius*, *Casaubon*, *Gruter*, (fol. 231.) is thus, Line for Line.

*HONORIS. MEI. CAUSA. SENATUS. POPULUSQUE. ROMANUS. ANNUM. QUINTUM. ET. DECIMUM. AGENTIS. 1. CONSULIS. DESIGNAVIT. UT. CUM. *MAGISTRATVM. INIRENT. POST. QUINQUENNIUM. EX. EO. DIE. DUO. 2. DEDUCTI. IN. EORUMVE. 3. INTERESSENT. CONSILIIS. PUBLICIS. DECREVI. SENATUS. EQVITES. AVTEM. ROMANI. UNIVERSI. PRINCIPEM. ———HASTIS. ARGENTEIS. DONATVM. APPELLAVERVNT.

* *Vide partem post. Annal. Usserii*, pag. 527. *Per. Jul.* 4079.

1. For *Agentes*, *Lipsius* & *Grut. Salurt. L.* & *C.* And *Casaubon*, *Scribe* Agentes filios.

* *Lipsius* & *Grut.* Cùm.

2. *Lipsius* & *Grut.* *Quo. sed apud Casaubonum legitur* EX EO DIE DEDVCTI. 3. *Casaubon* & *Grut.* *Facio* INTERESSENT. *entiâ longe aliâ.* Cam. & *Divido*,

If *Ph. L'Abbe* had let me know of his Edition of the Assises of *Jerusalem*, I could have furnished him from another and far ampler Copy than that of the *Vatican*, out of my own Store.

Your Lordships most humble and devoted Servant,

White-friers, Aug. 8. 1653.

J. Selden.

My Lord;

IN answer to your further Instruction concerning *Gruteri Inscription.* of *Caius Cæsar*, Mr. *Selden* hath wrote this Letter. Mr. *Pearson* hath received the Copy of *Hosea* and *Joel* from *Rome*, and expects the rest shortly.

Your humble Servant,

Lond. Aug. 8. 53.

Jo. Crooke.

LETTER CCLXXVIII.

A Letter from the Learned Mr. Selden, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

IT is true, that * *Quem Populus Coſ.* &c. *Ex Marmore Romæ*, is cited there by *Lipſius*, *& notâ* 23. in the later Editions. To the ſame purpoſe *Caſaubon in Moniment. Ancyran. Caium XIV. natum annos creatum fuiſſe conſulem ex hiſtoria Dionis & vetere Lapide qui hoc diſertè continet, notum eſt.* But where that Inſcription is to be found deſcribed, *non liquet*, I have ſearched as diligently as I can, but in vain. Neither in *Smetius*, *Lipſius* his *Auctarium*, or *Gruter*, can I find it, no nor in *Boiſſardus*, who puts together all at *Rome* by their places, not in method of their quality, as the reſt do. *Sigonius A. ab V. C.* DCCLIII, hath *Caius* and *Paulus* for *Coſſ.* on his *Faſti*; and *Onuphrius*, *lib.* 2. *Com. in Faſt.* the ſame DCCLIV, neither of them mention this Stone. But *Onuphrius* cites indeed another, *C. Cæſar Auguſti F. Coſ. vias omnes Ariminiſterni*——as divers other Stones remember him by that dignity. But for that mentioned by *Lipſius* and *Caſaubon*, I ſee no ſign of it, after a careful ſearch again through the places alſo which your Lordſhip mentions, or the *Auctarium* of *Gruter*, of *Magiſtrates*.

* *Vide partem poſt. Annalium Uſſerianorum*, p. 527. *Jul. Per.* 4709.

White-friers, Aug. 13. 1653.

Your Lorſhip's moſt humble Servant,

J. Selden.

LETTER CCLXXIX.

A *Letter from the Learned Mr.* John Selden, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

STephan. *Pighius* in *U. C.* DCCLIII, hath no other Inſcription than that in *Gruter*, pag. 1075. 2.

C. CÆSARE. AUG. FIL. & L.
PAULLO. COS.
LARES. AUGUSTOS, &c.

Nor any thing that further concerns the Matter more than every Body there have. Touching his mention of *Junius Gallio*, I neither find him, or that Province, in the time of *Nero*, which he runs through. * Who that *Gallio* in the *Acts* was, indeed appears not clearly, whether the adopting Father, or adopted Son. *Gallio* the Father, you know, was baniſhed by *Tiberius*. That

* *Vid. Annal.* Uſſer. *part poſter.* pag. 670. *Per Jul.* 4768.

That *M. Seneca* had three Sons, whereof *L.* was the ſecond, appears in *Epiſt.* 8.

Sic mihi ſic Frater Majorque Minorque ſuperſtes.

As likewiſe in the Titles of the Controverſies and Declamations. *Novatus*, *Seneca*, *Mela*, ſo reckoned; whence *Novatus* is taken for the Eldeſt. That *L. Seneca* had a Brother called *Gallio*, appears by himſelf in his Inſcription of his *de Vita Beata*; and alſo in that of *Statius*, in *Genethliaco Lucani*,

Hoc plus quàm Senecam dediſſe mundo,
Aut dulcem generaſſe Gallionem.

And in that of *Tacitus*, *Annal.* 15. under *Nero*; *Junium Gallionem Senecæ Fratris morte pavidum & pro incolumitate ſupplicem increpuit Salienus Clemens*; beſides the mention of him by the Name of *Junius Gallio Frater Senecæ*, in *Euſebius*, *num. MMLXXX*, (where that ridiculous Miſtake is of *propria ſe manu interfecit, mortem ejus Nerone in ſuam præſentiam differente, in Editione Scaligerana aliiſque*, for *Olymp.* 211. *non eſt acta, Nerone in ſuam præſentiam differente*). And afterward *MMLXXXIV. L. Anneus Melas Seneca Frater & Gallionis bona Lucani poetæ filii ſui à Nerone prometeretur.* And *Tacitus* alſo, *lib.* 16. *Mela quibus Gallio & Seneca parentibus natus, &c.* Which of theſe three were Eldeſt, is not altogether clear. But it is a good Argument taken from the enumeration by their Father, that their Births were agreeable to that Order: And then *Novatus* or *Gallio* muſt be eldeſt. And *Tacitus* proves *Gallio*'s priority in the place now cited. Hence *Lipſius* in *de Vita Seneca*, *cap.* 2. and divers times, on his Works, makes *Novatus* the Eldeſt. But in his *Elect.* 1. *cap.* 1. he makes him the ſecond, and *L.* the firſt. So doth *Pontacus* on *Euſebius*, pag. 573. And *Grotius*, ad Act. 18. 12. *Erat hic Frater Magni Senecæ dictus cum junior eſſet Novatus, ſed adoptatus poſtea à Junio Gallione.* But, I confeſs the Father's Enumeration ſways moſt with me. Touching the Adoption, I can find no unlikelyhood that *M. Seneca* ſhould give away any of his Sons by adoption, which was uſually made for advantage. And *Junius Gallio* the Father might well deſerve it. And that of *Seneca ad Marcium*, rather confirms the reaſonableneſs of it, and the like uſe. Now for that *Gallio* in the *Acts*, (whom the *Arab* calls غاليوغاس; as *Dio*, *Galenus*, the Father *Gallio*) it ſorts very well with all Circumſtances, that he ſhould have been *Seneca*'s Brother, as *Baronius*, Anno 53. §. 33. *Pontacus in Euſebium*, *Grotius*, *&c.* doubt not. *Seneca*'s Power in Court will warrant it, and his Comfort to his Mother of her two Sons, (*cap.* 16.) *Alter honores induſtriâ conſecutus eſt, alter contemſit*; plainly meaning *Novatus* or *Gallio*, and *Mela*. And of *Gallio*'s greatneſs, (*in Præfat. ad Nat. Quæſt.* 4.) 'Solebam tibi dicere Gallionem fratrem meum '(quem nemo non parùm amat, Etiam qui amare plus non poteſt) alia vi-'tia non noſce, hoc etiam (adulationem) odiſſe. And it doth not well appear what became of *Gallio* the Father; likely enough, before, loſt upon his Baniſhment. But neither doth it clearly appear that either Father or Son was Proconſul in *Achaia*, there being no neceſſity that the mention of *Gallio* and *Achaia* together only, with relation to his Sickneſs contracted there, (*Epiſt.* 104.) ſhould prove him Proconſul of it. And it may be as much wondred at, and more, that *Seneca*, after his way, had not mentioned or touched his dignity, when there was an unavoidable mention to be had of *Achaia* (whence he ſpeaks of his coming as of an ordinary Traveller) more, I ſay, than that he calls him *Dominus meus Gallio*. Whether he were his elder

elder Brother, or not, he might, by reaſon of his Dignities, which he ſo had and affected (as *Seneca* expreſly takes notice of in that to his Mother) complementally call him *Dominus meus*, though *Lipſius* refers it every where, after he grew of the mind that *Novatus* was eldeſt, to the Elderſhip. Pardon my thus troubling your Lordſhip, and eſpecially my ill writing and blotting, which I could not mend by tranſcribing, becauſe I was to diſpatch it away as ſoon as I had done.

Whitefreirs,
Octob. 13.
1653.

Your Lordſhip's moſt humble and moſt affectionate
Friend and Servant,

J. Selden.

Golius his *Lexion* is come.

My ſecond *de Synedriis* is done, only it wants the dreſſings previous to it: And the third is begun in ſeveral Sheets, and will, I hope, be ſoon diſpatched.

That *Salmaſius* is dead, is by every Body undoubtedly believed, and I am afraid it is too true.

* *Vid. Annalium part. poſt. loco ſupra citato.*

* For the Name of *Dominus*, you beſt know the frequent uſe of it in Compellations and Appellations out of *Martial*, *lib.* 2. *Epig.* 68. *ad Olum*, and enough of *Seneca*'s Time,

Quod te nomine jam non ſaluto,
Quem Regem & Dominum priùs vocabam
Ne me dixeras eſſe contumacem, &c.

And *Lib.* 1. *Ep.* 113. *In Priſcum.*
Cum te non noſſem Dominum Regemq; vocabam,
Cum bene te novi, jam mihi Priſcus eris.

And *Lib.* 4. *Epig.* 84. *In Nævolum,*
Sollicitus donas, Dominum Regemq; ſalutas.

This was frequent in Salutations and mutual Expreſſions, though the Emperors ſometimes avoided it as too much earneſt, or ſeeming ſo; to the reſt, it being in jeſt or complement. Truly *Seneca* uſed not a leſs expreſſion of that kind to him, when he began his Books *de Ira*, with *Exegiſti à me Novati, ut ſcriberem quemadmodum ira poſſit leniri, &c. Exigere* is *actus Dominii*, as *exigere Tributum, Vectigal*, &c. in moſt familiar Language. I have thus poured out my Fancies to you, which I know you will in your excellent Goodneſs and Judgment look upon with gentle pardon. So that if *Gallio* in the *Acts*, were either of Them that had ſuch relation to the *Seneca*'s, I ſuppoſe it to be moſt probable it was this *Novatus*.

LETTER

LETTER CCLXXX.

A Letter from Dr. Price, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend, my good Lord;

THE laſt week, and no ſooner, ſix of your Books were delivered to me; one of them I preſented, in your Name, to the Prince Elector; three others I am ſending into *France*, two of them, in your Name, to *Bignonius* and *Sarravius*; and a third, as from my ſelf, to Monſieur *Militerius*; the fifth I will give, as from you, to the Fr. and the ſixth I will keep by me, to be diſpoſed of as ſhall be ordered.

I lately received Letters from *Bignonius* and *Sarravius*: in the former of which there is (my Lord) this paſſage concerning you; *Particuliement je vous ay grande obligation de m' avoir concilié la bienuiellance d'un Prelat tres-eminenten doctrine, dont je cognois des long temps le merites par la reputation Publique, qui le publie non ſeulement pour ſon rare ſcauoir mais auſſy pour ſa grande ſageſſe & ſinguliere moderation.* In the other there is this paſſage, *Et particulierement je vous prie d' aſſeuner Monſieur l' Archeveſq; d' Armach des mes tres-humbles reſpects. Lors que i'auray receu ſon liure que vous me promettez, je prendray la liberté de l'en remercier moy meſme par voſtre entremiſe*; which I ſuppoſe I ſhall not need to Engliſh. I likewiſe received Letters from Sir *G. Radcliffe*, which do thus conclude; *I long to hear what my Lord Primate does with his Chronological Obſervations. It were pitty that a Work about which he hath beſtowed ſo much time, ſhould periſh, or prove imperfect, for want of his laſt hand.* And ſo much for theſe Matters.

We are here ſtill, as far as I ſee, in a doubtful and dangerous eſtate. In the Houſes there are great Diviſions, and ſince the return of thoſe Members which the General himſelf guarded and conducted, the Preſbyterians (a pretty ridiculous Buſineſs) out-vote the Independents. The Scots likewiſe, by a conſtant Report, are coming in again. In this condition we are, ἔξωθεν μάχαι, ἔσωθεν φόβοι, nothing can comfort us, but the coming again of our *Titus*. A few days, 'tis thought, will produce ſomewhat very extraordinary.

{The reſt of this Letter is nothing elſe, but what is *verbatim* to be found in *Pricæus*'s Notes upon 1 *Tim.* 4. 12, 15, 16. As is alſo what is inſerted in *Letter* 283, upon 2 *Tim.* 2. 9.}

London, Aug. 19. Your Grace's moſt humble and faithful Servant,

John Price.

The ſixth Copy, I have thought upon it, would not be unfitly ſent to Monſieur *Naudeus*. There will want one likewiſe for the *Puteani Fratres*, whom, I preſume, my Lord, it is your mind ſhould have one, I will therefore ſend them mine, but as from you, my Lord.

LETTER

LETTER CCLXXXI.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Learned* Ludovicus Capellus.

Viro Clariſsimo Ludovico Capello. S. T. & Literarum Hebraicarum in Academiâ Salmurienſi Profeſſore eximio.

Vir Clariſſime;

Literas tuas Salmurii die Septembris XXVI datas, Octobris noſtri (Juliani) die XXIII° Londini accepi, quibus tamèn reſpondere (ut vellem) Caligantes oculi non ſinunt, qui me à toto hoc ſcribendi ſtudio jampridem avocant. Conabor tamen (Deo volente) poſt abſolutam Annalium partem, alteram, quæ jam effecta proditur in lucem, quæ de LXX Interpretum verſione animo concepi, in brevem diatribam conficere; & licet ut hic verſione Græcâ ità in hiſtoriæ Apoſtolicæ diſpoſitione in Annalibus non ſemel à te diſſentiam; ſemper tamen apud me valiturum illud dubitare noli. Non eadem ſentire bonos de rebus iiſdem, incolumi licet ſemper amicitia. Codicem Alexandria à Cyrillo Patriarchâ in Angliam tranſmiſſum (quem Theclæ vocant) edere cæpit eruditiſſimus Patricius Junius. Sed eo ad meliorem vitam tranſlato, nulla illius editionis ſpes nobis eſt relicta. Cuduntur tamèn apud nos Biblia Polyglotta, in quibus veteres ſacri contentus Editionis uno conſpectu repreſentatæ exhibentur. In his Alexandrini illius codicis cum editione Græcâ Vaticana collatio inſtituitur, & textus quem deſideras Samariticus ſimùl adjungitur: quemadmodum inprimis hiſce magni operis paginis (quas ad te mittere libuit) videre licet. Tu iſta quæſo boni conſule & me amare pergas.

Tuus in Chriſto frater amantiſſimus

Londini Octobris 27.
Anni MDCLIII.

Ja. Uſſerius Armachanus.

LETTER CCLXXXII.

A Letter from Dr. Price, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend, my good Lord;

I Have been ſomewhat the longer in anſwering your Letter, conveyed to me by Mr. *Thorndike*, as deſiring to ſatisfy you about the Tractate of *Chryſoſtom* againſt *Apollinarius*. Much ſearch hath been made in this Library, but as yet it appears not; and no great wonder, here being almoſt thirty Volumes of that Father, ſome of them without beginning, others without end; and ſome, like Eternity, without beginning and end: if the *Plutei* and Number had been ſpecified by your Lordſhip, it would have facilitated the

the Enterprize. And perhaps there is no ſuch thing here, for neither hath your Lordſhip ſpecified from whom you learned it: *Caniſius* (whom to that end I looked into) citing only in Latin two Paſſages out of it, but not telling us in the Margin where the Greek Manuſcript is. Of *Gregory Nyſſen, contra Apollinarium*, we have the Greek here, but that we know is printed. I will not yet count your Buſineſs deſperate, perhaps that piece of *Chryſoſtom* may be lighted upon in ſome other Volume of promiſcuous Tractates; and what we could not by Induſtry, we may obtain by good Fortune.

I underſtand, with much both ſatisfaction and conſolation, of the perfecting of your Lordſhip's *Chronology*, but deſpair (for the preſent at leaſt) in this interruption of Traffique, by the War between *England* and *Holland*, to get ſight of it: as likewiſe of Mr. *Young*'s *Septuagint*, and Dr. *Hammond*'s Verſion and Notes on the New Teſtament.

Some Notes of mine, upon a part of *Paul*'s Epiſtles (which I would not have mentioned, but that your Lordſhip is pleaſed to enquire of my low Studies) lie ready by me, and had been printed above a Year ſince, if in *Venice* at leaſt (for here in *Florence* is not ſo much as a Greek Stamp) there could have been found (*ô tempore, ô moribus!* as ſays Sir *Philip Sidney*'s *Rhombus*) a fit Corrector. In thoſe Notes, on the paſſage of 2 *Tim.* 2. 9. there is ſomewhat concerning *Ignatius*, which coming yeſterday under mine eye, while I was thinking of writing to your Lordſhip occaſionally, (and, I hope, without your diſlike) I will inſert *verbatim*, deſiring your Lordſhip to confirm me, or (which perhaps there will be more cauſe for) to reform me.

Ἀλλ' ὁ λόγος τοῦ θεοῦ ὁ δέδεται ‖ Imo * τρέχει, per me nempe indignum miniſtrum ejus, cui Deus non ſpiritum timoris, ſed virtutis dedit, 2 Tim. 1. 7. Chryſoſtomus Homil. 16. ad Antiochenos. *Doctor vinctus erat & verbum volabat: ille in carcere latitabat, & doctrina alata paſſim currebat.* Tertullianus ad Martyres. *Habet* (carcer) *vincula, ſed vos ſoluti Deo eſtis.* Ignatius cauſam afferens cur Trallenſibus μειζοτέρως non ſcriberet φοβοῦμαι (inquit) μὴ νηπίοις ὄσιν ὑμῖν βλάβῃ παρεμβάλωμαι, καὶ (συγγνῶτε μοι) μὴ ὁ δυνατὸς χωρῆσαι τὴν ἐνέργειαν σφαλῶμεν. Addit deinde, Καὶ γὰρ ἐγὼ ὁ καθ' ὅτι δέδεμαι, ὁ δύναμαι νοεῖν τὰ ἐπουράνια, καὶ τὰς ἀγγελικὰς τάξεις, &c. ubi legitur in omnibus editis, καὶ δύναμαι, Sententiâ implicatâ, vel potius nullâ. Nos ὁ, exigua mutatione, pro καὶ ſubſtituendo, eruimus ſenſum ſimilem Paulino. Scribere (inquit) potuimus vobis altiora, at nos retuimus reſpectus imbecillitatis veſtræ; neque enim, quia in carcere detinemur, eo minus cæleſtia, Angelorum ordines, &c, cognoſcere potis ſum & contemplari. Seneca 3. 20. de Beneficiis. *Corpora obnoxia ſunt, &c. mens quidem ſui juris. Quæ adeo libera & vaga eſt ut ne ab hoc quidem carcere cui incluſa eſt, teneri queat, quo minus impetu ſuo utatur, & ingentia agat, & in infinitum comes cæleſtibus exeat.* Cicero de vere invicto, Lib. 3. de Finibus. *Cujus etiamſi corpus conſtringatur, animo tamen vincula nulla injici poſſunt.*

* 1 Theſſ. 3. 1.

I have had Letters from Sir G. R. at *Paris*, which call upon me for *A. Gellius*, upon whom I have more Matter congeſted, than I have publiſhed upon *Apuleius*; but the digeſting (which is the more troubleſome) part, remains. Which when I ſhall have leiſure or appetite for, I yet ſee not. I heard long ſince (and I doubt by too true a Reporter) of the death of my intimate Friend *Sarravius*, in that City. Mr. *Selden*, I hear, as he flouriſhes in Eſtate, ſo declines in ſtrength; it will be your Lordſhip's favour, when you ſee him, to mention my humble Service to him.

I live here, God be praiſed, in no want, but in little health, and much ſolitude, which hath caſt me into the *paſſio Hypocondriaca*, that afflicts me ſore, and (which is worſe) into ſome fits of *Acedia*, 'gainſt which I arm

my ſelf, as I can, by Prayer and otherwiſe. The Air of this place in the Winter is (as to many others) moſt pernicious to me; the Converſation of this place, both in Winter and Summer, is moſt contrary to me, but the Great Duke's Civilities, rather than ought elſe, have made me thus long abide here.

Much Comfort and Favour I ſhould eſteem it, ſometimes to hear from your Lordſhip, there being no Man in the World, near whoſe Perſon (and indeed at whoſe feet) I would die ſo willingly, as at your Lordſhip's, and at thoſe of *Bignonius*, whoſe infinite Learning, and tranſcendent Chriſtian Humility, have made me a perpetual Servant and Slave to him.

Mr. *Jeremy Bonnel* Merchant, in the *Old Jewry*, (who perhaps will preſent this Letter) hath the ready and weekly means of conveyance hither.

Florence, Decemb. $\frac{11}{21}$. 1653.

Your Graces moſt humble and faithful Servant,

John Price.

LETTER CCLXXXIV.

A *Letter from the Right Reverend* Thomas Morton *Biſhop of* Dureſm, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Salutem in Chriſto Jeſu.

Moſt Reverend Father in God;

TOO long ſilence among Friends uſeth to be the Moth and Canker of Friendſhip, and therefore I muſt write unto your Grace, although I have nothing to write but this Nothing: And yet I have as much as *Tully* had to his Friends, *Si vales bene eſt, &c.* Notwithſtanding, in earneſt, I grieve at the Heart to hear of your Grace's declination of Sight, though it be my own Diſeaſe, yet ſo (I thank God) that it is not more, conſidering mine Age. Something I ſhould add of *O Tempora, O Mores*, albeit an Exclamation, which I reprove in the Authors, becauſe of *Hyſteron proteron*, for that it ought to be rather, *O Mores, O Tempora*, but it is God that moves the Wheels, and bleſſed be his holy Name; and let it be our comfort, my Lord, that in his good Time, he would remove us from thoſe vexatious Mutabilities. If there were any thing in my Power which I might contribute as grateful unto your Grace, I would not be wanting. However (according to the mutual Obligation between us) I ſhall ſtill commend your Grace to the Protection of the Almighty, to the glory of ſaving Grace in Chriſt Jeſus. I am

Your Grace's in all dutiful acknowledgment,

Jan. 20. 53.

Th. Dureſm.

My Lord, Since the concluſion of this Letter, I have been moved, by this Bearer, that your Grace would be pleaſed to favour him in his reaſonable Requeſt unto you.
Th. D.

LETTER

LETTER CCLXXXIV.

A Letter from Mr. Thomas Whalley, *to the moſt Reverend* James Uſher *late Arch-biſhop of* Armagh.

Right Reverend;

YOur laſt Letter to me, dated *April* 7. I received not till *Eaſter-even*, *April* 15. your Meſſenger bringing it too late to my Nephew, (as he ſaith).

The Holy-days being paſt, I have ſince wholly attended to ſatisfy your demands touching the *Autumn. Æquin.* and Mr. *Lin.* computation & is *Ecl. ad am. 1m. Olymp. 293e.* which I have here ſent you incloſed, with my whole Proceedings therein, that you may the better judg thereof; where if you eſpy any Error, (as well may be among ſuch variety, and wanting the help of any other Man, albeit, I have been very careful to examine my whole working over and over again) let me intreat ſo much, that you would be pleaſed to certify me thereof.

Indeed at laſt I found out *Garſilias* (whom you call *Garſills*) his other Copy, which alſo tranſcribed by my Scholar (for lack of leaſure in my ſelf) becauſe I have not my own Copy at home to compare the difference only, I have ſent you examined, though by my ſelf and him together.

D. *Ward* ſaith, he remembreth your Buſineſs, and will be with you (as he ſent me word) within this week.

Though I have calculated the *Autum. Æqu.* as preciſely as I could by the Prutenicks, yet you know, by *Tycho*'s Obſervations, the Prut. fail of the true Ingreſs into the Æquinoctial, 12 hours ſometimes, and ſometimes more, which 4000 Years backward, will perhaps make a greater difference than in 400 of *Tycho*'s. You may read in *Peucer* whereabout the *Æquin. Vernal* was at the firſt Olymp. *&c.*

Amandus Polanus, in *Syntagm. Theolog.* and *Origan* in his *Ephem.* have argued contrarily touching the World's Original Time; which, methinks, in regard of correſpondence of the Second *Adam* with the firſt *Adam*, as in other things, ſo in this, ſhould be in the Spring (as *Polanus* holdeth) when our Saviour ſuffered for the Recreation (as I may ſo ſpeak) of the World. Notwithſtanding I am of opinion, the ſtay of *Adam* in Paradiſe was much longer than moſt Men hold, and Reaſons I could yield for it, perhaps ſo long as Chriſt lived upon Earth after his Baptiſm; but in ſuch a nice Point I liſt not to be curious.

Mr. *Lively* ſeems to render a Reaſon why *Whitſunday* was deferred from *May* 21 *d.* to 28 *d.* becauſe the *Eaſter* before fell upon the Jewiſh *Paſcha*; which Reaſon I leave to your better Judgment than mine, if it be not good; but by miſtaking the Eclipſe, that Year of Chriſt current 394, I think this Calculation I have ſent will ſufficiently demonſtrate.

Hoping you will accept theſe endeavours for this time, I ceaſe to trouble you further, commending your Welfare to the Grace of God.

Yours in the Lord,

Tho. Whalley.

LETTER CCLXXXV.

A Letter from Mr. Thomas Whalley, *to the moſt Reverend* James Uſher *late Arch-biſhop of* Armagh.

Right Reverend;

SInce the late receipt of your Letter, I have had very little time and leaſure to make anſwer thereto, and am inforced at this preſent to abbreviate the ſame. Your acceptance of my ſmall pains, I am rather to thank you for, than you to account them any trouble to me, who would be right glad if in any Matter my Service may ſtand you in ſtead.

If I thought you had not taken a Copy of my *Garſilias* whilſt you had it, I would ſend you the difference ſo ſoon as I can.

The preciſe time of the *Autum. Æquin. complet. retrò*, I remember was ſet down; and if *porrho* and current not alſo expreſſed, was through my haſte; but it may be gathered to be upon the 21*ſt* current of *Octob.* 5 *h.* 10 *m. poſt med. noct.* I wrought (as you ſee) according to the Alphonſine way, becauſe thoſe Tables, of equal Motions, are more truly printed than thoſe which are *ſecundùm vulgarem rationem* *. *Mulerius* have I read curſorily, but never practiſed by his Tables; yet methinks it ſtrange there ſhould be ſuch difference, that by your Calculation the middle Motion of *Sol* ſhould fall upon the 24*th* or 25*th* day, without there be ſome Error in our Operations. It's no wonder if *Firmicus* ſtrayed, gueſſing by Suppoſition rather what might be, than out of Judgment examining the truth, himſelf, as an Heathen, holding the World's Eternity.

* *So Mr.* Lwly *and I obſerved.*

Capell, no queſtion (as you write) was deceived.

About *Adam's* continuance in Paradiſe, as I affirm nothing, ſo think it cannot be evicted, his ſtay might not be many Days, or ſome Years.

1. To dreſs and keep the Garden, (a compendium of all kinds of Plants and Animals).

2. To take notice of, and contemplate their ſeveral Natures.

3. To have Beaſts of all kinds preſented in order before him.

4. And then to give names to ſuch a multitude of Species.

5. To viſit and ſearch the Properties alſo of ſo many ſorts of Herbs and Plants, in likelihood, that he might ſee and know what great things God had done for him, and whereof he was made Sovereign, (that ſo after his fall he might have the greater compunction and remorſe for his treſpaſs, remembring the Glory he loſt).

6. In probability alſo to keep a Sabbath.

7. Lie in an heavy ſleep till the Woman was built;

8. And then to take knowledg thereof, and give her a Name:

9. And for her to enter a long Conference (by conjecture) with the Serpent, then eat, and give of the forbidden Fruit to the Man;

10. And both of them to ſew for themſelves Garments of Leaves. All theſe (with other Circumſtances that might be added) ſeem to imply a reſpit of more than one or two days.

And if there was no neceſſity of knowing his Wife in three or four days, why in three or four years, conſidering it is not unlike but that God would firſt limit ſome time for him to behold and contemplate the Creatures, and acknowledg his bounty therein.

Conſidering

Conſidering alſo Man was made;

1. *Animal. Perfectiſſimum*, and ſo (as the more noble among Beaſts and Fowls do alſo) not exerciſe Generation but at ſet times.

2. *Atq; immortale, (quatenus potuit non mori)* and therefore need not be too ſollicitous to preſerve the Species of humane Nature, without delay, by Generation, when the Individuals might remain incorruptible.

3. *Et originaliter Juſtum*, and therefore freed from inordinate concupiſcenſe, rather delighting himſelf in the fellowſhip, than knowledg of Women; and in divine Speculation, and worſhip of his Creator, and inquiſition of the Creatures Conditions, than in ſenſual (though lawful) Appetites.

4. And being a Type of Chriſt, the ſecond *Adam*, perhaps as the one, ſome three or four, * or more Years upon Earth, preached Righteouſneſs at his inauguration in Baptiſm, ſo the other might remain as long time in injoying the benefit of his Innocence in his firſt eſtate.

* *Interpreters, you know, vary about the number of* Paſchas *after his Baptiſm till his Death.*

5. Laſtly, The bleſſing of Fruitfulneſs he might well expect in due time to come, ſufficient to repleniſh the World; whenas even in thoſe 930 Years of his Life, after the Fall, if but every 30 Years his Seed were doubled, (an eaſy ſuppoſition) the Total would amount to many hundred millions of Perſons †.

† *Sic deinceps.*

Years.	Perſons.
30	2
60	4
90	8
100	16
150	32

Your correſpondence of the Feaſt of Expiations on the 10*th* of *Tiſri*, in memory of the firſt Sin, I hold very ingenious, howſoever other Expoſitors deem that Time appointed as fit for Humiliation at the end of the Eccleſiaſtical Year, when all their Fruits were reaped. But granting that good, the conſequence of his Creation in *Autumn* is not neceſſary, unleſs we ſuppoſe he fell within few days.

The forbidden Fruit, 1. in the midſt of the Garden; and, 2. but ſome individual; and, 3. pleaſing to the Eye, ſeemeth to be different from the Pomegranat; and ſo I ſuppoſe you will not deny.

For Mr. *Livlys* miſtaking of *Whitſunday*, I have not to ſay, till leaſure ſuffer me to examine whether fourteen Years after the Vernal Æquinox fell that Year upon the Lord's Day. But I thank you heartily for imparting ſo much as you have to me, whereby to make further ſearch hereafter.

And ſo having been both tedious and troubleſome to you, I cannot but crave pardon, in regard of your important Occaſions, and commit your welfare to the Grace of God; reſting ever,

May 30.

Yours, to uſe, in the Lord,

Tho. Whalley.

I would fain know where it is that *Eraſ. Rheinholt* failed in his Tables, that *Mulerius* noteth them of Error in computing the Eclipſes in *Gordianus* the Emperor's time, and the birth of *Romulus* mentioned by *Tarrutius*, &c.

LETTER

LETTER CCLXXXVI.

A Letter from Mr. Thomas Whalley, *to the moſt Reverend* James Uſher *late Arch-biſhop of* Armagh.

Salutem in Chriſto.

Right Reverend;

IF in omitting a day of the Biſſextile Year, I committed ἁ μάρτημα μνημόνικον, I hope you will bear with elder Years, and long diſcontinuance from theſe kind of Supputations; I ſuppoſe the Default may eaſily be amended in the Total, without any great change in the Particulars.

Dr. *Bainbridg* in his *Hypotheſes*, what certainty they are of, may be doubted. *Eraſmus* his Tables have obtained authority (ſufficient for Chronology) hitherto by the conſent with the Heavenly Motions.

Which *Mulerius* taxing in *Romulus* and *Gordianus* Eclipſes, might have done well to have noted alſo the place in which the *Errata* (and thoſe but *typographica* perhaps) were committed.

Your noting their defects, in *Tab. Med. Syz. ab æra Chriſtianâ*, *fol.* 86. b. *edit. Witenberg.* 1585. (which Edition, with the other alſo of *Tubinge* I have) more ſtudied me. Who having examined the whole numbers of *fol.* 56. b. *ſub columna Temporis*, found no ſuch Errors as you mention; but in *fol.* 87. *a.* I found as you ſaid *; but the beſt is, I have not uſed to Calculate heretofore by that Table.

* Under *anom. lun.*

Yeſterday was a Sevenight, I lent Dr. *Ward* (out of our Library) an imperfect Manuſcript, fair written, concerning the Endowments, *&c.* of *Glaſſenbury-Abby*; I ſuppoſe he acquainted you therewith, if happily it may ſerve your turn; for I ſhould be right glad if in ought I were able any ways to further your Godly Proceedings, wherein you ſhall always command me.

I acknowledg your kindneſs, in acquainting me with theſe Diſcourſes; of which,

1. The Tree of Life (by conſent of many good Divines and Schoolmen) was not only a Sacrament, but as a Medicine to defend Man's Nature in his Integrity, from injury of Age and Mortality.

2. I never imagined *Adam* once to eat thereof; your Text, *Gen.* 3. 22. evinceth.

3. But I doubt whether it therefore follows, he fell the next Sabbath after his Creation, or next Year either. There might be juſt cauſe of forbearance to eat of that Fruit (notwithſtanding his continuance in Paradiſe) known to him, unknown to us.

4. *Cedrenus in Compend. Hiſtor. pag.* 4, & 5. relates how ſome held his aboad there 100 Years, others 7. *Mercator in Prolegom. Atlantis Geogr.* ſeems to approve thereof. My ſelf only think it not improbable, but that he might live there ſome Years; the rather, for that at the birth of his third Son *Seth*, he was 130 Years old; whereby it ſeemeth that either other Deſcents are omitted in Holy Writ, beſides thoſe three of *Cain*, *Abel*, and *Seth*, or elſe the diſtance of Time betwixt them very long, or his abode in Paradiſe not ſo ſhort as is imagined.

5. In *Levit.* 16. 4. I read of Linnen Garments which the Prieſt put on, but nothing of the Sacred Robes on which the Pomegranats were wrought:

and

and *Toſtatus* is of my Opinion, that he wore not then theſe Robes, upon that place of *Levit.* who ſeemeth alſo to approve Mr. *Lively* his Opinions touching the difference betwixt the Jewiſh and Chriſtian *Eaſter-day*, in *Lev.* 16. 9, 10. and *Chap.* 23. 9, 19. though, methinks, Mr. *Lively* himſelf handleth that Point in *Olymp.* 202. 8. beſt: yet can I not but highly eſteem your judicious Cenſures therein.

6. Pomegranats might be fair, yet are nothing ſo pleaſing to the Eye as other Fruits; they remain to this day, the forbidden Fruit, being extinct; my meaning heretofore was not the mere Fruit in it ſelf conſidered, to be one individual, but the Tree with all the Fruit thereon. It was but my haſte that bred the ambiguity of Phraſe.

Though unreaſonable Beaſts ingender once in a Year, (whereof ſome Authors doubt in the Lion and Elephant) yet reaſonable Man (for the cauſes often alleadged) might abſtain in his innocence a longer ſeaſon.

Thus thanking you for all your kindneſs, and craving pardon of my tediouſneſs, I commend you to the Grace of God.

June 21. Yours to command in what I may,

Thom. Whalley.

LETTER CCLXXXVII.

A *Letter from* Mr. *Thomas Whalley, to the moſt Reverend* James Uſher *late Arch-biſhop of* Armagh.

Right Reverend;

I Know not how to requite your kindneſs for the Treatiſe of *Suchten*, but remain your Debtor moſt thankfully for the ſame; would God there were any thing wherein my Service might ſtand you in ſtead, you ſhall command me ever.

As touching your demand about the diſagreement of *Rheinold*, with himſelf and *Copernicus*: I find, upon due examination, that a Mean Synodick Month is, (as you affirm) in exact meaſure by diviſion of 360 ♃, into the juſt Diurnal * Supputation, or Longitude of the Moon from the Sun, mentioned in *Tab. fol.* 46. *a.* preciſely d. 29. ′ 31. ″ 50. ‴ 07. iv 56. v 35. vi 23. vii 20. viii 12. ix 43. and g. 12. ′ 11. ″ 26. that is, in *Scrup. Hor.* p. 29. h. 12. ′ 44. ″ 03. ‴ 10. iv 38. v 09. vi 20. vii 05. viii 05. ix 12. *&c.* ′ 41. iv 29. ″ v 57. And that in *Præcepto* 37, it ſhould be only d. 29. ′ 31. ″ 50. ‴ 08. *ferè*, and not fully ‴ 08. according to the Diurn. ſupputation there largely taken, *viz.* g. 12. ′ 11. ″ 26. ‴ 41. iv 30. *ferè*, and conſequently in *Scrn. hor.* d. 29. h. 12. ′ 44. ″ 03. ‴ 11. *ferè*, not ‴ 12. *ferè*, for thoſe ‴ 08. fully make up in hourly Scruples, ‴ 12 fully, not ‴ 12 *ferè*. But it ſeems that *Rheinold*, in delivering his Precept, held it not material

* *Videlicet*,

rial to be curious in the preciſe Number of his Example, but contented himſelf with one more groſs, though ſufficient to illuſtrate his Precept. But in his Tables, as was requiſite, he was more exact; albeit there, in *fol.* 84. *b.* the——or ſtraitneſs of the Columes, may ſeem to enforce him to ſet down d. ′ ″ ‴ iv d. h. ′ ″ ‴ iv 29. 31. 50. 07. 57. *h. e.* 29. 12. 44. 03. 10. 48. (as nigheſt to the truth) inſtead of ‴ iv v 07. 56. 35. and ſo correſpondently in *hor. ſcrup.* ‴ iv v 10. 38. 09. *&c.* Therefore I think *Rheinold* thus may well be freed from croſſing himſelf, howſoever I find among ſome Notes of Mr. *Lively*, upon that 37*th* Precept, that he alſo had obſerved the like Error in him (as you do) of 12‴ for 11‴ *ferè.*

For *Copernicus*, I dare not undertake to clear him altogether of differing from himſelf, conſidering his Numbers are ſo often falſe printed, and his Calculations alſo not ſo accurate, and ſo I can eaſily yield to you therein; but that *Rheinold* ſhould differ 9‴ from him, it is no marvel: for where you write he profeſſeth to follow *Copernicus*; therein, Sir, you may pleaſe to conceive it is but in part, or *ſecundum quid*, namely, in his *Copern.* Obſervations and Demonſtrations, not in his Calculations, wherein he profeſſeth to diſſent quite from him, as indeed he doth uſually almoſt every where: Read, if you pleaſe, his Epiſtle, *ad Albertum Marchionem*, Dedicatory, ſtraight after the midſt; and his Preface alſo to the *Prutenick Canons*, in the very Front or beginning thereof.

I might, I confeſs, have been more copious in this Anſwer, and with better order, but I hope you will pardon, both ſlackneſs heretofore, and haſte at this preſent, in regard of my urgent Occaſions: But if this do not ſatisfy, or be not to your contentment, I ſhall indeavour to amend the ſame upon your advertiſement ſent at any time. And for your other Conjectures of *Adam's* continuance in Paradiſe, ſhall be thankful if you will vouchſafe to impart your learned Meditations, either therein, or in ought elſe, unto me: whom I beſeech the Lord to bleſs with his Spirit, to his Glory, your Comfort, and the Churches Good; deſiring always to be accounted,

Aug. 15. Yours to command,

Thomas Whalley.

LETTER

LETTER CCXXXVIII.

A *Letter from Mr.* Arnold Boate *to the most Reverend* James Usher *Arch-bishop of* Armagh.

May it please your Grace;

HAving written to you, this day fortnight, a fourth Letter, since I had the honour to hear last from you; I got three or four days after an Answer upon the three first, dated the $\frac{14}{24}$*th of April*, and give you humble thanks, for having been pleased to satisfy therein those several Questions, which I had made bold to propound unto you. The second part of your Annales is here extreamly longed for by all of them that have seen the first; but I find, by what you tell me of at this time, that it goeth therewith, as it hath done with my Work against *Morinus* and *Capellus*, *quòd crescat sub manu*: whereby it hath come to pass, that instead of a *Prodromus* of fourteen or fifteen Sheets, which at first I thought to have had, it is now come to be a compleat *Vindiciæ Veritatis Hebraicæ*, of full thirty Sheets. I have made an end a sennight since, and the Printer promiseth me to do as much for his part before the end of the next week; and I hope I shall suddenly find an occasion of sending to *London* the 250 Copies for Mr. *Pullen*; wherewith I intend to send likewise the Chronological Work of *Labbæus*, the which I bought the next day after I had received your Letter. In my last I told you how I had enquired of Friar *Goare* about the *Addenda ad Eusebii Chronicon Græcum*, and what answer I had of him: And by this Letter of his which he hath brought me since, you will find a much more ample account concerning the same. Monsieur *Sionita* being gone out of *Paris* into *Burgundy*, a few months before his decease, and having carried all his Papers and Books with him thither, they are fallen into the hands of some Persons, who will never let them appear: insomuch as Monsieur *Auvergne Flavignii* his Colleague, *in Professione Linguæ Hebraicæ*, who died the matter of half a Year ago, could never hear any news of them, although he used all possible diligence for that end. But as for his Syriack and Arabick Bible, by which those in *Le-jayes* Edition have been printed, they were two excellent Copies, and of a venerable Antiquity, as he assured me, and I partly discovered my self when I saw them with him, at my first coming to this Town. But I believe it is not unknown to you, how that in printing the Syriack, he hath interpolated it in very many places, and so utterly spoiled the Authenticalness of it, according to what I have informed you very amply some Years since; so as the *Editores* of the *Biblia Polyglotta* there, must in no wise take his Syriack Edition for their Pattern, or else they will spoil all. I am no ways taken with their designs of putting in so much. For besides that, it is a very superfluous thing to add the Samaritan Pentateuch (of which nothing should be printed but the Discrepancies from ours, which is not an hundredth part, all the rest being, word for word, the same); I cannot see to what purpose it is to—— the like Editions with the Hebrew and Greek Texts, with their Latin Translations, and with the Vulgar Latin, these being so easy to be had apart, and no Body being without them: And I would think it much more commendable, and of much more utility for the Publick, and for themselves too, (in regard of the ready venting of the Impression) to print nothing else but the Syriack, Chaldee, Arabick, Ethiopick, and the Pentateuch in the Samaritan Language, with the Latin Translations. And that Edition too will

not be worth a Rush, if it be not done with the self-same exactness as the *Biblia Regia* were; whereas those of *Le jay* are basely defaced with innumerable Faults, and therefore fit for nothing but to be burnt. When I shall send you any Books hereafter, I will observe your directions, of addressing them to Mr. *Booth* at *Calais*; being most heartily sorry that *Theophanes* has been so unreasonably long before he came to your hands. Thus humbly kissing your Hands, and praying God to bless his Church, and us your Servants, with the prolonging of your days in perfect health and strength, I remain ever,

Your Grace's most humble and most
devoted Servant,

Arnold Boate.

If it be not too troublesome for your Grace, I would very gladly know, in your next Letter, what Edition or Manuscript-Copy hath been followed in the Bible lately printed at *London*, whether it hath ly done, and what the Bulk and Price of it is. I delivered unto Mr. *Balthazar* your Letter to him, and to Mr. *Buxtorf*, and a Copy of your Epistle.

LETTER CCLXXXIX.

Illustrissimo & Amplissimo Domino, D. Jacobo Ussserio, Episcopo Armacano.

Jacobus Goar Ordinis Prædicatorum. S. P.

SEgnius est, fateor, in acceptum beneficium, acceptum olim, dico, Tuâ eruditione plenum codicem animi non ingrati testimonium, & mutuâ æstimatione nondum merita rependendâ ad Tuas, vir Illustrissime, proficisci tardiores. Proficiscuntur inquam, à beneficio extortæ, verum ex officio spontaneo qua excidere dignæ fuerant, obsequio levissimo tentant mercari benevolentiam tuam. Clar. Bootio, quid de Collectaneis cunctis Eusebianis dicam, an Scaligerianis, cujus Authoris, & ex quibus Codicibus prodierint, quæsiviisti. Is ad me, qui *Codicem Regium* Syncelli, in quo laboravit Scaliger, contrectaverim, quique ad Syncelli laborem, passusq; pedemque ex parte fuerim insequutus, quæsitum retulit, & me resolvere impulit. Ut comperi enuncio. Apud Batavos Collectanea sua congessit Scaliger, neque ex *Regiis Parisiensibus* in unum cuncta comportavit, addidit quandoque propria, Regia etiamnum collegit, & ex singulis . Chronici pars prior ex *Regio* eodem, quo usus sum, & Syncelli simis, quæ ad Eusebii. pag. 521, 522. annotavi, demptis, tota prodiit nomine & quasi Stylo exaratam cum Syncelli textu comparavi & pag. 504. & seqq. Quæ sequitur, Eusebii rursus nomen, & ejus χρονικῶν κανόνων fert, quæ non nisi ex methodo & ordine Eusebii est. Audens dico & sincerus; ad *Eusebii* Chronici & Latina Hieronymi verba ex Syncelli verbis & propria Minervâ χρονικὸν plasmavit Scaliger. Quo motus? Eusebium reparare voluit. Quo ordine? Latinæ interpretationis; cui tamen nonnulla velut è cerebro Palladem novam, Coss. nimirum numerum & alia adjungere, quia

quia sic scripsisse somniavit Eusebium, non est ver . Subduntur ad Eusebium, ut putat, Addenda, quæ Thesauri illius pag. 213. quæ ex Regiis, ut mihi suadetur, suppeditavit, & quæ eadem in notis ad eadem Addenda à Casaubono accepisse testatur *Thesauri Temporum* pag. 264. Quo numero notentur illa in Regiis, mihi nondum compertum. Συναγωγὴ ἱστοριῶν hinc in----*Nicephori Breviarium* ex Regio. Ægyptiacæ Africani Dynastiæ ex Syncello----prout mihi observatur pag. 520. pars alia non minima ex *Fastis Siculis* sive *Chronico Alexandrino* (quod fœde, Madero teste, mutilavit) transcripta, quæ ad notarum pag. notandus ipse reus fatetur ante prolata de Eusebio veterum testimonia. Hæc de Scaligeri Eusebio & Collectaneis. *Regius* porrò *Codex* unde Syncellus meus & Scaligeri Eusebius Græcus, continet *Nicephori* χρονικὸν: *Syncelli* χρονογραφίαν: *Theophanis*, publici juris propediem faciendi, post Diocletiani, in quo Syncellus desiit, tempora, parem χρονικὴν *Historiam*: *Leonis* Armenii vitam imperfectam brevemque, authore Anonymo: Leonis Grammatici ca edendi, non illepidam ad Leone præfato ad Leonem Philosophum narrationem ab eodem scripta: ac denique incerti Authoris & mutili, alio charactere Ἀλεξάνδρου βίον de Scaligeri Eusebio hæc visa. His utinam accepto beneficio & humanitate vel quem colo virum illustrissimum in aliquo mihi devinciam. Vale.

LETTER CCXC.

A *Letter from the Learned* Nicolaus Mercator *to the most Reverend* James Usher *Arch-bishop of* Armagh.

Viro Reverendissimo Domino Jacobo Usserio Armachano, Domino suo quâ par est observantiâ colendo.

Londinum.

Reverendissime atq; Illustrissime Domine;

DUO sunt spectanda in Cycli cujusq; inventione, primum congruentia cum motibus cœlestibus, & alterum commoditas; quæ quidem ambo eâ industriâ temperanda veniunt, ut neutrum alteri deroget; sed periodus euadat utroq; commendabilis. Secundum hæc facilè pronunciatur de præstantia cujusq; periodi. Nam Julianus quidem annus Gregoriano multò commodior, sed minus accuratus est; unde certamen etiamnum hodie viget, uter utri præferendus sit, cum uterq; suum commodum habeat adverso incommodo junctum. Apparet autem, τῆ ἀκριβείας habitâ ratione potius quàm facilitatis, Gregorianam periodum Tetraëteridi Julianæ à multis prælatam fuisse quamvis centuplo majorem. Quod si igitur Hebdomecontaëteris inveniatur Triacontatrieteride non paulò accuratior; propter hoc ipsum præferetur, quamvis duplo & octavâ propemodum parte major: præsertim cùm longè infra Tetracosieterida subsistat, cujus partem sextam non multum excedit, ætatis humanæ modulo contenta, quam Solon apud Herodotum 70 annis circumscribit. Sed accuratiorem esse Hebdomecontaëterida, probo ex Tabuli, quotquot post exquisitas Tychonis observationes prodierunt in lucem. Nam Solstitium Hybernum verum currente Periodi Julianæ anno 714 incidit secundum Parisinas, Lansbergianas, Philolaicas die 20 Januarii: Deinde anno post Christum currente 5000 bruma secundum easdem, nec non Rudolphinas atq;

Danicas, congruit 17 Novembris. Anni Tropici interjecti sunt novies mille, dies autem 3287186. Atqui totidem dies colligunt ætates 128 & anni 40, hoc est anni IXM civiles nostro modo in Hebdomecontaëteridas tributi. Verùm Triacontatrieterides 272 & anni 24, constituentes & ipsæ annos IXM, continent dies solùm 3287182. Ergo IXM annorum spatio Triacontatrieteris quatriduo solido deficit à cœlestis anni quantitate exactâ. Tetracosieterides autem 22½ numerant dies 3287182½. Undè patet meum Cyclum & Gregoriano & isto 33 annorum perfectiorem esse. Nam & æquinoctium vernum verum anno post Christum 2001 contingit juxta Rudolphinas, Parisinas, Philolaicas die 7 Martii; & rursus anno post Christum 9001 juxta easdem die 16 Januarii. Anni intercedunt 7000 tropici, dies autem 2556700: Totidem verò dies constituunt nobis centum ætates præcisè. Sola igitur periodus LXX annorum inventa est, quæ inde à condito mundo, & ab hoc tempore porrò referret Solem quotannis eodem die ad initium Capricorni; sola, quæ æquinoctium vernum verum diei statò affixum retineret in posterum per tot annorum millia. Nam Gregorianæ rationes, quemadmodum & Triacontatrieteridis, VIIM annorum decursu à cœlo aberrant integro ferè triduo; quod in Gregoriana periodo eò minus ferendum videtur, quò ipsa est prolixior, quippe quæ vix ter vel quater replicari possit, quin errorem continuò sensibilem incurrat. Ut taceam, quòd ipsâ intercalandi tarditate minus promtè subveniat necessitati restitutionis. Causa verò istius aberrationis manifesta est motus apogæi Solaris; nam vestræ rationes quantitatem anni mediam exprimunt, meæ veram. Illa semper manet eadem, undecunq; annum ordiamur: hæc alia est, si initium repetamus à bruma; alia, si ab autumno. Nos Romanorum consuetudinem probantes auspicamur annum Civilem à bruma; quam Calendis Januarii, & æquinoctium vernum, tanquam anni Lunaris & Ecclesiastici metam, Calendis Aprilis affigimus. His igitur duobus cardinibus rationes anni adstringendæ fuerunt, ut congruerent ipsi brumæ quidem inde à primordio rerum, propter insignem utilitatem, quam hæc anni forma Chronologiæ præstat; æquinoctio verò non nisi in futurum, ut celebritati Paschali consuleretur. Quid enim? annon Concilii Nicæni temporibus æquinoctium à Patribus in XXI Martii die defixum fuit, ita ut propter Juliani quadrantis ἀνωμαλίαν XX & XXI diem occuparet? quemadmodum loquitur Petavius libr. V de doctr. temp. cap. 3. Deinde cùm ad Nicænam stationem æquinoctium medium (cur medium dicat potius quàm verum, nihil video) revocari placuisset, decem dies prætereundi ac dissimulandi fuerunt. Verine æquinoctii est Nicæna illa statio, an medii? Vel potius, quænam est Nicæna statio? annon XX ac XXI dies Martii? atqui huic stationi non medium æquinoctium congruebat Nicæni Concilii tempore; sed verum. Cumq; emendatio Gregoriana ad XX ac XXI diem Martii revocârit æquinoctium verum, non medium; cur obsecro adscitâ quantitate anni mediâ potius quàm verâ, dilabi rursus patitur æquinoctium verum ab illa statione, quam affectârat tantoperè? nam ad retinendum in statione æquinoctium verum, opus est quantitate anni verâ, quæ à mediâ, si fixus esset apogæus, nullâ re differret; at nunc VIIM annorum spatio divertit propemodum triduo: Quandoquidem apogæum moveri evincunt inter alia antiquissimæ tres eclipses Babylone observatæ, Archonte Athenis Phanostrato, & anno proximo post eum Evandro, quarum intervalla nisi quatuor vel quinq; horis abludunt à vero, quod non puto quenquam existimare velle, necesse est, ut apogæus moveatur; sin rectè assignata fuerunt, ut hæserit istis temporibus circa priores partes Geminorum. Perspicuum est igitur, quâ ratione quæstio de Solaris apogæi motu huc pertineat, & quòd Cyclo meo LXX annorum nullus detur accuratior: Superest ut commodior quoq; ostendatur isto 33 annorum. Nam per ætates supputare tempora perquam oportunum est, nec infrequens Divinis Oraculis, quæ non solùm exitum Israëlitarum ætatibus; sed ætatem hominis

hominis LXX annis; & LXX annis ſabbathum terræ ſanctæ: & totidem annorum hebdomadibus Unctionem Meſſiæ præfiniunt. Proinde quemadmodum Hebræorum Jubilæi ſepties ſeptenis annis diſtinguebantur: ita noſtra ætas ſeptuagenis, & Cyclus feriarum ſepties ſeptuagenis annis abſolvitur. Imò ſi Matthæus Evangeliſta præcipuas mundi ætates generationibus diſtinguit, atq; in eo ſeptenarium numerum affectat; licebit & nobis mundana tempora ætatibus metiri, & ſeptenarium ſacrum ſponte oblatum amplecti, qui Naturæ humanæ familiaris eſt adeò, ut non ſolùm integram noſtram ætatem coronet; ſed in partes digeſtam inſuper Climactericis inſigniat. Deinde promtum & facile eſt cuilibet in Arithmeticis leviter verſato progreſſionem ſeptuagenarii numeri memoriter continuare, quod in 33 annorum periodo vix procedat: quemadmodum & diſtributio cujuſlibet annorum ſummæ multò facilior eſt in Hebdomecontaëteridas, quàm in Triacontatrieteridas: nam æquè facile eſt multiplicare vel dividere per 70, atq; per 7, nec minus facile per 7 atq; per 4; quare operandi facilitate Cyclus 7 orius vix cedit ipſi quatuor annorum periodo. Ac licet ex 33 & 37 annorum Cyclis componatur meus *LXX* annorum; hujus tamen, utpote rotundi obſervatio commodior accidit imaginationi, quæ naturaliter non acquieſcit prius, quàm imparem numerum multiplicando ad rotunditatem perduxerit. Poſtremò quanquam periodus feriarum ἀποκαταστατικὴ ſequitur ultrò Cyclum *LXX* annorum, etiamſi nemo illud curet, adeòq; nullam prolixitudine ſuâ difficultatem parit; tamen abſq; hoc foret, periodus ſeptem ætatum non tantùm æquè facilè, ſed commodius etiam ſive per literas conſervatur, ſive traditione propogatur, atq; iſta 231 annorum, quâ videlicet εὐαισθητότερος, atq; ideò corruptioni vel abolitioni minus oportuna eſt. Hiſce, ô decus ingens Angliæ, velificari in præſens debui ſublimi tuo favori, quo ut porrò adſpirare meis ſtudiis digneris ſupplex oro

Reverendiſſimi atq; Illuſtriſſimi Domini

Hafniæ, Martii $\frac{4}{14}$. 1651.

mei devotus cultor,

Nicolaus Mercator.

LETTER CCXCI.

A Letter from the moſt Reverend James Uſher *Arch-biſhop of* Armagh, *to the Learned* Henricus Valeſius.

Viro Doctiſsimo D. Henrico Valeſio. *Lutetiam Pariſiorum.*

Vir Clariſſime;

MItto ad te non Euſebium ſolum ſed cæteros quoq; Eccleſiaſticæ Hiſtoriæ Scriptores à D. Henrico Savilio cum Manuſcripto ſuo codice (quem in bombycinâ papyro deſcriptum publicæ Oxonienſis Academiæ Bibliothecæ donavit) diligenter collatos: Ubi & lacunas in libris de vita Conſtanti ſuppletas invenies. Plura ad te ſcribere volentem caligantes oculi prohibent: Hoc tamen ſupprimere non valentem, Seldenum noſtrum, jam ſeptuagenarium, Pridie Kalendas Decembris (Julianas) magno noſtro cum luctu

luctu ex hac vitâ decessisse. Te vero ad Reipublicæ literariæ bonum, diu velit Deus esse superstitem quod ex animo exoptat

Lond. xiii Kalend. Januar.
Anno Christi 1654.
(Stylo vetere.)

Studiorum tuorum Fautor Summus
Ja. Usserius Armachanus.

LETTER CCXCII.

A Letter from the Right Reverend Jos. Hall *Bishop of* Norwich, *to the most Reverend* James Usher *Arch-bishop of* Armagh.

Most Reverend, and Honourable;

WIth never enow thanks for this precious Gift which I receive from your Grace's Hand, I have, with no small eagerness and delight, turned over these your learned and accurate *Annals*, wondring not a little at that your indefatigable Labour, which you have bestowed upon a Work fetch'd together out of such a World of Monuments of Antiquity; whereby your Grace hath better merited the title of χαλκεντερος & φιλοπονος, than those on whom it was formerly imposed; But in looking over this admirable Pile of History, my curiosity cast me upon the search of two over-famous Persons, *Simon Magus*, and *Apollonius Tyanæus*; the particularities of whose Story seems so much to be concerned, in the disquisition of that Antichrist, lately set on foot by *Grotius*, and Dr. *Hammond*. I had hoped to have found a just account, both of their Times, and their Actions, and Events, in this your compleat Collection: Which missing of, I have taken the boldness to give this touch of it to your Grace, as being desirous to know, Whether you thought good to omit it, upon the opinion of the invalidity of those Records, which mention the Acts and Issue of those two great Juglers; or whether you have pleased to reserve them for some further opportunity of Relation. Howsoever, certainly (my Lord) it would give great satisfaction to many, and amongst them, to my self, if by your accurate search, I might understand whether the Chronology of *Simon Magus* his Prodigies and affectation of Deity, may well stand with St. *Paul*'s Prediction of an ὁ ἀντικειμενος, as following it in time, after the writing of that second Epistle to the *Thessalonians*. I must confess, if the Times may accord, there may seem to be some probability in casting Antichrist upon an Age not so far remote from the Apostolick, as hath been commonly reputed; since the Apostle speaks of it as a thing so near hand, that the ordinary Christians of *Thessalonica* were well acquainted with the bar of his Revelation.

I beseech your Grace to pardon this bold importunity of him, who, out of the consciousness of his deep devotion to you, and his dependence upon your oracular Sentence in doubts of this Nature, have presumed thus to interrupt your higher Thoughts: In the desire and hope whereof, I humbly take leave, and profess my self,

Your Grace's in all Christian Observance, and fervent Devotion,

Higham, May 1. 1654.

Jos. Norvic.

LETTER

LETTER CCXCIII.

A *Letter from the Right Reverend* J. Bramhall *Biſhop of* Derry, (*afterward Primate of* Ireland) *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

Moſt Reverend;

I Thank God I do take my Pilgrimage patiently, yet I cannot but condole the Change of the Church and ſtate of *England*. And more in my Pilgrimage than ever, becauſe I dare not witneſs and declare to that ſtraying Flock of our Brethren in *England*, who have miſled them, and who they are that feed them. But that your Lordſhip may be more ſenſible of the Churches Calamities, and of the Dangers ſhe is in of being ruin'd, if God be not merciſull unto Her, I have ſent you a part of my Diſcoveries, and it from credible hands, at this preſent having ſo ſure a Meſſenger, and ſo fit an Opportunity.

It plainly appears, that in the Year 1646, by order from *Rome*, above, 100 of the Romiſh Clergy were ſent into *England*, conſiſting of Engliſh, Scotch, and Iriſh, who had been educated in *France*, *Italy*, *Germany*, and *Spain*; part of theſe within the ſeveral Schools there appointed for their Inſtructions. In each of theſe Romiſh Nurſeries, theſe Scholars were taught ſeveral handicraft Trades and Callings, as their ingenuities were moſt bending, beſides their Orders, or Functions of that Church.

They have many yet at *Paris* a fitting up to be ſent over, who twice in the week oppoſe one the other; one pretending *Presbytery*, the other *Independency*; ſome *Anabaptiſm*, and other contrary Tenents, dangerous and prejudicial to the Church of *England*, and to all the Reformed Churches here abroad. But they are wiſely preparing to prevent theſe Deſigns, which I heartily wiſh were conſidered in *England* among the Wiſe there.

When the Romiſh Orders do thus argue *Pro* and *Con*, there is appointed one of the Learned of thoſe Convents to take Notes and to judg: And as he finds their fancies, whether for *Presbytery*, *Independency*, *Anabaptiſm*, *Atheiſm*, or for any new Tenents, ſo accordingly they be to act, and to exerciſe their Wits. Upon their Permiſſion when they be ſent abroad, they enter their Names in the Convent Regiſtry, alſo their Licences: If a *Franciſcan*, if a *Dominican*, or *Jeſuit*, or any other Order, having ſeveral Names there entered in their Licence; in caſe of a diſcovery in one place, then to fly to another, and there to change their Names or Habit.

For an aſſurance of their conſtancy to their ſeveral Orders, they are to give monthly Intelligence to their Fraternities, of all Affairs where-ever they be diſpers'd: ſo that the Engliſh abroad, know News better than ye at home.

When they return into *England*, they are taught their Leſſon, to ſay (if any enquire from whence they come) that they were poor Chriſtians formerly that fled beyond-Sea for their Religion-ſake, and are now returned, with glad News, to enjoy their Liberty of Conſcience.

The 100 Men that went over 1646, were moſt of them Soldiers in the Parliament's Army, and were daily to correſpond with thoſe Romaniſts in our late King's Army, that were lately at *Oxford*, and pretended to fight for his ſacred Majeſty: For at that time, there were ſome Roman-Catholicks who did not know the Deſign a contriving againſt our Church and State of *England*.

But the Year following, 1647, many of thoſe Romiſh Orders, who came over the Year before, were in conſultation together, knowing each other. And thoſe of the King's Party asking ſome why they took with the Parliament's ſide, and asking others whether they were bewitched to turn *Puritans*, not knowing the Deſign: But at laſt, ſecret Bulls, and Licences being produced by thoſe of the Parliament's ſide, it was declared between them, there was no better Deſign to confound the Church of *England*, than by pretending Liberty of Conſcience. It was argued then, that *England* would be a ſecond *Holland*, a Common-Wealth; and if ſo, what would become of the King? It was anſwered, Would to God it were come to that point. It was again reply'd, your ſelves have preached ſo much againſt *Rome*, and his Holineſs, that *Rome* and her Romaniſts will be little the better for that Change: But it was anſwered, You ſhall have Maſs ſufficient for 100000 in a ſhort ſpace, and the Governors never the wiſer. Then ſome of the mercifulleſt of the Romaniſts ſaid, This cannot be done unleſs the King die: upon which Argument, the Romiſh Orders thus licenſed, and in the Parliament Army, wrote unto their ſeveral Convents, but eſpecially to the Sorboniſts, whether it may be ſcrupled to make away our late Godly King, and his Majeſty his Son, our King and Maſter; who, bleſſed be God, hath eſcaped their Romiſh Snares laid for him? It was returned from the Sorboniſts, That it was lawful for Roman Catholicks to work Changes in Governments for the Mother-Churches Advancement, and chiefly in an Heretical Kingdom; and ſo lawfully make away the King.

Thus much, to my knowledg, have I ſeen and heard ſince my leaving your Lordſhip, which I thought very requiſite to inform your Grace; for my ſelf would hardly have credited theſe things, had not mine Eyes ſeen ſure Evidence of the ſame. Let theſe things ſleep within your gracious Lordſhip's Breſt, and not awake but upon ſure grounds, for this Age can truſt no Man, there being ſo great Fallacy amongſt Men. So the Lord preſerve your Lordſhip in Health, for the Nations Good, and the Benefit of your Friends; which ſhall be the Prayers of

July 20. 1654. Your humble Servant,

J. Derenſis.

LETTER

LETTER CCXCIV.

Viro Clariſſimo & Doctiſſimo Jacobo Uſſerio Armachano Henricus Valeſius S.

IN ære Tuo me eſſe ſemper exiſtimavi, Vir clariſſime, ex quo Annales Veteris Teſtam. abs te editos ad me miſiſti. Qui liber ſi mihi coràm traditus fuiſſet ab eo cui id Officium mandaveras, jamdudùm Tibi gratias egiſſem per literas. Sed quoniam eum Virum poſtea convenire non potui, Officium quod tamdiu à me dilatum eſt; nunc tandem oblatâ ſcribendi opportunitate, Tibi perſolvo. Ac primùm ago gratias, quantas poſſum maximas, ob illud literarium munus, quo me honorandum eſſe cenſuiſti. Sunt quidem omnes libri tui eruditiſſimi & accuratiſſimi: ſed hic præ cæteris abundè teſtatur, quantus ſis in omni genere doctrinæ. Atq; ut ejus lectione multùm me profeciſſe ingenue fateor, ita etiam ex ſecundâ parte ejuſdem operis quam à te editam eſſe nuper accepi, ſpero non mediocrem fructum me eſſe cœpturum. Alterum deinde beneficium abs te peto, quod pro Tuâ ſingulari humanitate præſtiturum te eſſe non diffido. Euſebii hiſtoriam Eccleſiaſticam, & Libros de Vita Imperatoris Conſtantini cum novâ interpretatione mea, & Annotationibus propediem Typographis commiſſurus ſum; Ad hanc novam editionem, trium duntaxat Scriptorum codicum auxilio ſum uſus. Nam Itali, quorum ſubſidium poſtulaveram, nihil mihi præter verba inania contulerunt. Cum igitur ex notis Tuis in Polycarpi martyrium compererim, eſſe apud vos Savilianum exemplar, quod quidem optimum eſſe conjicio, abs te etiam atq; etiam peto, ut de eo exemplari certiorem me facias, primùm ſitnè in membranis: deindè an quatuor libri de vita Conſtantini in eo legantur integri. Poſtremo, utrum varias lectiones ex eo codice per te nanciſci poſſim, ſaltem librorum devita Conſtantini. Hi enim inquinatiſſimi ad nos pervenerunt, & multis in locis mutili. Multùm Tibi debebit Euſebius noſter, ſi id mihi præſtare volueris, nec Italicorum codicum auxilium poſthac magnoperè deſiderabo, ſi Anglicani hujus præſidium nactus fuero. Equidem nolim te Vir Clariſſime laborem conferendi codicis ſuſtinere. Abſit à me, ut te, tantum Virum, & graviſſimis ſtudiis occupatum, tam moleſto labore mei causâ defungi velim. Sed ſi quis fortè apud vos ſtudioſus eum librum tuâ causâ conferre voluerit, cum vulgatis editionibus, aut ſi quis fortaſſe jam contulit, rogo ut varias lectiones mecum communices. Ego viciſſim tibi ſpondeo, honorificam mentionem, et Tui, & ejus qui hanc operam ſubierit, in meis annotationibus me eſſe facturum. Vale Vir Clariſſime, & omnium Anglorum doctiſſime.

Lutetiæ Pariſiorum, iii Nonas Decemb. An. Chriſti 1654.

Tibi addictiſſimus,

Henr. Valeſius.

LETTER CCXCV.

A Letter from the most Reverend James Usher *Arch-bishop of* Armagh, *to the Learned* Henricus Valesius.

Viro doctissimo D. Henrico Valesio.

Vir Clarissime;

EUsebium nostrum tandèm salvum ad te perveniſſe gaudeo. Διπλογραφίας illas, longè antequàm Genevensis editio lucem aspexit, à D. Henrico Savilio in eo fuisse annotatas, tibi confirmare possum. Quem & ex proprio Manuscripto suo eas se desumpsisse nòn semel dixisse mihi memini. Et alio hic quàm Christophorsoni codice eum fuisse usum; Tam ex lacunis in libris de vitâ Constantini suppletis, quam ex appendice ad finem Theodoreti historiæ adjectâ, tutè poteris cognoscere. Pervolutaverat diligenter, per aliquot annos magnus ille vir, tùm Pontificiam Vaticanam, tùm Viennensem Imperatoriam, tùm Vincentii Pinelli, & aliorum tunc temporis clarorum Italorum privatas Bibliothecas, ex quibus rariora quæq; suâ manu descripta, in patriam secum detulit; Quorum nonnulla ipse quoq; in libello, de anno solari veterum Macedonum commemoro. Quanto verò studio omnia omnium locorum scrinia libraria, ad perficiendum suum Chrysostomum, rimatus ille fuerit, quis ignorat? Cujus editionem ad Rempub. Augustanam missam, quùm Marcus Velserus primum usurpasset oculis sublatis exclamâsse fertur; *Nil orituram alias, nil ortum tale fatemur.* Ne quis ad humile quid & vulgare demittere illum se potuisse existimet; sed qualiscumq; demum codex noster fuerit, arbitratu tuo uti eo tibi licebit, donèc Eusebii tui tantopere desideratam editionem absolveris. Interea nostrum ad te mitto, de LXX Interpretum Versione Syntagma: Ex quo Patricium Junium jamdudum vitâ esse functum, intelliges. Te autèm diu adhuc superstitem conservet summus ille Deus, in quo vivimus & movemur & sumus: quod secundis votis ab eo expetit

Junii die $\frac{1}{11}$, Anno 1655.

Tui amantissimus.

J. V. A.

LETTER

LETTER CCXCVI.

A Letter from Dr. Barlow *(now Biſhop of* Lincoln*) to the moſt Reverend* James Uſher *late Arch-biſhop of* Armagh.

My good Lord;

IN obedience to your Grace's Command, I have made ſearch for thoſe Books (in the Paſſages in them) which you enquired after: and in anſwer to your Queries, I do hereby make this return.

Q. 1. For the firſt Query, Whether in 1 *Chron.* 1. *Cainan* be in both places in the Moſcovitical Tranſlation?

Sol. Be pleaſed to know, that 1 *Chron.* 1. 18. the *Biblia Moſcovitica*, have not *Kainan* between *Arphaxad* and *Sala*, as the *Septuagint* have. For whereas in the LXX 'tis, Καὶ Ἀρφαξὰδ ἐγέννησε τὸν Καϊνὰν, καὶ Καϊνὰν ἐγέννησε τὸν Σαλὰ. The Moſcovitical Tranſlation hath only thus (leaving *Kainan* out) ἀρφαξάδ ροδὴ σάλα, ἡ σάλα ροδὴ ἕβερα. *Arphaxad begot Sala, and Sala begot Eber.* But, *ver.* 24. of the ſame Chapter, the LXX Tranſlators and the Moſcovite agree, and both have *Kainan.* For as it is in the *Septuagint* Υἱοὶ Σὴμ, Ἀρφαξὰδ, Καϊνὰν, Σαλὰ. So in the other, Сыропе сымореі ἀρφαξαδ, καιναν, σάλα, &c. the Sons of *Sem, Arphaxad, Kainan, Sala.*

Q. 2. For the ſecond Query, concerning the Paſſage in *Genebrard*; be pleaſed to know, that *Genebrard, in Epiſtolâ ad Lectorem Pſalmis præfixâ*, juſtifying the Septuagint againſt the Hebrew, (as the Maſorites have made it, with Points and Diſtinctions) he hath theſe words; *Maſoretas verſus confudiſſe, ac miſcuiſſe, ut proinde metrica veterum Carminum ratio periret, qua tempore Septuaginta integra erat. Quod ſane extra Poëtas aliquando accidit. Ut* 2. *Paral.* 30. *verſu* 18. *qui clauditur per* בעד, *Pro. ut proinde Kimchi eum in ſequentem extendat, Pro omni qui cor ſuum præparat*, &c.

Q. 3. For the third Query, Whether in *Ptolomy's* Κανὼν Βασιλέων, it be ἐιλοαρσδάμας, or ἐιλοαρσδάχος, in the Manuſcript Copies?

Be pleaſed to know that I have conſulted two excellent Manuſcripts, and 'tis in both, Ἰλοαρσδάμας.

Q. 4. For the fourth Query, Whether it be Ἀλεξάνδρος Ἄιγος, or ἄλλος. I have conſulted two Manuſcripts now in my cuſtody, and they very fair ones; in the firſt, and more ancient Manuſcript, in the Κανὼν Βασιλέων, under the Title of Ἑλλήνων Βασιλεῖς, we read thus:

1. Ἀλεξάνδρος τοῦ μακεδόνος.
2. Φιλιππος Ἀριδαίος.
3. Ἀλεξάνδρος ἄγος.

So it is writ in the Manuſcript, where ἄγος is manifeſtly ἄλλος. For,

1. So he writes Ὑπβάλλει [Ὑπβαγει, in the Manuſcript] *pag.* 42. and ἐκβάλλοντες [ἐκβάγοντες in the Manuſcript] *pag.* 271.
2. And in the ſame Κανὼν Βασιλέων, pag. 55. of the Kings of *Egypt*, having named one *Ptolomy* Evergetes, then *Ptolomi's* more (φιλοπάτωρ, Ὑπ-

Ἐπιφανὴς, φιλομήτωρ) do immediatly follow, and next after them another *Ptolomy Evergetes*, thus——Πτολομαῖος Ἐυεργέτης ἄγος (i.e.) ἄλλος. So. *pag.* 231. Ἄλλα is writ thus, ἀγα.

3. And in the other Manuſcripts, which is later, 'tis diſtinctly writ, Ἀλεξάνδρος ἄλλος, and πτολομαῖος Ἐυεργέτης ἄλλος. So that I conceive that 'tis beyond all queſtion, that it muſt be read Ἀλεξάνδρος ἄλλος, not Ἄγος.

Q. 5. For the laſt Queſtion, Whether the *Doxology* be in the Lord's Prayer in the Moſcovitical Tranſlation, I can return no anſwer ſatisfactory: for though I know the Character, and can read the Language, and ſo may know the proper Names which are contained in all Languages; yet not underſtanding the Language, I cannot aſſure you that the *Doxology* is there. In our ancient Saxon Manuſcript of Goſpels, the *Doxology* is wanting, both in *Matth.* 6. 9. and *Luke* 11. 1. In *Matthew* the Lord's Prayer ends thus—— ⁊ ne ȝelæde þu uſ on coſtnunȝe, ac alyſ uſ oþ yfle ſoðlice, (*i. e.*) *And lead thou us not into temptation, but free us truly from evil.* 'Tis the ſame in *Luke*, only the word ſoðlice is not there. So it is alſo in *Fox*'s printed Copy of the Saxon. The *Doxology* is wanting alſo in an old Latin Manuſcript of the Goſpels in Saxon Letters, both in *Matthew* and *Luke*.

My Duty, and humble Service remembred; I beg your Grace's Benediction, and Pardon, for the rude ſcrible, of

Q. Coll. Oxon. Sept. 28. 1655.

(My Lord)

Your Grace's moſt humble Servant,

Thomas Barlow.

LETTER CCXCVII.

A Letter from Mr. Herbert Thorndike, *to the moſt Reverend* James Uſher *Arch-biſhop of* Armagh.

My Lord;

I Have peruſed *Bar Nachman* upon *Gen.* 12. 40. but do not find that he begins the 430 Years from the Birth of *Iſaac*. He recites the Expoſition of *Jarchi*, that the 400 Years begin from the Birth of *Iſaac*, becauſe it is ſaid, Thy Seed ſhall be a Pilgrim, but the 30 from the Decree between the cloven Creatures. Which, though he confeſſes to be the Opinion of their Doctors, he eaſily refutes, becauſe *Abraham* was 75 Years old when he came out of *Haran*, much more then. This, he ſays, *Seder Olam* ſalves, by ſaying, that *Abraham* was but 70 Years old when God made that Covenant with him, and that he returned afterwards into *Meſopotamia*, and left it finally when he was but 75 Years old. But this being in his Eye but a *Midraſh*, he ſays, according to the Letter, that when it is ſaid, *Thy Seed ſhall be a Pilgrim 400 Years*, the intent is, only to expreſs the time in groſs, not to determine

termine preciſely the time of it, which he reſerves a latitude for, by mentioning the fourth Generation, and the wickedneſs of the *Amorite* to be compleated, which occaſioned alſo 40 Years ſtay in the Wilderneſs. And ſo the conſtruction of the words he makes to be this, and the Pilgrimage of the Children of *Iſrael* in *Egypt*, was till 430 Years that they dwelt there, until that were fulfilled to them which was ſaid, *In a Land not their own.* Which is the ſame phraſe, ſaith he, with that of *Deut.* 11. 14. *And the days that we travelled from* Kadeſh Barnea, *till we paſſed the Brook* Zered, *were* 38 *Years.* For this time was not ſpent in travelling from *Kadeſh Barnea*, for there they ſtaid many Years, and paſſed the Brook *Zered*, where 38 Years were accompliſhed. And ſo *Dan.* 12. 12. *Happy is he that expects and attains to* 1335 *days.* Which is not, to thoſe days, but to the end of them. Here, I confeſs, having *Jarchi* his reaſon to begin the 400 Years at *Iſaac*, and this to add 30, I thought he might have taken that courſe. But then the Children of *Iſrael* muſt have dwelt 240 Years in *Egypt*, which is with him an inconvenience, becauſe the Text רדו שמה by *Gemara*, ſignifies, that they were to ſtay in *Egypt* but 210. But another conſideration he hath, of good account to my thinking; That the Revelation of 400 Years, tending to limit the time when God would give his Seed the Land which preſently he promiſed him, it is to be underſtood from the time of the Promiſe. And becauſe then they muſt have dwelt in *Egypt* 220 Years, or thereabouts, he ſays, if the 210 Years be a Tradition in *Iſrael*, it may be ſalved, by imputing it to the Sons of *Jacob* only, not reckoning the 17 Years that he lived in it to be of the number. For thus, 227 in *Egypt*, 190 from the birth of *Iſaac* unto *Jacob*'s going down, and 13 from the Promiſe to the birth of *Iſaac*, make 430, ſo I underſtand him. He ſaith further, That the 30 Years muſt be underſtood to be added for the ſins of the Iſraelites in *Egypt*, Idolatry, neglect of Circumciſion, and the like, upon this rule, that all Promiſes that are not with Oath, imply a tacit Condition: And that, upon the ſame account, their Pilgrimage is prolouged 40 Years in the Wilderneſs, a Land not theirs, but belonging to the Serpents and Scorpions. This is the effect of his Commentary upon that place, which being cloſe couched, I would not undertake to abridg further, if perhaps any thing in it may prove Novelty to your Grace.

As for *Abarbniel*, I can eaſily aſſure, that he underſtands the calling of *Abraham*, *Gen.* 12. 1. to have been out of *Charan*, for he calls the Opinion of *Abenezra* expounding that Text of his calling out of *Ur*, which we follow, as agreeing with S. *Stephen*, שקר מבואר, a plain Lye: for, he doth not believe at all that *Terah* or *Abraham* came out of *Ur* of the *Chaldees* upon any call of God, but obſerves all the Text of *Gen.* 11. 25— to intimate the misfortunes of *Terah* in *Ur*; that whereas the Poſterity of *Sem* had Children at 30 Years, he had none till 70. That, whereas they begat Sons and Daughters, he had but three Sons; that of theſe three, one died young, another having married, had no Children, and the like: and infers, that theſe were the occaſion to reſolve him to leave *Ur*, and to come into *Canaan*, whether as more healthy, or whether as more fortunate, according to his Aſtrology. Something nevertheleſs he delivers, which ſeems to juſtify S. *Stephen*'s words, in that he holds both *Ur* and *Charan* to have been in *Meſopotamia* beyond *Euphrates*, according to the words of *Joſhua* 24. 2. For, though *Chaldea* he ſuppoſes to be on this ſide the River, yet he ſuppoſes that a place beyond the River may well be called *Ur* of the Chaldees. As, for the purpoſe, if we ſuppoſe that the Chaldees under *Nimrod* ſhould conquer beyond the River, this place, as well as thoſe we read of *Gen.* 10. 10, 11. which he thus underſtandeth, that *Nimrod* went forth from thoſe parts, when he ſaid afore, that

that the beginning of his Kingdom was, to inlarge it in thoſe parts which he mentions afterwards. In this then he ſeems to comply with S. *Stephen*'s words. But for the coming of *Abraham* out of *Ur*, he acknowledges no Call of God, though he maintains the Truth of the Tradition, that *Abraham* was to have been caſt into the Furnace of Fire, becauſe he diſputed againſt *Nimrod*'s Gods; and that being caſt into Priſon in the mean time, he was let go, to avoid further inconvenience; which concurring with *Terah* in his former deliberations, reſolved them to go from thence into *Charan*, a place of the Country of *Syria*, out of the Dominion of the Chaldeans. And this is that which I find *Abarbniel* acknowledg that they have by Tradition. Now I cannot ſay that I have found any thing in *Bereſhith Rabba*, that he came out of *Charan* after the death of *Terah*; but I conceive I have found ſomething that might move a Man to think ſo. For there it is ſaid, that one *R. Iſaac*, obſerving that there wants 60 Years to the death of *Terah*, by the time of *Abraham*'s travelling, excuſes it by the myſtical ſenſe, that the Wicked are ſaid to be dead when they are alive. *Abraham*, he ſays, was afraid that they would blaſpheme God's Name, if his Servant ſhould forſake his Father in his old Age. Whereupon God ſaid, I will diſpenſe with the honour of Father and Mother in thee, though in no body elſe: And beſides, he ſhall die before thou ſhalt go forth. Which, in regard of the Promiſes, I ſhould take to ſignify, that it ſhall be ſaid in the Scripture, *Terah* died, *&c.* to wit, in the myſtical ſenſe. It followeth there immediatly, that *R. Judah*, and *R. Nehemiah* both ſaid, that there was a twofold לך לך. *R. Judah* ſaid, one out of *Aram Naharaim*, and another out of *Aram Nachor*. *R. Nehemiah* ſaid, one out of *Aram Naharaim*, and *Aram Nachor*, and another when he blew him from between the cloven Sacrifices to *Haran* back again: To wit, according to *Seder Olam*, as I conceive it. Which I would not omit to put down, becauſe it evidences a calling out of *Ur*, according to the old Rabbies, a *M* as *Abenezra*. To which purpoſe there is another *Midraſh* afore upon *Jerem. LI.* 9. in the Name of Rabbi *Azariah*. We have cured *Babylon*; to wit, in the days of *Enoch*; *Pruſthel* was not healed, in the days of the Flood: Let her alone at the diviſion of Languages: And let us go every Man to his own Land, in the days of *Abraham*. For here *Abraham*'s going forth is from *Babel*, that is, from among the Chaldeans. This is all that I have found, for *Zoar* is not to be found in our Colledg Library, and therefore I purpoſe to write to Mr. *Pococke* to look into it at *Oxford* to the ſame purpoſe.

My Lord, I have dealt with Dr. *Walton*, as in a Buſineſs that I am affected with. He ſhewed the difficulty to be doubled by the Arabick, following the Roman Copy. I propoſed to change the order of the Roman Copy, retaining the Text. To which he anſwered, upon conſideration, that the inconvenience was incurred already, becauſe many tranſpoſitions are paſſed in the *Kings* and *Proverbs*, ſo that it is too late to avoid it in *Jeremy*. I propoſed to print a twofold Greek, one to anſwer the Hebrew out of the *Antwerp* Copy, another to anſwer the Arabick in a ſpace below. But he ſtood ſo hard upon the foreſaid Reaſons, that I am afraid I ſhall not prevail.

As for *Manaſſe Ben Iſrael*, I had agreed with Dr. *Walton*, upon a day and hour to go to him. But meeting him occaſionally the day before, he propoſed to him, but could not learn from any thing that he knew, concerning any received number of Marginal Readings. And for the ſaying of *Elias*, he utterly ſlighted it, not acknowledging, or not diſcovering any thing he knew of it. Hereupon I thought it not fit for me, equally a ſtranger to him, to meet him in the ſame thing, till I have got ſome introduction to him, (for I hear he is like to ſtay here a time) and then I ſhall remember your Queſtion of R. *Judah*, which I count deſperate, unleſs *Broughton* had told

us

us what he hath written, or that he is one of them that are recorded in the Talmud.

This is that which I have at preſent for anſwer to your Grace's Letter. And if there be any thing which you pleaſe to command me further, I ſhall be very glad to be imploy'd in it. In the mean time, with my humble Service, commending my ſelf to your Grace's Prayers, I pray God to keep your Grace in good health, and take leave to reſt,

My Lord,

Novemb. 10. 1655. Your Graces humble Servant in Chriſt,

H. Thorndike.

LETTER CCXCVIII.

A *Letter from the Learned* J. Dallæus, *to the moſt Reverend* James Uſher *late Arch-biſhop of* Armagh.

A Monſieur Monſieur Usserius Archeveſque d' Armach.

QUam ante aliquot menſes accepi eruditiſſimam de Septuaginta Interpretibus diſputationem tuam, Reverendiſſime Uſſeri, poſtquam ex Calandrino noſtro intellexi eam à te mihi deſtinatam ac dono miſſam fuiſſe; primum fateor, vehementer in Domino ſum lætatus me apud eum virum, quem ob ſummam doctrinam & in omni literarum genere eruditionem cum eximia pietate atque probitate, & ſingulari candore conjunctam plurimum ſemper ſuſpexi, in aliquo eſſe numero ac pretio. Nunc vero quod ſupereſt, quantas poſſum gratias pro tua illa bonitate ago, qui hominem peregrinum & ignotum tuo munere dignum eſſe exiſtimaveris. Ac libellum auretim ego quidem & avidiſſime legi, & legam ut ſpero poſtea non ſemel, & ſervabo quo ad vivam, habeboque inter literaria mea κειμήλια cariſſimum. Sed & gaudeo mihi hanc occaſionem fuiſſe datam tui per epiſtolam affandi atque ſalutandi; à quo me hactenus pudor ut opinor juſtus ex mea tenuitatis conſcientia ſcilicet ortus, deterruerat. Ac niſi hic me a limine tuo ſubmoviſſet, erat profecto cauſa cur te adirem & grati animi ſenſum apud te profiterer. Noli enim putare, Vir maxime, me nunc primum bonitati tuæ noviſſimo hoc dono fuiſſe obligatum. Jampridem ſum in ære tuo ſed alia ob nomina. Nam jam inde a primis adoleſcentiæ meæ annis fateor me plurimum in iis libris profeciſſe, quos tu velut ex inexhauſto quodam eruditionis ac πολυμαθείας omnigenæ fonte multos & immortali quidem laude dignos in publicum bonum effudiſti; ac etiamnum in hac ſenecta effundis. Tua quæcumque nanciſci potui, ſtudioſiſſime collegi, eaque in manu & oculis fero. Ac id quidem ipſum jam neque uno loco loquuntur illæ noſtræ qualeſcumque de——lucubratiunculæ, quas amicorum favore provocati edere auſi ſumus: Sed, & teſtabuntur in poſterum, ſiqua ejuſdem generis à nobis prodierint. Habeo enim quædam parata: quæ amici quidem protrudunt, ſed naſutiores typographi faſtidiunt. Ea ſi quando eruperint, nomen tuum & venerationem in te meam pluribus paginis præferent. Nunc hoc unum te rogo, SENEX Reverendiſſime, ut tibi perſuadeas neminem vivere, qui eximias tuas virtutes vel admiretur ſanctius vel veneretur & diligat impenſius; qui ve Dominum Ieſum ardentius precetur, ut tibi facilem & longam ſenectam largiatur, omnemque Conſolatoris Spiritus copiam affatim affundat. Vale.

Tuus ex animo,

J. DALLÆUS.

Dab. Lutetiæ Paris. A.D. 1656. d. Jan. 12.

LETTER

LETTER CCXCIX.

A Letter from the moſt R. Ja. Uſher *Archb. of* Armagh *to Dr.* Arn. Boate.

Good Doctor,

SInce I ſent unto you the approbation of Monſieur *De Muys* his Works, which were to be printed by Mr. *Vlack*, (which I do not know whether they be yet publiſhed) I received but one from you. In that which is miſcarried, I ſuppoſe you wrote unto me therein, what is like to become of *Juſtellus* his *Geographia Eccleſiaſtica* ſo long expected, and ſuch other of his Works as he left behind him. The Papers which I lent him, and his own Collection of the Greek Canons, I received at ſeveral times. But the Collection of the Canons I am forc'd to ſend back unto you again, becauſe I can by no means procure any of our Printers here to intermeddle with it. And indeed the Work is as yet imperfect: The Latin Interpretation, as well of the firſt Collection of *Johannes Antiochenus*, as of that other *Simeonis Magiſtri ac Logothetæ* (whom I make to be the very ſame with *Simeon Metaphraſtes*) being altogether wanting. I ſend you alſo herewith ſix of my *Annales* newly come forth, one for your ſelf, the other for Monſieur *Sarravius*, *Puteani fratres*, *Sirmondus*, *Petavius* and *Bignonius* (the King's Advocate) into whoſe Acquaintance I had the honour to be brought by Dr. *Price* his means. I would not have forgotten Dr. *Blondel*, but that I perſwade my ſelf he is gone from you to *Amſterdam*, there to ſucceed *Voſſius* in his Hiſtorical Profeſſion. I deſire to know what is done for the publiſhing of *Georgius Syncellus*.

Ja. Armachanus.

Lond. *July* $\frac{1}{11}$, 1650.

LETTER CCC.

A Letter from the moſt R. Ja. Uſher *Archb. of* Armagh, *to Dr.* Arn. Boate.

I Am ſorry *Sirmondus* is proved ſo unkind. The beſt is, we have no need at all of any of *Fronto's Varia Lectiones*; we have as good Books here, as any he did uſe. Only we deſired that out of our own Book (the very Original whereof Sir *Rob. Cotton* ſo lovingly ſent unto him) we might have thoſe διπλογραφίαι, tranſcribed for us, that are betwixt the 27th and 29th Chapt. of the Book of *Gen.* which was ſo equal and eaſy a Requeſt, that we thought none could be ſo envious as to deny unto us. But the main thing we want, is a Tranſcript of Cardinal *Rupitfucaldius* his Copy of the Prophets, which I ſee they labour by all means to hide from us. But if Sir *K. Digby* be in *Paris*, and you go to him in my Name, and tell him how much it will make for the honour of his Country, that we may have the benefit of it; I aſſure my ſelf, his Credit will reach to the borrowing of it for himſelf, and then it may be eaſily tranſcribed and collated (*Eſay* the longeſt Book being omitted, as already printed.) I have oft made uſe in mine *Annales* of the *excerpta ex Polybio*, *Diodoro*, *Appiano*, &c. ſet out by *Henr. Valeſius*, a very Learned Man, who hath alſo written upon *Ammianus Marcellinus*. If you can learn from the *Puteani Fratres* where he reſideth, I ſhould be glad that the Copy of the *Annales* remaining ſhould be ſent unto him.

Septemb. 27. 1650.

To the ſame.

THe Catalogue of the High-Prieſts which *Alſtius* ſent unto me out of his *Syncellus*, was this,

Onias Filius Jaddi, Annis 21. *Anno M.* 5170.

Simon, annis 19.		*Jeſus Filius Sirach. annis* 6.
Eleazar, annis 32.		*Onias, annis* 5.
Manaſſes, annis 26.		*Jaſon, annis* 3.
Onias F. Simonis, annis 14.		*Simon, annis* 19.
Simon, annis 2.		*Mattathias, anno m.* 5328.

The 2 Years of *Simon*, which you ſent unto me out of *Goartus* his Copy, belong to the ſecond *Simon*. But the Years which I deſired to know, were of the firſt *Simon*, whether they were 9 or 19; whereof I would willingly hear again from you, and receive any thing out of *Goartus* his Notes, which may make for the clearing of the dimneſs of this dark Succeſſion. I thank you very much for your large Narrative of the proceedings in the Controverſy touching Grace and Free-will: by occaſion whereof, if any ancient Treatiſe or Epiſtles ſhall be hereafter publiſhed by *Sirmondus*, or any other of his Society, I ſhould be glad to have it ſent unto me by the firſt opportunity.

Lond. Jan. $\frac{14}{24}$ 1650.

Ja. Armachanus.

LETTER. CCCI.

A Letter from the Moſt Reverend James Uſher, *Arch-Biſhop of* Armagh, *to Dr.* Arnold Boate.

MR. *Young* having now done with thoſe *Variantes Lectiones*, I ſend them back again unto you, with much thanks. He was wonderfully taken with the peruſing of them, as finding them very exactly to agree with the *Alexandrian* Copy (in the Library of St. *James*) which he intendeth ſhortly to make publick; Mr. *Selden* and my ſelf every Day preſſing him to the Work: Neither will he be unmindful to make honourable mention of *Monſ. Sarau*, as he well deſerveth, unto whom he acknowledgeth himſelf much bound for vouchſafeing to communicate unto him ſo great a rarity. And I for my ſelf muſt entreat herein a further favour at your hands; That you will be pleaſed to ſpend one Day in the tranſcribing of the places noted with Obeliſks in the fragments of *Gen.* LV. and *Numb.* I thank you for the great pains you have taken in writing out the paſſages of *Georgius Syncellus*, concerning the Succeſſion of the High Prieſts after the times of *Jaddus*. Wherein finding my ſelf deceived by the truſt I gave to *Scaliger*, I ſhall be forced in the next Edition of mine Annals, to alter the whole courſe of the times of that Succeſſion. I ſhould be much alſo to blame, if I did forget to return you thanks, for your defending of me againſt *Capellus*. I did not condemn his Book before I ſaw it, (as he chargeth me) but declared hypothetically, That if there were ſuch a Propoſition therein as you told me there was, and he himſelf denieth not, it was both very unreaſonable and very dangerous. I ſee by your Reply, that you intend to ſet out a full Refutation both of his, and of *Morinus* his particular Objections againſt the integrity of the *Hebrew* Text: But how you can ſpare ſo much time from your practices, I know not. Yet if you ſhall continue ſtill in that Mind, the Pſalter being the only Book, wherein the Papiſts generally ſtand for the *Greek* reading (out of which their vulgar *Latin* is rendred) againſt the verity of the *Hebrew* Text, I will ſend you Mr. *William Eyre* his cenſure upon all the particular places excepted againſt therein, which forasmuch as concerneth that Book will eaſe you of much Labour. I pray ſend me *Raimundi Pugio*, and the *Latin* Tranſlation of the *Arabick* Chronology, aſſoon as it ſhall be ſuffered to be Publick.

Ja. Armachanus.

June, 1651.

LETTER CCCII.

A Letter from the Moſt Reverend James Uſher, *Arch-Biſhop of* Armagh, *to Dr.* Arnold Boate.

Good Doctor,

I Received both your laſt Letter, and your entire diſpute againſt *Capellus*; in the publication whereof I ſee you do ſtill bewray your old error of loading me with thoſe Encomiums, the leaſt meaſure whereof I dare not own, but pray only unto God, that by his Grace, I may hereafter endeavour to be that, which the abundance of your affection maketh me to be already. The Books are much deſired here.

I am ſorry I have put you to ſo much pains, in ſeeking out for your *Valeſius*, and am not altogether out of hope of obtaining *Rochefoculd*'s Copy, by your induſtrious Negotiation with the *Puteani Fratres* and *S. K. Digby*.

But I was out of measure pleased with your good News you brought me of *Monſ. Sarau*'s pieces of the *Septuagint*, and his willingneſs to impart the Tranſcript of the *Variæ Lectiones* thereof unto Mr. *Patrick Young*. He moſt earneſtly deſireth you to ſee thoſe Variations tranſcribed for his uſe: Wherein he entreateth you to have a ſpecial care of the places noted with Obelisks, and Aſterisks, and carefully to ſet down the Marks of the ending of every one of them.

I pray ſend me the Volume of *Anaſtaſius Bibliothecarius* his Works, and the other of *Fulgentius*. As likewiſe *Amolonis Lugdunenſis Epiſtolæ*, lately ſet out by *Syrmondus*, and *Raimundus* his *Pugio contra Judæos*, when it ſhall come out.

I ſend you Mr. *Taylor*'s *Pirke Aboth*, the Author whereof he maketh to be *R. Nathan Babylonius*. But I am much miſtaken if be not two different Works. If *Aboth R. Nathan* be to be had at *Paris*, I pray ſend it unto me.

I have made known to the Queen of *France*, that there can be no poſſible expectation of my removing to thoſe Quarters. For which and for all your other manifold Courteſies I ſhall

evermore reſt

Your moſt faithful Friend,

Linc.-Inn, Nov. 29. 1631.

Ja. Armachanus.

LETTER CCCIII.

A Letter from the Moſt Reverend James Uſher, *Arch-Biſhop of* Armagh, *to* Nicolaus Mercator.

Viro Eruditiſſimo D. Nicolao Mercatori.

Vir Eruditiſſime,

ETſi de ſolaris Apogæi motu nihil cauſæ eſſe videam, cur quiſquam dubitet; tamen ſi fixum illud ſtatueretur, quid inde incommodi ad novi tui Anni rationes accederet perſpicere me nondum poſſe profiteor. De ipſâ tuâ LXX Annorum Periodo movenda potius fuerit quæſtio. Annon ille 33. Annor. Cyclus ſit præferendus, in quo à penultimo Anno diei biſſextilis intercalatio transferenda ſit in Ultimum. Nam quo brevior & ſimplicior eſt Periodus, & ad juſtam Anni Tropici Magnitudinem accedit propiùs, eo procul dubio eſt præſtantior. Hæc vero tua pluſquam dimidia parte brevior eſt, & unico luſtro extraordinario contenta, quum duo tua habeat, atque exactius cœleſtis Anni quantitatem exprimit quam tua, quæ ipſo Gregoriano majorem nobis Annum exhibet. Ut de Periodo Feriarum Hebdomadicarum ἀτεκμαρτοτάτῃ nihil dicam, quæ hîc, 231. tantum eſt Annor. non 490. ut eſt tua, totis 90. Annis Gregorianâ productior. De quo monendum te cenſuit Mathematicorum tuorum ſtudiorum ſummus factor.

Londini, Febr. $\frac{3}{13}$. 1652.

Jacobus Uſſerius Armachanus.

LETTER

LETTER CCCIV.

A Letter from the Moſt Reverend James Uſher, *Arch-Biſhop of* Armagh, *to Mr.* Samuel Hartlib.

Salutem, à ſalutis fonte, D. N. Jeſu Chriſto.

I Received your Packet, containing your ſecond edition of ſome *Comenian* Treatiſes (which I wiſh may perform as much as in ſhew they promiſe) and Mr. *Dury's* Letters unto my Lord *Mandevill*, for which I moſt heartily thank you; and do wiſh withal, that my ordinary application of that Scripture to the *Lutherans* prove not in the end to be too true: *The way of Peace they have not known.* I received alſo your laſt Letter of the 24th. of *September*, accompanied with an other from Mr. *Ravius*; unto which I ſend an Anſwer, here encloſed. Withal, I pray you in my name to go unto Mr. *Downs*, and deſire him to deliver unto you twelve Pounds, to be tranſmitted by Bill of exchange unto Mr. *Ravius* in *Conſtantinople*. For I have promiſed him four and twenty Pounds yearly, during his Travels in the Eaſt: and do intend to make over that ſumm unto him, by two equal Portions, twice every year. I recommend this buſineſs to your care, aſſuring my ſelf, that you will not loſe the firſt opportunity both of returning thoſe Monies unto him to *Conſtantinople*, and of ſending my Letter unto him. So beſeeching God to bleſs all your Godly endeavours, to his direction and benediction I leave you, and evermore reſt

Your aſſured loving Friend;

Drogheda, Novemb. 12. 1639.

Ja. Armachanus.

LETTER CCCV.

A Letter from the Moſt Reverend James Uſher, *Arch-Biſhop of* Armagh, *to* Chriſtianus Ravius.

Ornato ac Erudito Juveni, Domino Chriſtiano Ravio Conſtantinopoli.

Erudite Vir,

LIteras tuas, menſe Julio, Conſtantinopoli datas, accepi; atque propoſitum tuum in ſuſcipiendâ tam longinquâ peregrinatione collaudans, ad aliquam ſumptuum partem ſublevandam, viginti quatuor libras Anglicanas annuas, quamdiu in Oriente verſaberis, tibi ſubminiſtrare ſtatui: quarum dimidium nunc, reliquum poſt ſex menſes accipies, atque tunc porrò ordinem obſervabo, ut ſingulis ſemeſtribus dimidium iſtius ſummæ, æqualibus portionibus, tibi numerandum curem, dummodo operam des ut de tempore in tempus me literis, in quo verſaris, certiorem reddas, neque enim te Conſtantinopoli hæſurum, ſed ad ulteriora velle penetrare exiſtimo.

Libri quos pro me requiri velim, hi ſunt: Vetus Teſtamentum Syriacum, non ex Hebræo factum (illud enim jam habeo) ſed ex Græco verſum, atque obelis et aſteriſcis diſtinctum. Polycarpi & Ignatii Epiſtolæ Syriace converſæ. Euſebii (non Hiſtoria Eccleſiaſtica quæ paſſim proſtat) Chronicum Græcum, vel etiam Syriace verſum. Si quid etiam verſionum Symmachi, Aquilæ & Theodotionis

dotioniis reperiri poſſit. Julii Africani Chronicon. Hegeſippi Hiſtoria Eccleſiaſtica. Clementis Alexandrini Hypotypoſeôn libri, & de Paſchate libellus Anatolii. Aniani & Panodori computi Paſchales. Georgii Syncelli Græcum Chronicon. Apollodori Græcum Chronicon. Phlegon de Olympiadibus. Diodori Siculi, Polybii, Dionyſii Halicarnaſſei, Dionis Cocceiani libri illi, qui apud nos deſiderantur. Hipparchi Aſtronomica, Græcè.

Hos libros omnes ſollicitè veſtiges velim quaquâ tranſibis, & ſi quos reperias, diligenter in adverſariis notes locos ubi extant, & nomina eorum in quorum manibus ſunt, itidemque pretium quo eos divendere velint, ut & nomina noſtratium mercatorum in iiſdem locis commorantium, ut ſic poſtea, quando ad nos reverſus fueris, accerſere eos, ſi pretium placuerit, poſſimus. Quod ſi & alii probi authores Græci aut Syriaci, præter ſupradictos, in manus tuas inciderint, qui apud nos deſiderantur, poteris & circa illos eâdem uti diligentiâ.

Deum oro, ut ab omnibus te periculis cuſtodiens, incolumem tandem ad nos reducat; qui libentiſſime te, peracta iſtâ peregrinatione, hic viſuri ſumus.

Pontana, in Hibernià
Novemb. 12. 1639.

Amicus tibi faventiſſimus,

Jacobus Uſſerius Armachanus.

In Literis ad me deinceps ſcribendis una cum noſtris Dieb. & Menſib. etiam Turcicos Mahummedanorum ibi uſurpatos, conjungas velim.

LETTER LX.

A Letter from the Moſt Reverend James Uſher, *Arch-Biſhop of* Armagh, *to Mr.* Samuel Hartlib.

Salutem in Chriſto Jeſu.

THE Printer followeth me here ſo hard, in my publiſhing the Epiſtles and Martyrdoms of *Polycarpus* and *Ignatius*: that I have no manner of leaſure to make anſwer either to your Letters, or thoſe which I received from Mr. *Gentius*. You rightly obſerved in one of yours, that the relation you had from Mr. *Ravius* might a little retardate the eagerneſs of his deſire to adventure ſo ſuddenly upon an Eaſtern journey. If he could have but the patience to ſtay until the return of the other, I ſhould willingly continue that allowance unto him, which I have now aſſigned unto the other. But the troubles of theſe times are ſuch, that my Rents cannot be received in *Ireland*; and the event ſo uncertain, that I know not whether ſo much will be left me, as may in any competent ſort maintain my ſelf and my Family. Yet if things do prove otherwiſe: I ſhall be content to allow him ten Pounds *per annum*; the firſt payment beginning, from the firſt notice you ſhall receive of his arriving at *Conſtantinople*. I gave order unto Mr. *Ravius*, to procure me a Copy of *Ignatius* his Epiſtles in the *Syriack* Language, to which he hath returned me no full anſwer. I am ſure there is a *Syriack* Copy of them in *Rome*; and therefore not improbable it is, that a like to that may be found among the *Maronites* in the Eaſt. If I might get either a *Syriack*, or an *Arabick*, or an *Armenian*, or a *Perſian* Tranſlation of them, it would ſerve me to exceeding good purpoſe. But I muſt here break off.

Your aſſured loving Friend,

Oxford, Septem. ult. an. 1640.

Ja. Armachanus.

LETTER I.

A Letter from Mr. William Camden *to Sir* Edward Stradling.

QUOD rebus omnibus præoptavi, ut Britannia mea, qualiſcunq; illa ſit, bonis & doctis non diſpliceret, id mihi jampridem à plurimis accidiſſe non mediocriter lætabar; majoremq; in modum nunc lætor, & mihi ipſi quaſi congratulor, quod te etiam (ornatiſſime Stradlinge) & fautorem, & defenſorem invenerit. Ut enim ex nomine te illuſtri, & vetuſta familia prognatum cognoſco; Ita etiam ex Epiſtola, te cum animo candido, tum judicio pererudito planiſſime perſpicio. Singulis etenim lineis imò verbis gravitas tanta Familia digna, doctrina liberalis, judicum limatulum, animuſq; officii pleniſſimus elucet; Utinam illum diem mihi optatiſſimum videam cum tibi parem gratiam pro his maximis tuis officiis referre poſſim: verum quia hoc facultatis non eſt meæ, gratias habeo immortales, & debebo, ut magnus ille jubet Philoſophus, ſemper, palam, & libenter. Quod me errati in pag. 365. admones, amiciſſime facis: Admonere enim & admoneri veræ eſt amicitiæ, facile adducor tua fide & authoritate, ut ampliſſimum illum Equitem Dominum Edwardum Stradlingum libelli authorem fuiſſe credam. Exemplar tamen illud in quod ante annos plures incidi, Edwardi Manuſelli nomen in titulo præ ſe tulit, & mihi credulo eò faciliùs impoſuit, quod Nobilem illum virum in genealogiis contexendis & re Antiquaria plurimum deſudaſſe acceperim: Plagiarium autem illum quicunque fuit, qui gloriam alieno labore partam in ſe tranſmovit, & librarium qui mihi fucum fecit, tacito cogitationis convitio ſubinde verbero. De aſteriſco quod ſcribis, mihi planè novum eſt, nec à me eſt, nec à Typographo; Quum liber iterum ædetur Dom. Edw. Stradlingi ſuo loco, ut ſua cuiq; conſtet gloria, Deo favente reponetur. Interim ut optimis ille Eques mihi ignoſcat, tua quæſo intercedat humanitas; ſi prius hoc erratum reſciſſem, jam emendaſſem, nam ſuperiori menſe alteram Britanniæ meæ editionem plurimis locis ſparſim adauctam Typographi præcipitarunt. Vale (ornatiſſime Stradlinge) & à Camdeno tuo ſalve, qui te ex animo amat & æſtimat.

Weſtmonaſterii xvi. Februarii, 1586.

Tuus tuo merito

Gulielmus Camdenus.

LETTER II.

Another Letter of Mr. Camden's *to Sir* Edward Stradling.

IGnoſce (clariſſime Stradlinge) ſi longis & amantiſſimis tuis literis paucis reſpondero; ut plura ſcribam, tua humanitas, tua benevolentia & muneris magnitudo ſuo quaſi jure exigunt: ſed Tribunitia authoritate intercedunt jam negotia: Amorem tuum amo, etſi in judicio de me plane cæcutiat. Benevolentiam exoſculor, & antiqua illa Romanorum numiſmata beneficium tuum gratiſſimo animo proſequor, plurimi enim ſuo pretio, ſed longe pluris tuo munere & voluntate æſtimo, utinam aliquando remunerandi facultas concedatur: Te in rebus tam obſcuris tam Lynceum, & perſpicacem eſſe non poſſum

non admirari, præſertim cum optimorum Hiſtoricorum libris deſtitutus, & in his ſtudiis jam primum verſatus videaris, fœliciſſime ſane veritatem in pleriſq; omnibus eruiſti, Conjecturiſq; tuis ipſa veritas ubiq; fere ancillatur; liceat tamen pro noſtro inter nos amore hæc liberius admonere, In Valeriani nummo legendum eſt Imperator Cæſar Publius Licinius Valerianus Pius Fœlix Auguſtus; C. poſt Imp. denotat Imperator Cæſar, P. F. ante Aug. Pius Fœlix Auguſtus. Qui titulus honorarius cœpit ſub Gordianis. M. Aur. eſt M. Aurelius. Publ. Pineſus Tetricus fuit Pater. Caius Pineſus Tetricus, Filius. Marii jam primum numiſma vidi. Hunc ex fabro ferrario ad imperium evectum, ſtatimq; à milite quondam operario ſuo interfectum, triduo tantum regnaſſe ſcribit Trebellius Pollio in Triginta Tyrannis. Miror nummos ſignaſſe cum triduum tantum imperaret, cum nulla ejus numiſmata in Gallia & Italia eruuntur. Imperium in hac inſula uſurpaſſe conjectarim, & eundem ipſum eſſe in cujus memoriam lapis olim viſebatur Carleoli in Cumberlandia Marii Victoriæ inſcriptus. De quo in mea Britannia, quod in averſa ejus nummi legitur, Militum ſubſtituenda eſt Concordia; ejuſmodi enim inſcriptionem vidi cum dextris conjunctis in nummo Severi. Sevelina Auguſta quænam fuit, plane me latet, Severinam Aureliani conjugem fuiſſe alicubi legi. De inſcriptionibus illis quas à Bathonia accepiſti, gratias habeo, ſed in poſtrema editione Britanniæ meæ ante tres annos fuerunt inſertæ, & jam quarta apparatur editio. Vale (Vir optime) & mihi tumultuariæ hujus Epiſtolæ veniam deprecetur tua humanitas. Clariſſ. & Eruditiſſimum virum D. Johannem David mihi officioſiſſime ſaluta,

Qui vere tuus, & totus tuus,

Weſtmonaſterii 13.
Februarii 1593.

Guilielmus Camdenus.

LETTER III.

A Letter from Padre Paulo, (*Author of the Hiſtory of the Council of* Trent) *to the Abbot of St.* Medard.

THE Advertiſements, which yours of the 18*th* of *June* doth give me, concerning the means whereby the moſt Chriſtian King doth recover his Demains, were moſt acceptable to me. I have alſo a great deſire to underſtand when there happeneth any ſingular and remarkable Sentence in the Court of Parliament, in Eccleſiaſtical Matters. It ſeemeth to me an Endeavour worthy of your ſelf, to imploy your leiſure in the ſtudy of Divinity, and of the Eccleſiaſtical Hiſtory: For which I do hold you ſo well prepared, that you have no need to be directed by any whoever, much leſs by me; yet I will not omit to obey you in writing my opinion, what is the courſe that a Man of ſincere Affections ſhould hold therein. And to begin with the Schoolmen, wherein you do particularly require me; I will tell you, that one had need to beware of thoſe Writers that do give their Reſolutions too like Magiſtrates, with a *Reſpondeo dicendum*, as if they were Arbitrators; and rather to read them, which deliver their Opinion with reſervation, and in Matters not decided, do not play the Pedants over others. The Univerſity of *Paris* hath much uſed to apply themſelves to the beſt Judgments that did ſpring up amongſt them; and the laſt that offered himſelf was *William Occam*, whom, if you lay his Barbariſm aſide, you ſhall find a Judicious Writer. I have

ſtill

ſtill eſteemed him above all the School-men. His Work upon the Sentences doth render the Conceit of him that reads him quick and fit to judg. His Dialogues, which paſs from the ſpeculative matters to the more practical and in uſe, are much eſteemed where they are permitted to be read. *Gerſon* teacheth well of that which he toucheth; but he did not propound to himſelf to treat of the whole Subject: St. *Thomas* is currant among the Jeſuits and Prelates as a Writer very eaſy, and who doth not intangle the mind of the Reader with doubts, but reſolves him indeed too much. If you reſolve to read him, it will be good very punctually to examine his *Sorites*, for ſo are almoſt all his Proofs; and he is in the number of thoſe that I named firſt. If you will read the Controverſies that do at this preſent exerciſe the World, you ſhall do well to bear in mind that the Writers do all of them exceed in Affection to their own ſide, and do accommodate matters to their own Taſte, and in the ancient Writers do ſee not that which is there, but that which they deſire. And therefore it is neceſſary to uſe with them the caution that a good Judg ſhould uſe; not to pronounce till both the Parties be heard. As for the means to get the underſtanding of the Eccleſiaſtical Hiſtory, it will be neceſſary to put in your Head a Chronology of all the Princes and famous Men that have been in the World; all of them diſtinguiſhed in their Times and Countries. In the reading of the Hiſtoriographers to be very wary, becauſe for the moſt part, they are intereſted on the one ſide or the other, when they treat of any Controverſies. The moſt ſincere Authors are the *Engliſh*, *Paris*, *Hoveden*, *Walſingham*. The moſt ſincere and faithful Hiſtory is to be drawn out of the Epiſtles of the Fathers and other Writers of every time. Above all, it is neceſſary in reading to bear a neutral Affection, and not to ſuffer that which you find in one Author, to take ſo deep root in you, that it may not give place to the Truth or greater Probability which you may find afterwards. But according to my Judgment, to give a general and infallible Rule for all the Difficulties that may occur in the proceſs of your Studies; I take it to be, to conſult with the Jeſuits, and to reſolve the clean contrary to that which they ſay. There remaineth (you ſay) the Parliament for a Bank to keep them from overflowing, but ſtill I ſee the Water to encreaſe, and the Earth of the Bank to diminiſh, which puts me in great doubt: We indeed are free from their Perſons, but not from their Vexations and Ambuſhes. I know not whether miſchief to be the greater; that which they do being abſent, or that which they do being preſent. I begin to believe, for that which now I ſee, that they have been re-accepted in *France* to free that Kingdom from greater Miſchief, which they did in their abſence, and peradventure I am not deceived. Your Worſhip doth eſteem me more than is fitting, in thinking that the Jeſuits have any thought of me. Aſſure your ſelf that I am not high enough to be ſtricken with ſuch a Lightning; (unleſs they were (whereof I doubt) in the number of thoſe curious Men that do not overſlip, no not the leaſt matters): However it be, every one is ſubject unto danger, only it reſts to rely our ſelves on God in thoſe things whereunto no humane caution can arrive. I beſeech your Lordſhip to make me partaker ſometimes of your Letters, whom you ſhall oblige thereby. You ſhall not be obliged to write *Italian*, becauſe however I anſwer you in this my Language, yet it is to me indifferent to read yours in this, or in *French*. Our Lord God give your Lordſhip all Happineſs, whoſe Hands I do reverently kiſs.

From Venice *this* 22*d of July*, 1608.

LETTER IV.

A Letter from H. Grotius *to Dr.* Overal, *Dean of St.* Pauls.

Admodum Reverendo, Eruditiſſimoq; D. Doctori Johanni [Overal] Decano Sancti Pauli Londini.

Reverende D.

CRimen mihi ingratitudinis mea febricula & ſecutus ſtatim abitus impoſuit; ſed quas agere coràm gratias non potui, eas habeo tibi maximas, tum pro perſcripta tua de Prædeſtinatione ſententia, tum pro doctiſſimo Thomſonis libello. Non poſſim verbis explicare quam mihi utrumq; placuerit, quamq; me confirmaverit in ſobria veterum, & vere πρὸς οἰκοδομὴν faciente ſententia. Miſerum me quod pro iſtis muneribus reponere nihil poſſum. Oſtendi utrumq; ſcriptum viris hic piis atq; eruditis qui delectati iis maxime fuerunt: quibuſq; in primis voluptas fuit intelligere non eſſe eam totius Anglicanæ Eccleſiæ ſententiam, quam confidenter admodum jactant illi, qui præter Calvinum & Urſinum vix quicquam legerunt. Non ceſſo urgere latinam interpretationem Colloquii Hagienſis iſtis de controverſiis; item libelli quem vir præſtantiſſimus Johannes Utenbogardus ſcripſit de Jure Magiſtratuum in regenda Eccleſia, & legum Eccleſiaſticarum, quæ Trajecti nuper promulgatæ fuerunt. Apparebit ex eorum librorum lectione quam non ex fide quidam ſtatum noſtrarum controverſiarum deſcripſerint. Nunc in Hollandia laboratur de ſtatuendis legibus quibuſdam ſuper Eccleſiaſtico regimine. Ubi conſtitutum quid fuerit, faciam te certiorem: Si qui ſunt auctores qui tibi commode videantur iſtud argumentum tractaſſe, eos mihi judices velim, ut eorum lectione inſtructior ad iſtam deliberationem accedam. Utinam mihi occaſio eſſet ea ſermones tecum ſerendi quæ nuper in Britannia fuit: nullius conſiliis libentius uterer; nunc rogo per literas id me facere patiaris, quod præſens ipſe facturus eſſem, meq; in graviſſimis rebus dubitantem præceptis tuis rege, imo potius dubitationes meas ipſe præveni. Non debet tantum licere locorum ſpatiis, ut cœptæ tam fœliciter amicitiæ uſum interrumpant. Unum opto ut tibi tam ſit jucundum me docere, quam mihi doceri erit utile. Vale, mi Domine ac Pater, & in precibus tuis Grotii memento.

Tui obſervantiſſimus

H. Grotius.

LETTER V.

A Letter from H. Grotius *to Dr.* Overal *Dean of St.* Pauls.

Admodum Reverendo, Eruditiſſimoq; D. Doctori Johanni Decano S. Pauli Londini.

Reverendiſſime D. ac Pater,

JAmdudum eſt quod ad R. D. T. nullas dedi literas, veritus ne moleſta eſſet mea interpellatio, his præſertim temporibus tam iniquis atq; infeſtis ut ipſa hæc amicitiæ commercia in calumniam pateant. Dubito quoq; an quas poſtremas per Legatum Caronium dedi, in manus venerint: tunc enim annuntiabaris ab urbe abeſſe; neq; ex eo quid factum ſit literis reſcivi. Nunc tamen

cum

cum ad vos iret, ſtudioſus multarum literarum, præſertim Orientalium, juvenis fidus Druſii nuper cum magno bonorum luctu mortui diſcipulus, non potui non obſequi honeſto ejus deſiderio. Non quod eum meo nomine cuiquam commendari poſſe arbitrarer, (neq; enim ea eſt mea auctoritas) ſed ut occaſionem ipſi additus hac Epiſtola largirer. Apud nos Eccleſiæ ſtatus paulatim ad quietem redit, perveniente ad paucos turbatores pœna, exemplo ad cæteros. Molliores ſententiæ de Prædeſtinatione divina plures indies in aſſenſum trahunt: certe non eſſe ob tales controverſias ſcindendam Eccleſiam ferme inter omnes convenit. Datur nunc typis, breviq; adeo proditurus eſt Thomſoni libellus. Spero viſis ejus argumentis aliquos abſteritum iri ab eo dogmate quod eoſdem homines eodem tempore conſtituit μέλη πόρνης & μέλη Χριστοῦ, & clavium Eccleſiæ vim omnem enervat. De tuendo ſummarum poteſtatum jure eo magis ſolliciti ſumus, quod ni id obtineat, videmus latam Schiſmaticis ſeceſſionibus aperiri viam, præſertim in Eccleſia non optime conſtituta. Et videmus Catholica nos judicia Eccleſiæ nunc nulla habere niſi in antiquitate quæ mire contemnitur. Judicia autem τοπικὰ ita ſæpe abripiuntur affectibus, præconceptis opinionibus, & Zelo quodam ἐ κατ' ἐπίγνωσιν, ut non tuto illis affigi poſſit conſcientia poteſtatum pro bono Eccleſiæ vigilantium. Vincit enim nimium ſæpe pars major meliorem. Sed nolo diutius inſidiari tuis temporibus quæ Eccleſiæ & uſibus melioribus conſecraſti. Deus det vobis nobiſque ſuam pacem cum ſalutaris veri cognitione: idemq; D. T. Reverendiſſime D. ac Pater diu bono publico præſtet incolumem. xxvi Junii & Cal. nono Anni ciɔiɔcxvi. Rotterdami.

Tuæ pietatis obſervantiſſimus cultor

H. Grotius.

A Letter from H. Grotius *to Dr.* Overal, *Biſhop of* Coventry *and* Litchfield.

Reverendiſſimo Domino D. Joanni Epiſcopo Coventrenſi & Litchfeldenſi.

Reverendiſſime Domine,

EX literis quas xxvii Septembris ad me dare R. T. D. placuit, video nondum in manus tuas id temporis veniſſe quæ contra Socinum diſputavimus, quare proximis literis judicium ſuper iis tuum expectabimus, emendaturi editione quæ nunc paratur quicquid ex te non ſatis recte poſitum didicero. Ad Rev. Epiſcopum Elienſem ſcribo; rogo ut librum de Jure Imperii legat & emendet conſcio Rege. Sane multæ ſunt cauſæ cur id argumentum tractari debeat, tum ne ſententia mea ſequius quam te habet accipiatur, tum ut ſeditioſis hominibus occurratur, quorum magna apud nos eſt ſeges, qui tumultui ac violentiæ Religionis nomen imponunt. Commendavi & Spalatenſi & Elienſi ſtatum Eccleſiæ ac Reipublicæ noſtræ, cui ad cætera mala acceſſit quod oratione nuper habita à Regio Legato, atq; ita ipſius etiam Regis auctoritate premitur hic melior de Gratia ac libero arbitrio ſententia, ſimulque promovetur ſchiſma exempli peſſimi. Obſecro vos omnes quantum fieri poteſt, veritati tuendæ & unitati ſarciendæ detis operam; quam ad rem uſui vobis eſſe poterit qui has fert literas vir clariſſimus Petrus Hoofdius, optimo natus genere, literis ſupra modum excultus, teſtis oculatus eorum quæ apud nos ſub pietatis titulo prave atq; pernitioſe geruntur. Quod de U-

tenbogardo quæris, nihil ille latine unquam edidit: Belgice nonnulla in quibus eſſet liber haud magnus ejuſdem quod à me tractatum eſt Argumenti. Ejus libri interpretationem Latinam Rev. Epiſcopo Elienſi tranſmiſſam memini. Cæterum Remonſtrantium ſententiæ ſiquis Argumenta ac rationes propius noſſe deſideret & legenda ſunt examen Perkinſianum Arminii, ejuſdem collatio cum Franciſco Junio; Johannis Arnoldi Corvini reſponſio ad libellum Tileni: item adnotata Bogermanni; deinde Nicolai Grevinchonii diſſertatio adverſus Ameſium. Si qua horum ad manus tuas non pervenerint, ut habeas curabo. Ad eas partes libri noſtri de ſummarum poteſtatum jure quod attinet in quibus hæſitaturum exiſtimas Rev. Elienſem alioſq; in Anglia viros eruditos, paratus ſum audire eorum ſententias & meliora docentibus cedere. Cæterum judicia Synodica, aut etiam quæ extra Synodos à viris piis atque eruditis petuntur in libro noſtro oſtenduntur maximi facienda. Neque certiorem eſſe viam ullam diſcendi dogmatum veritatem. Sed ſicut poſt judicium Eccleſiæ ſinguli de fide ſua judicant (ut enim Rex ait, unuſquiſq; ſuper propria ſcientia fidei fundamentum debet collocare) ita & Reges ad ea agenda quæ non poſſunt agere niſi Reges. Hoc judicium ἐπικρίσιν non incommode in ſcripto quodam vocavit ὁ μαχαιρίτης Caſaubonus. Optime Epiſcopus Elienſis non debere Regem ita ab alieno ore pendere ut ipſe à ſe nihil dijudicet: Et Bilſonus non minus recte requirit ut judicium præcedat uſum gladii. Similia apud Paræum alioſq; leguntur plurima. At apud nos qui maxime jactant, nomen Eccleſiæ hi ſunt qui veteris Eccleſiæ conſenſum ferociſſime repudiant. Preſbyteros remittere peccata, id eſt remiſſa declarare cum Magiſtro ſententiarum expoſui, cum quo conſentire video Proteſtantium pleroſque. Neque tamen negem alio etiam modo miniſterialiter remittere, quatenus actione ſacerdotali ac paſtorali aut Deum movent ad remittendum, aut hominem ad accipiendam remiſſionem diſponunt. Recte etiam à Lombardo adjectum remitti inſuper à paſtore peccata quoad pœnas ſatisfactorias & quoad excommunicationem. Siquid his ſuperadditum ſit in honorem Preſbyteralis muneris, de eo monitus libenter ſupplebo quod deerit: ita tamen ut ſi fieri poteſt libenter manſurus ſim intra ea de quibus Proteſtantes conſentiunt. Juriſdictionis vocem uſurpavi ex Juris Civilis conſuetudine ita ut includat τὸ ἀναγκαστικὸν, quam ob rationem etiam eam notionem quæ Epiſcopis jure poſitivo attributa eſt maluerunt Imperatores audientiam quam juriſdictionem appellare. Neq; tamen inficias eo in poteſtate excommunicandi eſſe aliquid juriſdictioni analogum quod eadem etiam voce latius paulo & extra uſum Veteris Romani Sermonis ſumpta recte judicetur: Epiſcopatus vocem ſumpſi eo ſignificatu ut πρεσβείαν indicet non temporariam ſed perpetuam: hanc defendo juris eſſe divini approbantis & ſuadentis; non tamen univerſaliter imperantis. Cæterum πρεσβείαν ſumptam abſtracte citra conſiderationem durationis eſſe Juris Divini etiam Imperantis oſtendi ab ipſo Beza agnoſci. Hæc ſi recte expendantur, ſpero haud multum fore controverſiæ: & ſiquid eſt tale, parebo meliora monſtrantibus. Domino Jeſu ſummo Paſtori R. T. D. unice commendo; idem noſtras tempeſtates ſerenet.

M D CXVII.

T. R. D. addictiſſimus

H. Grotius.

LET-

LETTER VII.

A Letter from Hugo Grotius *to Dr.* Overal *Biſhop of* Coventry *and* Litchfield.

Reverendiſſimo Domino D. Johanni Epiſcopo Coventrenſi & Litchfeldenſi.

Reverendiſſime Domine,

IN tantis procellis Eccleſiæ ſimul & Reipublicæ verſanti nullum obtingere poteſt ſolatium tuis literis dulcius. Quare pro iis quas per Hoofdium miſiſti ſummas habeo gratias. Multumque gaudeo te Epiſcopali libertate anniti ne per injuriam damnentur ſententiæ quas vetus Eccleſia damnare non ſuſtinuit; plurimi in illa etiam probarunt. Quam modeſtiam ſi incitarentur Theologi noſtri, minus ſudaremus in tuendis dogmatibus quæ nobis tum à Pontificiis tum à Lutheranis acerrimè objectantur: Synodus Nationalis adhuc urgetur ab iis qui certam ſibi ex ſuffragiorum numero ſpondent Victoriam: Nos prætentari provincialem tutius magiſq; ex ordine arbitramur; ea ſi non ſucceſſerit, de majoribus remediis conſultaturi. Sunt qui à Generali Synodo plusquam à nationali ſperant æquitatis. Oro Rev. tuam Dom. ut D. Elienſem quantum honeſte fieri poteſt urgeat ad legendum librum de Imperio ſummarum poteſtatum; Puto, ſi diligenter legerit, reperturum à me occurſum præcipuis difficultatibus. Utut eſt judicium ejus avide expecto, cui quantum ex animi ſententia potero, me aptabo. Germani Theologi ſcriptum, ſcriptiq; ſententiam laudant. Inſurrexit nuper in me Ravenſpergerus Groningenſis Theologus ferox juventa, vitio mihi vortens & quaſi hæreſin impingens quod Chriſti defendens ſatisfactionem non aſſeruerim nullo modo potuiſſe Deum aliter peccata condonare; item paſſum eſſe Chriſtum pœnas gehennales, atq; id genus alia. Quid dicam? Miſeret me ſæculi. Vir quidam pius & doctus Ravenſpergero reſpondet. Idem doctiſſime tractat Pelagianorum, ſemi-Pelagianorum & Prædeſtinatorum hiſtoriam. Utrumq; librum ſimulatq; prodierint, ad R. T. D. tranſmittam. Deus te interim, Reverendiſſime Pater, diu Eccleſiæ Catholicæ ſervet incolumem.

XVI April. CIↃIↃCXVIII. ex Cal. Nono.

T. R. D. Studioſiſſimus

H. Grotius.

LETTER VIII.

Reverendo admodum & clariſſimo viro, D. Chriſtiano Rævio, Berlinati, Linguarum Orientalium apud Amſtelodamenſes cultori & Profeſſori celeberrimo, amico honorando.

Salutem à Domino.

Vir Clariſſime,

QUod tamdiu ab officio ſcribendi abſtinuerim, nullâ meâ factum eſt culpâ. Dubius hærebam ubi degeres, aliis aliud referentibus. Jam verò ultimis tuis ante paucos dies mihi redditis edoctus, tuo te merito Amſtelodamenſi Gymnaſio operam tuam navare præclaram, non potui non, quamvis

ob Corporis imbecillitatem à biduo ad ſcribendum ineptus, pauca ad mellitiſſimas tuas literas reponere. Manuſcripta igitur orientalia cum cæteris ſpeciminibus Arabicis tandem hic poſt longam moram appuliſſe ſcito. Animi certè in Tigurinos noſtros benevolentiſſimi πανήγυρον luculentum. Vix credas quàm utriuſque ordinis Bibliothecarii hanc tuam in ſe liberalitatem exoſculentur. Cognoſces, ſpero, propediem ex publicis literis, quas hactenus negotia urgentia, turbæ, vicinique tumultus ſufflaminarunt. Sed & C L. D. Antiſtiti noſtro gratum tuum fuiſſe alloquium Epiſtolicum ex adjecto colliges reſponſo. Me cum primis in ære tuo eſſe lubens fateor, fateborque ἕως γόνυ κλαφεῖν, quod ignotum me tam impensè ames, meaq; cauſa nihil non cupias. Quàm ſolicitè ubiq; & inſtantèr Helvetias cum Belgis in Typographia orientali adornanda certare cupis? vota certè heroica; ſed, hoc quidem tempore ἀνέλπιστα. Quid ſerus vehat Veſper expectabimus. Spero ex hac Literarum Orientalium παλιγγενεσία multa apud nos coctum iri, Concilia, quæ adhuc diu alta mente ſunt repôſta. Interim in ſparta mihi commiſſa, quantum ferent humeri, officium facere pergam.

Specimina Arabica in publico & ſolenni, magno tuo cum honore, actu ſtudioſis poſt Paſcha diſtributum iri puto. Fac modo, ut quæ tua eſt humanitas, compendium tuum Grammaticum, ubi ad umbilicum fuerit deductum, habeam.

Quid nos ab aliquo tempore ſimus imaginati, per Mercatores Francofordenſes cognoſces, quibus faſciculum tibi tradendum committam.

Diſſertatio tua amica, prolixa & docta de Lexicis & Concordantiis à defectibus defæcandis placet, & jam nunc exactiùs quàm ante tuam aſſequor mentem. Anxius & ſummo cum deſiderio ſpecimen vel unius radicis abs te expectabo, video enim aliquid præclari te parturire. Neque dubito, quin, quod incredibilia tua φιλοπονία, eruditio παντοδαπὴ, docendi fervor meretur, Amſtelodamenſes Deus excitaturus ſit Patronos, veſtrarum regionum Mecænates. Vix locus fortè ullus commodior obtingere potuiſſet. Sed quid de profeſſione Hebraicâ Leidenſe? ſi commode illuc commigrares, majori fortè illud cum publico emolumento eſſet conjunctum. D. Buxtorfius omnem ſpem Baſilea diſcedendi abjecit. Nova enim ei demandata functio profeſſio Theologica, novam etiam acceſſit ſtipendium. Tibi igitur ſuccedendi locus opportunus pateret, modo Amſtelodamenſes, ſua ſi bona in te nôrint, à ſe te demittant. Miror Belgium profeſſores accerſere ahundè, viris incomparabilibus abundans.

Si mihi tam fœlicem eſſe contigiſſet, ut vel aliquot menſes tuum examinare licuiſſet penu literarum, albæ Gallinæ filium me æſtimâſſem. Verum avellit nos locorum diſtantia, quæ ex literis tuis me jubet eſſe contentum.

Plura ad vos valetudinis ſtatus ſcribere nunc non ſinet, quamvis ſummatim ad geminam tuam me reſpondiſſe Epiſtolam. Vale igitur Vir Clariſſime, meq; tui amantiſſimum amare perge. Avide Lexici & Concordiantiarum tuarum expectabo primitias, ad quas Lexicon meum adornare conſtitui. Raptim Tiguri D. 14. Martii 1647.

A. T. Addictiſſimus

Joh. Henricus Hottingerus.

LETTER

LETTER IX.

A Letter from Jac. Irmingerus, *Superintendent at* Zurich, *to* Chriſt. Ravius.

S. P.

VIR excellentiſſime atq; clariſſime, literæ tuæ aliquot abhinc menſes ad me exaratæ, maximo ſanè me affecerunt gaudio, tum quia ſingularem tuum erga me ſpirant favorem; tum quia inſignem tuum erga præſtantiſſimum atq; clariſſimum noſtrum Hottingerum redolent amorem. Quod vero ad ſuaviſſimas tuas literas æquo ſeriùs reſpondeo, id non tam meæ negligentiæ, quàm variis iiſq; graviſſimis velim tribuas occupationibus, ex quibus etiamnum vix tantillum ſuffurari licet otii, quo ſcribendis literis vacare poſſim. Hottingerus ille noſter, quem graphicè tuo deſcripſiſti calamo, Vir profectò eſt omni liberali eruditione non leviter tinctus, ſed penitus imbutus, adamantinos atq; concatenatos, niſu Herculeo, exantlat labores; unde ad ſtudioſam juventutem fructus redundant longè uberrimi. Tametſi igitur Clariſſimus ille noſter Hottingerus ſeipſum excellentiſſimorum ſuorum donorum & ſplendore, & utilitate ſatis ſuperq; commendet: poſtquam tamen graviſſimæ tuæ commendationis pondus atq; auctoritas acceſſit, vel hoc ipſo nomine, nobis eſt eritq; deinceps, vir ille quàm acceptiſſimus atq; commendatiſſimus. Ampliſſimus noſter Magiſtratus Tigurinus rariſſimas Viri illius dotes exoſculatur, ſummo eum amore proſequitur, atq; animi ſui in hunc Virum propenſiſſimi, honorario non ita pridem, ob libri cujuſdam Theologici cedro ſane digni dedicationem, oblato, ſignum edidit luculentiſſimum. Tibi verò Vir excellentiſſime gratias ago immortales cum pro egregio Alcoranicæ verſionis ſpecimine, quod mihi dono miſiſti; tum pro eleganti in Manuale Concordantiarum Ebræo-Chaldæarum præfatione, ut & pro doctiſſimis tuis Manuſcriptis, Eccleſiæ Scholæq; Tigurinæ communicatis. Quæ ut certiſſima benevoli tui in Eccleſiam Scholamq; Tigurinam affectus ſunt πιμπλεια: ita viciſſim omnia, quæ à nobis proficiſci poſſunt humanitatis officia, Tibi ſanctè pollicemur. Gaudemus ſanè, effœta hac mundi ætate, ea excitari ingenia, quæ accenſo linguarum Orientalium lumine, Judaicarum juxta atq; Muhamedicarum ſuperſtitionum tenebras diſcutere ſatagunt.

Hujuſmodi ſtudium, præludium ſive paraſceve converſionis Judæorum eſſe videtur, de qua illuſtria Pandectarum Sacrarum extant oracula Hoſeæ cap. 3. v. 4 & 5. Rom. 11. v. 25 & 26. Apoc. 7. v. 4, 5, &c.

Pergas macte animo, Clariſſime Ravi, eo quo cœpiſti pede, per anguſta ad auguſta. Dominus Jeſus ſanctiſſimos tuos labores cœleſti benedictione affatim mactare dignetur. Amen.

T. Cl. addictiſſimus, Joh. Jacobus Irmingerus, Eccleſiæ Tigurinæ p. t. Paſtor.

Dabam Tiguri, 8 Martii, Anno 1647.

LETTER X.

Nobili & præſtanti viro Simoni de Dewes Jacobus Sirmondus S.

GRatias imprimis debeo humanitati tuæ, vir ampliſſime! quod me ignotum nihilque apud te promeritum, non modo litteris tuis ornaris, ſed bonorum quoque tuorum participem eſſe volueris. In partem enim quodammodo venire mihi viſus ſum numiſmatum tuorum cum horum notitiam accepi, & cum egregii operis quod præ manibus habes, conſilium, ordinem, parteſque ſingulas deſcripſiſti, hoc ſum conſecutus, ut fructus illos jam animo delibem, quos ex eo maximos Philologis omnibus exituros confido. Ut autem ad ſingula Epiſtolæ tuæ capita, quoniam id te velle intelligo, breviter reſpondeam, atq; ab illâ obſervatione tuâ exordiar, quam primo loco poſuiſti: Occonem meritò notari haud dubium eſt, ſi Victorini Aug. nummos in quibus Pi. Piav. aut Piavonii nomen integrum adſcriptum eſt, ad Patrem nullus pertinere ſentiat, cum ad Patrem prorſus ſpectent tres ii, quos in Epiſtolâ tuâ delineaſti; duoq; item alii quos Johannes Triſtanus Sanctamantius Tomo iii. commentariorum ſuorum exhibuit pag. 51. in quibus Pater idem M. PIAVONIUS VICTORINUS inſcribitq; adderem, & de nobis, ſi opus eſſet, quatuor aut quinq; patris ejuſdem, in quibus PIAV. VICTORINUS appellatur; ſed in re ſatis comprobatâ nihil opus eſt. Quærendum fortaſſe potius fuerit, quod quidem doceri abs te velim, An de VICTORINO quoq; filio conſtet PIAVONIUM fuiſſe nuncupatum? video & Occonem & Triſtanum hoc inſinuaſſe, ſed certiora numiſmatum documenta deſidero. Duorum enim junioris hujus nummorum qui apud me ſunt, ſimplicior unius tantum nominis eſt inſcriptio IMP. C. VICTORINUS P. F. AUG. in parte autem aversâ utriuſq; ſi hoc quoq; addendum eſt SALUS, AUG. cum ſolitâ ſalutis effigie.

II. De Faſtis Idatianis eam partem edendam curavi quam unam judicabam prodire in lucem tutò poſſe, lectoribuſque probari ob rerum hiſtoricarum varietatem & copiam, cætera ut ederem adduci hactenus nòn potui, tùm quod hiſtoricis obſervationibus illis careant, aut ſi quas interdum habeant, levioris ſunt momenti ac vulgò notæ, tùm quod in Conſulum dinumeratione plurimis in locis adeò corrupta & depravata ſunt omnia, ut ſine alterius codicis ope reſtitui ægrè poſſunt, ſed quoniam perſpicaci qui ſunt ingenio gemmas ſæpe agnoſcunt, quas alii non vident: Fuerant qui horumcè faſtorum particulas nùnc has nùnc illas à me nòn invito expreſſerint, ſuoſq; in uſus converterint. Quocirca tibi nùnc etiàm eorundem fragmentum hoc mitto, quod ab exordio principatus Neronis ad Aurelianum uſque, unde noſtra cœpit editio, porrigitur. In eo animadvertes quod dixi, rariſſimas interſeri obſervationes; ſed Conſulum tamen hic minùs confuſa ſunt nomina quàm in antecedentibus; Hoc ſitim tuam ſi nòn explebit, & plura requires, nòn deero, ut ſpero, deſiderio tuo.

III. HannibalIiani regis æreum nummum noſtrum, quem VALESIUS ad MARCELLINUM edidit, certæ atque indubiæ antiquitatis eſſe mihi planè compertum eſt. Effoſſus enim eſt Romæ, cum ibi eſſem, ad meque allatus cum aliis quamplurimis recens erutis, inter quos repertus & alter, eſt Delmatii fratris ejus, hac Epigraphe FL. JUL. DELMATIUS NOB. C. uterq; perexiguâ mole, quantâ ſcilicet Quinarii eſt argentei; Valeſius itaq; nummi noſtri menſuram exceſſit, at Triſtanus Valeſiano rurſus majorem affinxit, pag. 501. Tomo iii°. Quo loco noſtrum cum ſuo comparans primas literas duas

duas quæ in noſtro extritæ fuerunt, ſupplevit hoc modo, FL. CL. HANNIBALLIANO REG. ſed & alia quædam in ejus ectypo cernuntur, quæ noſtro non conveniunt. Ubi Pariſios redierit, nunc enim abeſt, diſcrimen, ſi per ipſum licebit, attentius conſiderabimus, ut exactam ſi diſcrepent utriuſq; accipias imaginem. In Orthographiâ certi nominis non variant, HANNIBALLIANUM enim ambo vocant.

IV. Quod vero hunc ipſum Hannibalianum, una cum Delmatio fratre, ſimulq; etiam patruum utriuſq; Conſtantium, Cæſares à Conſtantino magno creatos fuiſſe contendis, variiſq; conſecturis aſtruere conaris, ignoſce ſi aſſentiri me poſſe negem; nam arduum eſt profectò & ſupra fidem ut tot ſæculis ignorata dignitas, nunc demùm illis nullo reclamante vindicetur. Nec vero aſſertorem habes ſententiæ hujus Zoſimum, quem laudas, ſed apertè repugnantem, quippe qui libro II. pag. 591, & 592. cum unà cum tribus Conſtantini filiis, regnaſſe quodammodo tres alios diceret, Delmatium videlicet Cæſarem, Conſtantium ejus patruum, qui frater fuit. Conſtantini, & Anniballianum, trium horum dignitates apertè diſtinxit, docens Delmatium quidem à Conſtantino Cæſarem fuiſſe conſtitutum, reliquos vero duos non Cæſares ſed Nobiliſſimos, quæ dignitas inferior erat Cæſareâ & ad illum gradus, unde liquet Auſonium, cum de Delmatio & Anniballiano loquens, Cæſareum illos nomen indeptos dixit quaſi Cæſares ambo fuiſſent, impropriè & poeticè locutum eſſe. Nihil enim ad aſſerendum Conſtantio Patruo hunc titulum facere nummos arbitror, quas profers, in quibus caput reflexâ in verticem cæſarie oblonga viſitur hac inſcriptione DN. Conſtantius Nob. Cæſ. & parte in alterâ Pedes Equitem jaculo confodiens, cum epigraphe FEL. TENE. REIARATIO. Quatuor enim hujus generis nummos habemus, totâ parte aversâ planè conſimiles, atque in adverſam item totâ capitum comarumq; formam conſpirantes, hoc uno diſpares, quod in duobus DN. CONSTANTIUS NOB. CÆS. legitur ſicut in tuis, in reliquis verò duobus, DN. FL. CL. CONSTANTIUS NOB. CÆS. quam poſteriorem epigraphem, eam ad Gallum Cæſarem pertinere dubium non ſit, ad eundem referendam quoq; priorem eſſe manifeſtum eſt, Galli porrò nomen ſuo mutaſſe Conſtantium, quando Cæſarem illum inſtituit, ita ut pro Gallo Conſtantius vocaretur, auctor eſt Aurelius Victor & ſciunt omnes; At Occonem trium Conſtantiorum, id eſt, Chlori, Auguſti, & Galli Nummos confudiſſe, videor dudum obſervaſſe, idq; ipſum tibi etiam, ſi animum adjeciſti, viſum eſſe, mihi perſuadeo.

V. De excerptis temporum Conſtantinianorum à Valeſio editis recte mones, mendosè, ubi de Hanniballiani conjuge ſermo eſt, Conſtantini ſororem dictam eſſe, cum fuerit filia, verùm in hoc errore Valeſius eſſe nòn potuit, qui conjugem eandem in Notis ſuis Conſtantini, nòn ſororem appellavit ſed filiam. Fuit igitur παραβλεψία Librariorum ſeu Typographorum, cum & in archetypo excerptorum eorundem, quod penes nos eſt, & ni à Typographo quo uſus eſt Valeſius, Filia diſertè ſcriptum ſit non Sorore: Valeſium hic ergo facile abſolvimus. Sed apertus error eſt, quod Baſſianum, quem Conſtantinus in animo habuerat Cæſarem creare, Cæſarem reverâ fuiſſe affirmat, quod falſum eſt, & tamen erroris æmulum habuit Triſtanum, qui de Baſſiano Cæſare peculiarem obſervationem condidit, pag. 470. Tom. iii. ſed vereor ne jam tædio ſim, abutiq; videar his imprimis literis patientiâ tuâ. Vale.

Pariſiis Kalendis Octobribus,
M. DC. XLVIII.

LETTER XI.

Nobili præſtantiq; Doctrinâ Viro D. Simoni de Dewes, &c.

Jacobus Sirmondus S. P. D.

HAbes tandem vir ornatiſſime, integros Faſtos Idatii, quâ parte typis vulgati non ſunt, holographa manu noſtra exaratos, hoc eſt minus culto, minuſq; eleganti charactere quàm aut merita tua aut vota mea poſtulant. In cæteris enim voluntati tuæ obſequi conatus ſum, nam vetus exemplar in quo præpoſtera & depravata ſunt plurima, ſic expreſſi, ut vitioſas quoq; lectiones (paucis exceptis) retinuerim, & ſingulos verſus ſingulis verſibus repreſentarim, & quoniam in codice illo noſtro ſingulæ paginæ binas in columnas diſtinguebantur, quod imitari nobis non licuit, dedimus operam ut quibus in verbis columellæ ſingulæ inciperent in apographo noſtro adnotaremus, ut ad has, ſi qua erit occaſio, facilis ſit recurſus; expectabo itaq; deinceps ecquid in his etiam, quæ nunc mittuntur, obſervaturus ſis, quod cum autographo conferri & corrigi jubeas quemadmodum in fragmento Necomiano fœlicitèr tibi ſentias evertiſſe VICTORINORUM numiſmata, etſi non adeo inter ſe diſcrepant ac quod alter ſit imberbis & facie puerili, VICTORINUS uterq; barbatus: Habent tamen & illa ſuum quoq; nec obſcurum diſcrimen, quod filii non tantum hilarior & blandior ſit vultus quàm patris, ſed barba etiam parcior & tenerior, juvenilem & nondum plenam ætatem oſtendens, qualem videre eſt in aureo nummo apud Sanctamantium Tom. iii. pag. cujus pars anterior VICTORINUM patrem refert, altera filium, & qualem prorſus, exhibet æreus noſter, cujus ectypum cum literis noſtris accipies, nec vero in Victorinorum mentione quærendum gentiſnè an familiæ vocabulum fuerit PIAVONIUS, quod illorum utriq; vel alteri adjungi ſolet, cum exploratum ſit Romæ poſt everſam rempublicam exoleviſſe penitus veterem illam propriorum nominum diſciplinam, quod vel ex ipſis Imperatorum nomenclaturis quæ obviæ ſunt, intelligi licet, teq; omnium minime latet ac nos ipſos, ſi hac addi fas eſt, in notis ad Sidonium multis confirmaſſe meminimus.

De CONSTANTIO Fratre Conſtantini magni quando hæc iterum reciprocanda ſerra eſt, utar poteſtate quam facis, ut maneam in ſententia, illum nec Cæſarem eſſe vel Auguſtum, nec referri ad eum nummos poſſe, in quibus Eques à Pedite proſtratus effingitur, ſed quotquot hujus generis adſcriptum habent nomen Conſtantii, eos vel ad Conſtantium ipſum Auguſtum pertinere, vel ad Gallum Cæſarem qui Conſtantius itidem, patruelis Auguſti beneficio, vocabatur; ad Conſtantium nempe ſi Auguſti appoſitus eſt titulus; ad Gallum, ſi Cæſaris. Cumq; proſtrati equitis hoc Lemma quod in Conſtantii Auguſti & in Galli Julianiq; Cæſarum numiſmatis paſſim cernitur in anteriorum Principum Conſtantii Magnentii aliorumq; nummis nuſquam appareat, argumento videri, poſterioribus demùm Conſtantii annis (ob bellicum aliquod facinus contra Perſas quod inflexus Equitis pileus deſignet) uſurpari cœpiſſe, Conſtantio proinde patruo, ſi qui ejus nummi fuerint, tribui non poſſe, qui ab ipſo Conſtantini Principatus exordio vivere deſierat.

Mirum tibi non abs re viſum cenſeo, adduci potuiſſe Baronium ut Conſtantio magni Conſtantini filio nummum adſcriberet quem ex Lælii Muſæo profert in iii° ſub finem anni 337. cujus in adversâ parte inſcriptio eſt DN. CONSTANTIUS JUN. NOB. C. in alterâ, Princeps idem paludatus

ludatus ſtans inter duo ſigna militaria cum his verbis CONCORDIA MILITUM & nota loci ASIS; nàm ad Gallum Cæſarem haud dubie referendus eſt, qui cum itidem Conſtantius vocaretur, junior hic dicitur ad diſcrimen Conſtantii Auguſti ſenioris. Extat quippe inter noſtras alter ſane perelegans, eodem opinor tempore cujus Conſtantii Aug. nomine ut docet inſcriptio, DN. CONSTANTIUS. PF. Aug. cujus pars altera eadem prorſus cum ſuperiore, niſi quod pro ASIS Sculptum habet ASIRM. ut Sirmii nòn Friſciæ cuſum ſignificet,

De illo item qui *Val. Conſtantius* NOB. C. inſcribitur ubi lævam in partem ſe facies explicat, & in parte alterâ ædificium cum epigraphe

cui ſubditæ literæ R. Q. cum ſerto intermedio, rectè in eâ ſententiâ judicaſti, ad Conſtantium Cæſarem Conſtantini magni Filium, qui Auguſtus poſtea fuit, pertinere; perinde atq; alterum cujus inſcriptio eſt FL. JUL. CONSTANTIUS, NOB. C. cum eadem ædificii ſtructura, tituli utriuſq; habeo ſingulos niſi quod in poſteriore pro literis illis duabus hæ inſunt idem quippe Conſtantius nunc Julii nomen adſcribit, nunc *Valerii*, quemadmodum Criſpus quoq; Cæſar, qui Julius Criſpus in nummis plerumq; nuncupatur, in antiquis inſcriptionibus VALERIUS CRISPUS appellatur, & *Commodum Imperatorem* conſtat primum Lucii, poſtea Marci prænomen fræquentaſſe. Cæterum horum omnium, & aliorum quæ inſinuas, particeps fiet Sanctamantius cum ad nos redibit, nondum enim prolixæ ruſticationis ſuæ finem fecit.

Magna interim cum voluptate vidi ceræ impreſſa numiſmata duo quæ Feltonus ad ſe miſſa, nobiſcum, te volente, communicavit, Honoriani utrumque ſæculi, unum ſcilicet *Conſtantini* Tyranni, alterum *Conſtantii* Auguſti, ejus qui pater fuit *Placidi Valentiniani*, ad hunc (quandoquidem Julii quoq; nomen geſſit) transferri forſan poterunt nonnulla eorum, quæ antehac de Julio Conſtantio Patruo ſuſpicabatur, Conſtantini vero Tyranni eſt apud nos argenteus nummus, cujus Ectypon ad te mitto ut conferas cum tuo. Reſtat ad extremum, ut gratias agam, quas maximas debeo, humanitati & munificientiæ tuæ quod inopiam, tuâ ex abundantiâ, noſtram ſublevare mediteris. Equidem deeſſe mihi ex rarioribus nummis, quoniam hoc ſcire aves, pluſculos non ignoro. Sed ex iis qui apud te ſingulares atq; unici non ſint, duos obſervavi, quibus careo *Pertinacem* & *Carauſium*, de Carauſio quin aliunde conſequi poſſim non diffido, Æreum Pertinacem ex ſex illis quem poſſides unum largiri ſi licebit qui certæ ſit antiquitatis, ſingulari beneficio me devinctum habebis. Cave tamen pro eximiâ tuâ prudentiâ nè me hoc nomine officioſiorem erga te futurum arbitreris, ſic enim animo & voluntate mihi videor affectus ut difficile ſit quicquam addi. Vale.

Lutetiæ Pariſiorum xv Kalendas Januarias,
CIↃ IↃCXL VIII.

LETTER XII.

Johannis Deodati, S. S. Theologiæ apud Genevenſes Profeſſoris & Paſtoris ibidem,

Reſponſum

Ad Conventum Eccleſiaſticum Londini congregatum, 1647.

Plurimum Reverendi, potentiſſimi, & præſtantiſſimi Viri, Domini, & Fratres in opere Chriſti conjunctiſſimi.

SI quantum mœroris cepimus ex literis veſtris, quibus triſtiſſimum rerum veſtrarum faciem expreſſiſtis, tantundem nobis ſuppeteret copia, ad leniendos dolores veſtros, ſolatiis, vel ad labores ſublevandos, conſiliis, vel ad neceſſitatibus veſtris qualicunq; opella noſtra opitulandum, præclare nobis videremur honorificæ veſtræ, & amantiſſimæ appellationi reſpondere, & paria nobiſcum facere officio non penitus inani, neq; pœnitendo. Verum (proh dolor!) & menſuræ noſtræ brevitas, & cauſarum penitiorum unde tot clades fluxere ignoratio, & imprimis perplexa, & lubrica rerum quæ inter vos agitantur indoles nos infra officia illa jubent conſiſtere in muto quodam ſtupente ex horrente ſilentio, ad digitum Dei inter vos exertum, ſuſpiciendum & adorandum. Quod ſi rumpendum tandem eſt ſilentium nobis adeo benevolè à vobis provocatis, quid prius, quid poſterius, quidve nobis omnino dicendum ſuperſit, animis ſuſpenſis, & calamo titubante ambigimus. Ac tandem poſt longam deliberationem, ne quà ad exemplum Jobi amicorum præcipiti & importuno ſermone peccemus, in meræ commiſerationis ſenſum, & verba reſolvimur, & veſtros luctus, noſtris lachrymis, alteq; ductis ſuſpiriis, proſequimur. Teſtis nobis eſt Deus, vos precum noſtrarum privatarum, & ſupplicationum atq; jejuniorum publicorum maximam partem occupare, ſtatq; ſententia patri miſerationum, neq; requiem, neq; ceſſationem dare, donec pace veſtra in cœlis apud ſe conſtituta, tandem nobis in terris reſtituat, cum plenitudine benedictionis, qua fluat illa perennis, tanquam fluvius. Res noſtræ imo adeo omnium Eccleſiarum reformatarum, cum veſtris tam arctè ſunt connexæ, & in veſtris vertuntur, ut ſalute veſtra adeo impetrata noſtræ omnium tutelæ caviſſe habeamus perſuaſiſſimum; hac potiſſimum gravi tempeſtate, quæ magnæ tribulationis tempus referre videtur, cogitq; trepidos in aures benigniſſimi patris cœleſtis non amplius ſeſe ad agendum per ignem accingentis, ut Amoſo Prophetæ in viſionibus oſtendit, ſed jamdudum agentis inclamare, parce Domine, Deſine Domine; qualis tandem reſurget Jacobo jam nunc adeo & undiq; judiciorum tuorum, domum tuam obeuntium favilla amburis. Ex hac noſtra hactenus divino miraculo intacta ſpecula conflagrationem illam graſſantem vidimus: Eccleſias Rheticas, Italicas deletas, Evangelium in Bohemia antiqua ejus ſede extirpatum, devoratum Palatinatum, Eccleſias Gallicanas omni præſidio humano denudatas, tanquam implumes aviculas vitam precariam trahentes, Germanicas ferè undique quaſſatus, & ſemirutas, Hiberniam veſtram latronum Eluvione improviſa abſorptam. Hoc unum nempe ad cumulum tantarum calamitatum deerat ut florentiſſima Anglia occellus ille Eccleſiarum, peculium Chriſti ſingulare, perfugium afflictorum, imbellium armamentarium, inopum promptuarium, ſpei melioris

lioris vexillum, tam inopinato casu, nullo hoste, nec ab exteris impressione suis ipsius manibus conficeretur, & pedibus protereretur, & illæ splendidæ domini Caulæ, non à feris discerperentur, neque à prædonibus diriperentur, sed ipsis ovibus invicem asperatis & efferatis devastarentur; exemplo planè dico, & inter Ecclesias reformatas inaudito: Nempe Dei timore, & fide compari mansuefactæ & hostium communium metu constrictæ Charitatem mutuam sanctè & coluerant, & exercuerant, & inter se quietæ & concordes à Luporum rabie sese morum simplicitate, vitæ innocentia, religionis sanctimonia, & fidei robore tuebantur. Horrore toti concutimur adversam hanc pulcherrimam inter vos Ecclesiæ faciem, dum concursus bellicos & ferales populi cum Rege suo, fratrum cum fratribus, parentum cum filiis, ovium Christi cum aliis ovibus, imo & cum pastoribus audimus referri; cum in eodem prælii Campo, eundem patrem in nomine unius Mediatoris Christi invocari in auxilium ad fundendum eorum sanguinem, qui majori ex parte veros & fidos fratres pari in Deum pietate, & in patriam fide & charitate, se plurimis argumentis, & æquabili vitæ tenore hactenus probavere; vi omni bellicâ in propria viscera conversa, quam in vicinorum perduellium pœnam destinare vel fratrum conjunctissimorum jamdudum sub servitutis pondere fatiscentium, & ad opem anhelantium liberationi impendere satius omnino fuisset. Acres istas animorum inter vos distractiones nihil mirum est varia judicia & affectus in orbe Christiano excitasse. Neq; nos ipsi diffitemur agitatos aliquantulum eadem fluctuatione: non equidem præjudiciis occupatos, neq; à quoquam in partes vel publicè vel privatim vocatos, quam nobis sub natam curam nequaquam in postrema parte honoris nobis à vobis delati ponimus quasi sententiæ nostræ tantum esset pondus, ut momentum alteri ex tantis partibus vel addere vel detrahere valeret. Continuimus nos in judicando religiosè inter æquales, & incorruptæ inter fratres charitatis cancellos, & mediocritatis nostræ modulum; de illis gaudentes quæ bonorum omnium plausu excepta undiq; audivimus, de illis dolentes quæ sequiorem speciem præ se ferebant. Exultavimus negotio Scotico, quod videbatur non dispar vestro incendium portendere, Dei opere, mirabili Regis vestri sereniſſimi nunquam satis prædicanda æquitate, & gentis cordatissimæ concordia, antequam fumo jam elato flamma materiem corriperet. Ad primum nuncium motuum vestrorum erecti fuerant animi nostri in spem certam, eadem promptitudine, & facilitate, omnes offensiones præteritas sedatum & sequius facta, & consulta, Regis optimi benignitate emendatum, & rempublicam & Ecclesiam ordinatum iri sine strepitu & sanguine; admirati pariter fœliciſſima & splendida Parliamenti initia, & sereniſſimi Regis plusquam paternum animum, quo eas leges rogatas sancivit, quibus æquissimum & ab omni labe immune in posterum regimen sperare licebat; exemplo hac nostra violentorum dominiorum feraciſſima ætate non tam raro quam singulari.

Corrupit spes nostras turbo ille coitionum apud vos popularium, quæ Regis sereniſſimi discessioni à suo Parliamento & magnæ Parliamenti partis secessioni causam præbuere. Exinde multos conatus, & molimina, multa consilia instituta, nihil tamen perfectum, & rite constitutum audivimus. Negotium Ecclesiastici ordinis potissimum nos anxios habuit. Tractatum temporibus, atq; animis tranquillis, & collatis pacatè sententiis potuerat & Regno pacem perpetuam præstare, & Ecclesiæ vestræ omni reddere exoptatissimam illam, & primigeniam temporum Apostolorum faciem; contra vero animis aversis, & invicem obnitentibus, fixit lapidem offendiculi, & exacerbavit vulnus & animos jam partium studiis ægros, in diversa longissimè deduxit, & si vera nobis referuntur, aperuit latè patens ostium spiritibus privatis, & turbidis, quos audimus nomen teterrimum assumpsisse Independentium; qua calamitate nulla infestior Ecclesiæ fundum potuit concutere. Ægerrime etiam tulimus seviſſe spiritum divisionis, suspicionis, & diffidentiæ, pessima Zizania, quæ adeo fructificarunt, & proserpserunt ut sponsionum Regiarum dejerationibus

graviſſimis firmatarum, fidem elevaverint & omnem exinde ſpem reconcilationis extinxerint. Doloris vero noſtri faſtigium hoc fuit, quod aggeſta iſta materies tandem exarſit in bellum atrox, jamdudum odiis internecinis exercitum, quo flagrante utut verba, & frequentes proteſtationes ſonent, non poteſt non evileſcere regia dignitas, & poteſtas, convaleſcere audaciam, & maleferiatorum licentia, pietas obſoleſcere, charitas mutua aboleri, & ferina quædam rabies animos invadere, non amplius primas cauſas belli ſpectantes, ſed injurias in ipſo belli progreſſu illatas vel acceptas, diſcrimine potius nominum infamium tanquam Stigmatum quorundam quam cauſæ invicem diviſos. Facilius omnino nobis & omnibus bonis eſſet judicia noſtra expedire, ſi major numerus adverſæ utriuſq; partis ab altera in religionis capitibus eſſentialibus, vel in reipublicæ juribus diſſentiret, vel ſi aperta perſequutione altera premeretur, vel ſi Tyrannis publica adverſus leges, alterius partis vecordia, & ignavia inveheretur; Verùm prolixè habetis, quo vos ſolemini dum ea quæ in aliis regnis inevitabilia videntur, veſtris legibus juſtiſſimis, & potentiſſimis, & magno omnium indiſcriminatim conſenſu levi negotio propulſare in manu habetis. Hæc omnia diu nos adegerunt ad animo agitandum, quis tandem pacis ſanctiſſimæ ineundæ modus ſupereſſet. Grave nobis fuit, tentatus interpellationes Regnorum & Provinciarum amiciſſimarum fruſtra fuiſſe; In mentem venit num tandem hoc à ſereniſſimo Rege & à Parliamento impetrari poſſit, ut delectis ab utraq; parte Viris Eccleſiaſticis fidei integræ, & famæ citra omnem ſuſpicionem, negotium daretur, ut collatis capitibus primam veluti delineationem ſanctæ pacis inſtituerent, & ſpiritu Dei ab omni factione expurgati, utrinq; agerent ſequeſtres, publicæ gratiæ & ſalutis internuncios animoſq; ferro & marte induratos, alloquiis, hortatibus, & obteſtationibus delinirent, & ſacrum Thuribilum inter medias flammas inferrent. Quis ſcit num Dei Gloria ad preces & ſuſpiria, procumbentum ſacrorum miniſtrorum ſeſe manifeſtatura ſit in cordibus utriuſq; partis, ad cedendum odiis, & utrumq; ad ſaniora conſilia & pacem communem promerendum, præſidiis omnibus terreſtribus ceſſantibus, divina ſunt aggredienda, quæ nunquam in caſſum ceſſere. Hæc ratio efficere poſſet quod à bello civili utcunq; res cadat, neutiquam ſperari poſſit, ut voluntaria animorum flexione plene ſarciatur vulnus, & redintegretur amor. Hæc vobis viris ſapientiſſimis ſuggerere permittit egregia quam de nobis fovetis opinio. Modeſtiæ equidem noſtræ non eſt, vel præſcribere vel monere; at vero movere, rogare, Deum ipſum appellare, nulla verecundiæ lex unquam interdixit. Satagite ut quantocius pax reſtituatur bene ſarta & fida, qualiſcunq; tandem illa ſit, omni bello civili præferenda videtur, cavete ne arridente aliqua belli alea res veſtras committatis ancipiti victoriæ ſorti qua nihil funeſtius & reipublicæ exitialius accidere poteſt. Tollite hoc ingens ſcandalum toti orbi Chriſtiano objectum. Eluite illam maculam profeſſioni purioris Evangelii aſperſam, adverſari illam arcano quodam odio regnis & poteſtatibus. Demite exulceratum Regis veſtri animum, neq; ad præcipitia & abrupta compellite; veniam date plurimis nævis & corruptelis quibus nullum imperium ſtatu etiam florentiſſimo nunquam caruit, emendationes illas utiliores judicate quæ non agglomerantur, ſed per partes & momenta digeruntur, & paulatim ſanciuntur. Et deniq; per viſcera miſerationum Chriſti permittite vos exorari, ut quas opes, quam potentiam, & quas vires vobis Deus cumulatè largitus eſt, eas non videamus amplius in perniciem veſtram conſumi, verum in tot afflictiſſimorum fratrum veſtrorum, pacem veſtram ſuſpirantium, liberationem & levamentum, explicari. Hæc puriſſima noſtra vota exaudiat, rataq; eſſe jubeat Deus pacis; Ille Diaboli & Antichriſti machinamenta omnia demoliatur, regnumq; atq; Eccleſias veſtras in alto illo ſanctæ gloriæ reponat, quæ hactenus in terris, & Eccleſiæ Theatro emicuere. Noſtra vero ſenſa fraterna fiducia exprompta, æqui boniq; conſulite, atq; cunctationem in reſpondendo noſtram cauſis quas habuimus graves condonate. Rumor percrebuerat pacis tractationem apud nos fervere:

fervere: quare expectandum nobis judicavimus, quid dies pareret ut omnia verba noſtra, omneſq; animorum motus, in meram gratulationem, & effuſam lætitiæ teſtificationem liqueſcerent. Dolemus nos inani ope luctatos; ſed prope diem fore illius compotes, & optamus & vovemus, eo affectu quo vos fratres conjunctiſſimos nobis eſſe & à vobis haberi gloriamur vobiſq; ampliſſimam Dei benedictionem, & ipſius ſapientiæ & roboris copiam exoptamus. Valete in Domino fœliciſſime,

Johannis Deodati S. S. Theologiæ apud Genevenſes Profeſſoris & Paſtoris ibidem,
Reſponſum
Ad Conventum Eccleſiaſticum Londini Congregatum. 1647.

LETTER XIII.

A Letter from Sir Thomas Bodleigh, *to* Sir Francis Bacon.

My good Couſin,

ACcording to your Requeſt in your Letter (dated the 19*th* of *October* at *Orleans*, I received here the 18*th* of *December*) I have ſent you by your Merchant 30 *l. Sterling* for your preſent ſupply, and had ſent you a greater Sum, but that my extraordinary Charge this Year hath utterly unfurniſhed me. And now, Couſin, though I will be no ſevere exacter of Account, either of your Mony or Time, yet for the love I bear you, I am very deſirous, both to ſatisfy my ſelf, and your Friends, how you proſper in your Travels, and how you find your ſelf bettered thereby, either in knowledg of God, or of the World; the rather, becauſe the Days you have already ſpent abroad, are now both ſufficient to give you Light, how to fix your ſelf and end with counſel, and accordingly to ſhape your Courſe conſtantly unto it. Beſides, it is a vulgar ſcandal to Travellers, that few return more religious than they went forth; wherein both my Hope and Requeſt is to you, that your principal care be to hold your Foundation, and to make no other uſe of informing your ſelf in the Corruptions and Superſtitions of other Nations, than only thereby to engage your own Heart more firmly to the Truth. You live indeed in a Country of two ſeveral Profeſſions, and you ſhall return a Novice, if you be not able to give an account of the Ordinances, Strength, and Progreſs of each, in Reputation, and Party, and how both are ſupported, ballanced, and managed by the State, as being the contrary Humours, in the temper of Predominancy, whereof the Health or Diſeaſe of that Body doth conſiſt. Theſe things you will obſerve, not only as an Engliſh-man, whom it may concern, to what Intereſt his Country may expect in the Conſciences of their Neighbours, but alſo, as a Chriſtian, to conſider both the Beauties and Blemiſhes, the Hopes and Dangers of the Church in all places. Now for the World, I know it too well, to perſwade you to dive into the practices thereof; rather ſtand upon your own guard, againſt all that attempt you thereunto, or may practiſe upon you in your Conſcience, Reputation, or your Purſe. Reſolve, no Man is wiſe or ſafe, but he that is honeſt: and let this Perſwaſion turn your Studies and Obſervations from the Complement and Impoſtures of the debaſed Age, to more

real grounds of Wiſdom, gathered out of the Story of Times paſt; and out of the Government of the preſent State. Your guide to this, is the knowledg of the Country and the People among whom you live: for the Country, though you cannot ſee all places, yet if, as you paſs along, you enquire carefully, and further help your ſelf with Books that are written of the Coſmography of thoſe Parts, you ſhall ſufficiently gather the Strength, Riches, Traffick, Havens, Shipping, Commodities, Vent, and the Wants and Diſadvantages of all places. Wherein alſo, for your own good hereafter, and for your Friends, it will be fit to note their Buildings, Furnitures, their Entertainments; all their Huſbandry, and ingenious Inventions, in whatſoever concerneth either Pleaſure or Profit.

For the People, your Traffick among them, while you learn their Language, will ſufficiently inſtruct you in their Habilities, Diſpoſitions, and Humours, if you a little enlarge the privacy of your own Nature, to ſeek acquaintance with the beſt ſort of Strangers, and reſtrain your Affections and Participation for your own Country-men of whatſoever condition.

In the Story of *France*, you have a large and pleaſant Field in three Lines of their Kings, to obſerve their Alliances and Succeſſions, their Conqueſts, their Wars, eſpecially with us; their Councils, their Treaties; and all Rules and Examples of Experiences and Wiſdom, which may be Lights and Remembrances to you hereafter, to judg of all Occurrents both at Home and Abroad.

Laſtly, For the Government, your end muſt not be like an Intelligencer, to ſpend all your time in fiſhing after the preſent News, Humours, Graces, or Diſgraces of Court, which happily may change before you come Home; but your better and more conſtant ground will be, to know the Conſanguinities, Alliances, and Eſtates of their Princes; the proportion between the Nobility and Magiſtracy; the Conſtitutions of their Courts of Juſtice; the ſtate of their Laws, as well for the making, as the execution thereof: How the Soveraignty of the King infuſeth it ſelf into all Acts and Ordinances; how many ways they lay Impoſitions, and Taxations, and gather Revenues to the Crown. What be the Liberties and Servitudes of all Degrees; what Diſcipline and Preparations for Wars; what Inventions for increaſe of Traffick at Home, for multiplying their Commodities, encouraging Arts and Manufactures, or of Worth in any kind. Alſo what good eſtabliſhment, to prevent the Neceſſities and Diſcontentment of People, to cut off Suits at Law, and Duels; to ſuppreſs Thieves, and all Diſorders.

To be ſhort, becauſe my purpoſe is not to bring all your Obſervations to Heads, but only by theſe few to let you know what manner of Return your Friends expect from you; let me, for all theſe and all the reſt, give you this one Note, which I deſire you to obſerve as the Counſel of a Friend, not to ſpend your Spirits, and the precious time of your Travel, in a captious prejudice and cenſuring of all Things, nor in an infectious collection of baſe Vices and Faſhions of Men and Women, or general corruption of theſe Times, which will be of uſe only among Humoriſts, for Jeſts and Table-talk; but rather ſtrain your Wits and Induſtry ſoundly to inſtruct your ſelf in all things between Heaven and Earth, which may tend to Vertue, Wiſdom, and Honour, and which may make your Life more profitable to your Country, and you ſelf more comfortable to your Friends, and acceptable to God.

And to conclude, let all theſe Riches be treaſured up, not only in your Memory, where Time may leſſen your Stock; but rather in good Writings, and Books of Account, which will keep them ſafe for your uſe hereafter.

And if in this time of your liberal Traffick, you will give me any advertiſement of your Commodities in theſe kinds, I will make you as liberal a Return from my Self and your Friends here, as I ſhall be able.

And ſo commending all your good Endeavours to him that muſt either wither or proſper them, I very kindly bid you farewel.

Your's to be commanded,

Thomas Bodleigh.

LETTER XIV.

A Letter from Sir Thomas Bodleigh, *to Sir* Francis Bacon.

SIR;

AS ſoon as Term was ended, ſuppoſing your leiſure to be more than before, I was coming to thank you two or three times, rather chuſing to do it by Word than Letter, but was ſtill diſappointed of my Purpoſe, as I am this preſent upon an urgent occaſion, which doth tie me faſt to *Fulham*, and hath made me now determine to impart my Mind by Writing. I think you know I have read your *Cogitata & Viſa*; which I have done with great deſire, reputing it to be a Token of your ſingular Love, that you joined me with thoſe of your chiefeſt Friends, to whom you would commend the firſt peruſal of your Draught: For which I pray you give me leave to ſay this, firſt, That if the depth of my Affection to your Perſon and Spirit, and to your Work and Words, and to all your Abilities, were as highly to be valued, as your Affection is to me, it might walk with yours Arm in Arm, and claim your love by juſt deſert: but there can be no compariſon, where our ſtates are ſo uneven, and our means to demonſtrate our Affections ſo different; in ſo much as for my own, I muſt leave it to be priſed in the nature that it is, and you ſhall ever-more find it moſt addicted to your worth.

As touching the Subject of your Book, you have ſet on foot ſo many rare and noble Speculations, as I cannot chuſe but wonder (and ſhall wonder at it ever) that your expence of Time, conſidered in your publick Profeſſion, which hath in a manner no acquaintance with any Scholarſhip or Learning, you ſhould have culled out the Quinteſſence, and ſucked up the Sap of the chiefeſt kinds of Learning: for howſoever in ſome Points you vary altogether from that which is, and hath been ever the received Doctrine of our Schools; and was always by the wiſeſt (as ſtill they are deemed) of all Nations and Ages adjudged the trueſt; yet it is apparent, that in thoſe very Points, and in all your Propoſals and Plots in that Book, you ſhow your ſelf a Maſter-Workman. For my ſelf, I muſt confeſs, and do ſpeak it *Ingenuè*, that for matter of Learning, I am not worthy to be reckoned among Smatterers. Howbeit, ſith it may ſeem, that being willing to communicate this Treatiſe to your Friends, you are likewiſe willing to liſten to whatſoever they can except againſt it. I muſt deliver unto you that for my private Opinion, I am one of that Crew that ſay there is, and we poſſeſs a far greater hold-faſt of certainty in the Sciences, than you by your Diſcourſe will

will ſeem to acknowledg: for, where at firſt you do object the ill Succeſs and Errors of Practitioners of Phyſick; you know as well they proceed of the Patient's unrulineſs, (for not one in an hundred do obey his Phyſician, in obſerving his Counſels) or by miſinformation of their own indiſpoſition, (for few are able in that kind to explicate themſelves;) or by reaſon their Diſeaſes are by Nature incurable, which is incident, you know, to many Maladies; or for ſome other hidden Cauſe, cannot be diſcovered by courſe of Conjecture. Howbeit, I am full of this belief, That as Phyſick is miniſtred now-a-days by Phyſicians, it is much to be aſcribed to their Negligence or Ignorance, or other touch of Imperfection, that they ſpeed not better in their Practice; for few are found of that Profeſſion ſo well inſtructed in their Art, as they might be by the Precepts which their Art affordeth; which if it be defective in regard of full Perfection, yet certainly it doth flouriſh with admirable Remedies, ſuch as Tract of Time hath taught by experimental Events, and are the open High-way to that principal Knowledg which you recommend. As for Alchimy and Magick, ſome Concluſions they have worth the preſerving, but all their Skill is ſo accompanied with Subtilties and Guiles, as both the Crafts and Crafts-maſters are not only deſpiſed, but named with deriſion: Whereupon to make good your principal Aſſertion, methinks you ſhould have drawn the moſt of your Examples from that which is taught in the Liberal Sciences, not by picking out Caſes that happen very ſeldom, and may by all confeſſion be ſubject to reproof; but by controuling the Generals and Grounds, and invent Poſitions and Aphoriſms, which the greateſt Artiſts and Philoſophers have from time to time defended: for it goeth currant amongſt all Men of Learning, that thoſe kinds of Arts which Clarks, in time paſt, termed the *Quadruvialls*, confirm their Propoſitions by infallible Demonſtrations; and likewiſe in the Trivials, ſuch Leſſons and Directions are delivered unto us, as will effect very near, or as much altogether as every Faculty doth promiſe. Now in caſe we ſhould concur to do as you adviſe, which is, to renounce our common Notions, and cancel all our Theorems, Axioms, Rules, and Tenents, and to come as Babes, *ad Regnum Naturæ*, as we are willed by Scripture to come *ad Regnum Cœlorum*; there is nothing more certain to my underſtanding, than that it would inſtantly bring us to Barbariſm, and after many thouſand Years, leave us more unprovided of Theorical Furniture than we are at this preſent, for it were indeed to become very Babes, *Tabula Raſa*, when we ſhall keep no impreſſion of any former Principles, but be driven to begin the World again, and to travel by trial of Actions and Senſe (which are your Proofs by Particulars) what to place in *intellectu*, for our general Conceptions, it being a Maxim of all Mens approving in *intellectu*, *Nihil enim quod non prius fuit in ſenſu:* and ſo in appearance it would befal us that till *Plato*'s Years become about, our inſight in Learning would be in leſs eſteem than now it is accounted. As for that which you inculcate of a Knowledg more excellent than now it is among us, which Experience might produce, if we would aſſay to retract it out of Nature by particular Probations, it is no more upon the matter, but to cite us to that which, without inſtigation by natural inſtinct, Men would practiſe of themſelves; for it cannot in reaſon be otherwiſe thought, but that there are infinite numbers in all parts of the World (for we may not in this caſe confine our Cogitations within the Bounds of *Europe*) which imbrace the courſe you propoſe with all diligence and care that any ability can perform; for every Man is born with an appetite of Knowledg, wherewith he cannot be ſo glutted, but ſtill as in Dropſies, they will thirſt after more: but yet why they ſhould hearken to any ſuch Perſwaſion, as wholly to aboliſh thoſe ſetled Opinions, and general Theories to which they have attained, and by their own and their Anceſtors

Anceſtors former experience, I ſee nothing yet alleadged to induce me to think it. Moreover, I may ſpeak with good probability, that if we ſhall make a mental ſurvey, what is like to be effected all the World over, thoſe five or ſix Inventions which you have ſelected, and imagine to be but of modern ſtanding, will make but a ſlender ſhow, among more than many hundreds of all kinds of Notions, which are daily brought to light by the inforcement of Wit or caſual Event, and may be compared, and partly preferred above thoſe that you have named: but were it ſo here, that all were admitted that you can require, the augmentation of our Knowledg, and that all our Theorems, and general Poſitions were utterly extinguiſhed with a new ſubſtitution of others in their places, what hope may we have of any benefit to Learning by this alteration: aſſuredly as ſoon as the new are brought *ad ἄκμην*, by the Inventors and their Followers, by an interchangable courſe of natural Things, they will fall by degrees to be buried in oblivion, and ſo in continuance periſh out-right, and that perchance upon the like to your preſent Pretences, by propoſal of ſome means to advance our Knowledg to a higher pitch of perfection; for ſtill the ſame Defects Antiquity found, will reſide in Mankind, and therefore other uſes of their Actions, Devices, and Studies, are not to be expected than is apparently by Record in former Time obſerv'd. I remember here a Note which *Paterculus* made of the incomparable Wits of the *Grecians* and *Romans*, in their flouriſhing States, that there might be this reaſon of the notable downfal in their Iſſue which came after, becauſe by Nature, *quod ſummo ſtudio petitum eſt, aſcendit in ſummum, difficiliſq; in perfecto mora eſt*; inſomuch that Men perceiving that they could not go further, being come to the top, they turned back on their own accord, forſaking thoſe Studies that were moſt in requeſt, and betaking themſelves to new Endeavours, as if the thing that they ſought had been by prevention fore-priz'd by others: ſo it fared in particular with the Eloquence of that Age, that when their Succeſſors found they could hardly equal, but by no means excel their Predeceſſors, they began to neglect the ſtudy thereof, and both to write and ſpeak, for many hundred Years, in a ruſtical manner, till this latter Revolution brought the Wheel about again, by inflaming gallant Spirits to give a freſh onſet, with ſtraining and ſtriving to clime unto the height and top of Perfection, not in that Gift alone, but in every other Skill in any part of Learning: for I hold it not an erroneous Conceit to think of every Science, that as now they are profeſſed, ſo they have been before in all precedent Ages, though not the like in all Places, nor at all Times alike in ours, and the ſame, but according to the Changes and Turnings of Times, with a more exact or plain, or with a more rude and obſcure kind of teaching. If the queſtion ſhould be asked, What proof I have of it? I can produce the Doctrine of *Ariſtotle*, and the deepeſt learned Clarks of whom we have any means to take notice of, that, as there is of other things, ſo there is of Sciences; *Ortus & interitus*, which is alſo the meaning, if I ſhould expound it, of *Nihil novum ſub ſole*, and is as well to be applied, *ad facta*, as *dicta*, *ut nihil neque factum neque dictum quod non dictum & factum prius*. I have further for my Warrant, that famous Complaint of *Solomon* to his Son, againſt the infinite making of Books in his Time: of which in all congruity it muſt be underſtood, that a very great part were Obſervations and Inſtructions in all kinds of Literature, of which there is not now ſo much as one petty Pamphlet (only ſome parcel of the Bible excepted) remaining to Poſterity, as there was not then any bound of millions of Authors that were long before *Solomon*; yet we muſt give credit to what he affirmed, that whatſoever was then, or had been before, it could never be averred, Behold, this is new. Whereupon I muſt for final concluſion infer, ſeeing all Indeavours, Studies, and Knowledg of Mankind in whatſoever

Arts or Science have ever been the ſame as at this preſent, though full of Mutabilities, according to the Changes and accidental Occaſions of Ages, aud Countrys, and Clarks diſpoſitions, which can never be but Subject to Intention and Remiſſion, both in their deſires, and in the practices of their Knowledg; if now we ſhould accord in opinion with you, firſt to condemn our preſent knowledg of Doubts and Incertitude; but you confirm, but by averment, without other force of Argument, than to diſclaim all our Axioms, Maxims, and general Aſſertions that are left by Tradition from our Elders unto us, which have paſſed (as it is to be intended) all probations of the ſharpeſt Wits that ever were.

And, Laſtly; to deviſe (being now become *A, B, C, Darii*) by the frequent ſpelling of Particulars, to come to the notice of new Generals, and ſo afreſh to create new Principles of Sciences; the end of all would be, that when we ſhall be diſpoſſeſſed of the Learning we have, all our conſequent travail, will but help in a Circle to conduct us to the place from whence we ſet forward, and bring us to the happineſs to be reſtored *in integrum*, which will require as many Ages as have marched before us to be perfectly atchieved. All which I write with no diſlike of increaſing our knowldg with new Devices, which is undoubtedly a practice of high commendation, in regard of the benefit they will yeild for the preſent. And the World hath ever been, and will aſſuredly continue full of ſuch Deviſers, whoſe induſtry, that way, hath been eminent, and produced ſtrange Effects, above the reach and hope of Mens common capacities; yet our Notions and Theorems have always kept in Grace, both with them, and with the rareſt that ever were nominated among the Learned. By this you ſee to what boldneſs I am brought by your kindneſs, that if I ſeem too ſawcy in this Contradiction, it is the opinion I hold of your noble diſpoſition, and of the freedom in theſe Caſes that you will afford your ſpecial Friends, which hath induced me to do it. Now, though I my ſelf, like a Carriers Horſe, cannot blauch the beaten way in which I was trained, yet ſuch is my cenſure of your *Cogitata*, that I muſt tell you (to be plain) you have much wronged your ſelf and the World, to ſmother ſuch a Treaſure ſo long in your Coffer; for though I ſtand well aſſured (touching the tenour and ſubject of your main diſcourſe) you are not able to impannel a ſubſtantiall Jury in any Univerſity that will give up a Verdict to acquit you of error; yet it cannot be gain-ſaid, that all your Treatiſe over doth abound which choice Conceits of the preſent ſtate of Learning, and with ſo worthy Contemplations of the Means to procure it, as may perſwade, with any Student, to look more narrowly to his buſineſs, not only by aſpiring to the greateſt perfection of that which is now-adays divulged in the Sciences, but by diving yet deeper, as it were, into the Bowels and Secrets of Nature, and by Inforcing the power of his Judgment and Wit, to learn of St. *Paul*, *conſectari meliora dona*: which courſe would to God (to whiſper ſo much in your ears) you had followed at firſt, when you fell to the ſtudy of ſuch a Study as was not worthy ſuch a Student: nevertheleſs, being as it is, that your were therein ſetled, and your Country ſoundly ſerved, I can but wiſh, withal my Heart, as I do very often, that you may gain a fit reward to the full of your deſerts, which I hope will come with heaps of Happineſs and Honour.

Fullham, Feb. 19. 1607.

Yours to be uſed and commanded,

Thomas Bodleigh.

POST-

POST-SCRIPT.

SIR,

One kind of boldneſs doth draw on another, inſomuch, that me-thinks I ſhould offend, not to ſignify, that before the Tranſcript of your Book be fitted for the Preſs, it will be requiſite for you to caſt a Cenſors Eye upon the Stile and Elocution, which in the frame of your Periods, and in divers Words and Phraſes, will hardly go for currant, if the Copy brought to me be juſt the ſame that you would publiſh. *Novum Organum.*

LETTER XV.

A Letter from Sir Henry Sydney *to his Son* Sir Philip Sydney.

Son Philip;

I Have received two Letters from you, the one written in Latin, the other in French, which I take in good part; and will you to exerciſe that Practiſe of learning often, for it will ſtand you in ſtead in that profeſſion of Life, which you are born to live in. And now, ſince that this is my firſt Letter that ever I did write to you, I will not that it be all empty of ſome Advices, which my natural care of you provoketh me to wiſh you to follow, as Documents to you in this your tender Age.

1. Let your firſt Action be, the lifting up of your Hands and Mind to Almighty God by hearty Prayer; and feelingly digeſt the words you ſpeak in Prayer, with continual meditation and thinking of him to whom you pray, and uſe this at an ordinary hour; whereby the time it ſelf will put you in remembrance, to do that thing which you are accuſtomed in that time.

2. Apply your ſtudy ſuch hours as your diſcreet Maſter doth aſſign you earneſtly; and the time I know, he will ſo limit, as ſhall be both ſufficient for your Learning, and ſafe for your Health: And mark the ſence and matter of that you read, as well as the words; ſo ſhall you both enrich your Tongue with Words, and your Wit with Matter: and Judgment will grow as Years grow on you.

3. Be humble and obedient to your Maſter: For unleſs you frame your ſelf to obey; yea, and to feel in your ſelf what Obedience is, you ſhall never be able to teach others how to obey you hereafter.

4. Be courteous of geſture, and affable to all Men with univerſality of Reverence, according to the dignity of the Perſon; there is nothing that winneth ſo much with ſo little coſt.

5. Uſe moderate Diet; ſo as after your meat you may find your Wit freſher, and not duller, and your Body more lively, and not more heavy.

6. Seldom drink Wine, and yet ſometime do, leſt being enforced to drink upon the ſudden, you ſhould find your ſelf enflamed.

7. Uſe exerciſe of Body, but ſuch as is without peril of your Bones or Joints; it will much encreaſe your Force, and inlarge your Breath.

8. Delight to be cleanly, as well in all parts of your Body, as in your Garments; it ſhall make you grateful in each Company, and otherwiſe loathſom.

9. Give your ſelf to be merry: for you degenerate from your Father, if you find not your ſelf moſt able in Wit and Body to do any thing when you be moſt merry: But let your Mirth be ever void of all ſcurrility and biting words,

words to any Man; for a Wound given by a Word is harder to be cured, than that which is given by a Sword.

10. Be you rather a hearer, and bearer away of other Mens Talk, than a beginner or procurer of Speech; otherwiſe you ſhall be accounted to delight to hear your ſelf ſpeak.

11. Be modeſt in each Aſſembly; and rather be rebuked of light Fellows for a maiden-like Shame-facedneſs, than of your ſober Friends for pert Boldneſs.

12. Think upon every word you will ſpeak before you utter it, and remember how Nature hath (as it were) rampir'd up the Tongue with Teeth, Lips, yea and Hair without the Lips, and all betoken Reins and Bridles to the reſtraining the uſe of that Member.

13. Above all things tell no Untruth, no not in Trifles; the cuſtom of it is naught: And let it not ſatisfy you, that the hearers for a time take it for a Truth; for afterwards it will be known as it is, to your Shame: And there cannot be a greater Reproach to a Gentleman, than to be accounted a Liar.

14. Study and endeavour your ſelf to be vertuouſly occupied; ſo ſhall you make ſuch a habit of well-doing, as you ſhall not know how to do evil tho you would.

15. Remember (my Son) the Noble Blood you are deſcended of by your Mothers ſide; and think that only by a vertuous Life and good Actions, you may be an Ornament to your Illuſtrious Family; and otherwiſe through Vice and Sloth you may be eſteemed, *labes generis*, one of the greateſt Curſes that can happen to a Man.

Well (my little *Philip*) this is enough for me, and I fear too much for you at this time: but yet if I find that this light meat of digeſtion do nouriſh any thing the weak ſtomach of your young Capacity; I will, as I find the ſame grow ſtronger, feed it with tougher Food: Farewel. Your Mother and I ſend you our Bleſſing; and Almighty God grant you his, nouriſh you with his Fear, guide you with his Grace, and make you a good Servant to your Prince and Country.

Your Loving Father,

Henry Sydney.

LETTER XVI.

A Letter from Sir Henry Sydney *to his Son Sir* Philip Sydney.

MY Son, the vertuous Inclination of thy matchleſs Mother, by whoſe tender and godly Care thy Infancy was governed, together with Education under ſo zealous a Tutor, puts me rather in aſſurance than hope, that thou art not ignorant of that ſummary Bond, which only is able to make thee happy, (as well in thy Death as Life) I mean the Knowledg and Worſhip of thy Creator and Redeemer, without which all other things are vain and miſerable; ſo that thy Youth being guided by ſo ſufficient a Teacher, I make no doubt but he will furniſh thy Life with Divine and Moral Documents. Yet that I may not caſt off the Care that beſeemeth a Parent towards his Child; or that thou ſhouldeſt have cauſe to derive thy whole Felicity

Felicity and Welfare rather from whom thou receiveſt thy Birth and Being, than from thoſe unto whom the Charge of well-living is allotted; I think it fit and agreeable to help thee with ſuch Advertiſments for the ſquaring of thy Life, as are rather gained by long Experience than much Reading; to the end that thou entring into this exorbitant Age, mayeſt be the better prepared to ſhun thoſe Courſes, whereunto this World, and the want of Experience, may eaſily draw thee: And becauſe I would not confound thy Memory, I have reduced them into ten Precepts; and next unto *Moſes*'s Tables (if thou imprint them in thy Memory) thou ſhalt reapt the Benefit, and I the Contentment; and here they follow.

1. When it pleaſes God to bring thee to Man's Eſtate, uſe great providence and circumſpection in the choice of thy Wife, for from thence will ſpring all future Good or Evil; and it is an Action, like a Stratagem of War, wherein a Man can err but once: If thy Eſtate be good, match near home, and at leaſure; if weak, far off, and quickly: enquire diligently of her Education, and how her Parents have been inclined in their Youth: let her not be poor, how generous ſoever, for a Man can buy nothing in the Market for Gentility; nor chuſe a baſe or uncomely Creature, although Wealthy, for it will cauſe contempt in others, and loathing in thy ſelf: Neither make choice of a Dwarf, or a Fool, for by the one thou ſhalt beget a race of Pigmies, and the other will be thy daily diſgrace, and it will irk thee to hear her talk; for thou ſhalt find to thy great Grief, that there is nothing more irkſom than a She-Fool. And touching the Government of thy Houſe, let thy Hoſpitality be moderate, and according to the meaſure of thy Eſtate, rather plentiful than ſparing, but not coſtly; for I never knew any grow poor by keeping of an ordinary Table: But ſome conſume themſelves through ſecret Vices, and then Hoſpitality beareth the blame. But baniſh Swiniſh Drunkards out of thy Houſe; that is a Vice that impaireth Health, conſumes much, and makes no ſhew: And I never heard Praiſe aſcribed to a Drunkard, but the well-bearing of Drink, which is a Commendation fitter for a Brewer's Horſe or Dray-man, than for a Gentleman or a Serving-man. See that thon ſpend not above three of the four parts of thy Revenues, nor above a third part of that in thy Houſe, for the other two parts will do no more than defray thy Extraordinarie, which will always ſurmount the Ordinary by ſo much, otherwiſe thou ſhalt live like a rich Beggar in continual want; and the needy Man can never live happily, nor content: for every one left in an unfortunate eſtate, makes him ready to ſell Lands; and that Gentleman that ſells one Acre of Lands, ſells one ounce of Credit; for Gentility is nothing but Ancient Riches: So that if the Foundation ſhrinks, the Building muſt needs follow after.

2. Bring thy Children up in Learning and Obedience, yet without auſterity; praiſe them openly, reprehend them ſecretly, give them good Countenance, and convenient Maintenance, according to thine Ability; otherwiſe thy Life will ſeem their Bondage: And what Portion thou ſhalt leave them at thy Death, they will thank Death for it, and not thee. I am perſwaded that the fooliſh cockering of ſome, and the over-ſtern carriage of others, cauſeth more Men and Women to take ill courſes, than their own vicious inclinations. Marry thy Daughters, leſt they marry themſelves: and ſuffer not thy Sons to paſs the *Alps*, for they ſhall bring home nothing but Pride, Blaſphemy, and Atheiſm: And if by Travel they get few broken Languages, it will profit them no more, than to have one ſort of Meat ſerv'd in divers diſhes. Neither by my Advice trained up to Wars; for that he that ſets his reſt to live in that, can hardly be an honeſt or good Chriſtian; for that every War is of it ſelf unjuſt, except the Cauſe make it juſt. Beſides it is a Science no longer in requeſt than uſe; for Souldiers at Peace are like Chimnies in Summer.

3. Live not in the Country without Corn and Cattel about thee; for he that presents his hands to his Purse for every expence, is like him that thinketh to keep Water in Fire; and what Provision thou shalt want, prepare to buy it at the first hand; for there is a penny in four saved, between buying at they need, and when the Season and Market serveth fittest for it.

4. Be not served with Kinsmen, Friends, or Men intreated to serve (for they will expect much, and do little); nor with such as are amorous (for their Brains are ever intosticated); and rather be served by two too few, than one too many: Feed them well, and pay them with the most, and thou mayst boldly require Duty and Service at their hands.

5. Let thy Kindred and Alliance be welcome to thy Table; grace them with thy Countenance, and further them in all honest Actions, for by these Means thou shalt find Advocates to plead an Apology for thee behind thy back; but shake off those Glow-worms, (I mean, Parasites and Hypocrites) who will feed and fawn upon thee in Prosperity, but in Adversity will shelter thee no more than an Harbour in Winter.

6. Beware of Suretyship for thy best Friends; he that payeth another Man's Debt, seeketh his own overthrow; but if thou canst not chuse, rather lend thy Mony thy self upon good Bonds though thou borrow, for so shalt thou both please thy Friend, and secure thy self. Neither borrow Mony of a Neighbour, or Friend, but of a Stranger, where paying for it, thou shalt hear no more of it, otherwise thou shalt eclipse thy Credit, lose thy Freedom, and yet pay as dear as to another: But in borrowing, be precious of thy Word, for he that hath a care to keep his Days of Payment, is a Lord over another Man's Goods.

7. Undertake no Suit against any poor Man, without much wrong, for thou makest him thy Competitor; and it is a base request to triumph where there is small resistance; neither attempt Law with any Man, before thou be throughly resolved that thou have right on thy side; then neither spare for Mony, nor Pains; for a Cause or two so followed, will free thee from Suits a great part of thy Life after.

8. Be sure to keep some Gentleman thy Friend, but trouble him not with every trifling Complaint; often present him with many, yet small Gifts: And if thou have cause to bestow any great Gratuity, let it be such as may be daily in his sight; otherwise, in this ambitious Age, thou shalt remain like a Hop without a Pole, live in obscurity, and be made a Footstool for every insulting Companion to spur at.

9. Towards thy Superiors, be humbly generous; with thy Equals, familiar; yet respective towards thy Inferiors; shew much humility, and some familiarity, as to bow thy Body, stretch forth thy Hand, and to uncover thy Head, with such be popular Complements; the first prepares the way to Advancement; the second makes thee known for a Man as well bred; the third gains a Man good report, which once being gotten, is easily kept; for high Humilitudes take such deep root in the minds of the Multitude (who are more easily won by unprofitable Courtesies, than curious Benefits) that I advise thee not to affect nor neglect Popularities.

Trust not any Man with thy Estate, for it is a meer folly for a Man to enthral himself to his Friends, as though, if occasion be offered, he should not dare become his Enemy.

10. Be not scurrilous in thy Conversation, nor Stoical in thy Jests; the one will make thee unwelcome to all Companies, the other will breed Quarrels, and get thee hatred of thy best Friends; for Jests, when they savour too much of Truth, leave bitterness in the minds of those that are touched. Although I have pointed at all these inclusive, yet I think it fit and necessary to leave it thee as a special Caution, because I have seen many

so

ſo prone to quip and gird, that they will rather loſe their Friend than their Scoff, then they will travel to be delivered of it as a Woman with Child: theſe nimble Apprehenſions are but the Froth of Wit.

Your loving Father,

Henry Sydney.

LETTER XVII.

A Letter from Sir William Boſwell, *to the moſt Reverend* William Laud *late Arch-biſhop of* Canterbury, *remaining with Sir* Robert Cotton's *choice Papers.*

Moſt Reverend;

AS I am here employ'd by our Soveraign Lord the King, your Grace can teſtify that I have left no Stone unturn'd for his Majeſty's Advancement; neither can I omit (whenever I meet with Treacheries or Conſpiracies againſt the Church and State of *England*) the ſending your Grace an Accompt in General. I fear Matters will not anſwer your expectations, if your Grace do but ſeriouſly weigh them with deliberation. For be you aſſur'd, the Romiſh Clergy have gull'd the miſled Party of our Engliſh Nation, and that under a Puritanical Dreſs; for which the ſeveral Fraternities of that Church, have lately received Indulgences from the See of *Rome*, and Council of Cardinals, for to educate ſeveral of the young Fry of the Church of *Rome*, who be Natives of his Majeſty's Realms and Dominions, and inſtruct them in all manner of Principles and Tenents contrary to the Epiſcopacy of the Church of *England.*

There be in the Town of *Hague*, to my certain Knowledg, two dangerous Impoſtors, of whom I have given notice to the Prince of *Orange*, who have large Indulgences granted them, and known to be of the Church of *Rome*, altho they ſeem *Puritans*, and do converſe with ſeveral of our Engliſh Factors.

The one, *James Murray*, a Scotchman, and the other *John Napper*, a Yorkſhire Blade. The main drift of theſe Intentions is, to pull down the Engliſh Epiſcopacy, as being the chief Support of the Imperial Crown of our Nation: For which purpoſe above ſixty Romiſh Clergy-men are gone within theſe two Years out of the Monaſteries of the French King's Dominions, to preach up the Scotch Covenant, and Mr. *Knox* his Deſcriptions and Rules within that Kirk, and to ſpread the ſame about the Northern Coaſts of *England.* Let therefore his Majeſty have an inkling of theſe Crotchets, that he might be perſuaded, whenever Matters of the Church come before you, to refer them to your Grace, and the Epiſcopal Party of the Realm: For there be great Preparations making ready againſt the Liturgy and Ceremonies of the Church of *England:* And all evil Contrivances here and in *France*, and in other Proteſtant Holdings to make your Grace and the Epiſcopacy odious to all Reformed Proteſtants abroad. It has wrought ſo much on divers of the Forreign Miniſters of the Proteſtants, that they eſteem our Clergy little better than Papiſts. The main things that they hit in our teeth are, our Biſhops to be called Lords; The Service of the Church; The Croſs in Baptiſm; Confirmation; Bowing at the Name of Jeſus;

Jesus; The Communion Tables placed Altar-ways; Our manner of Consecrations: And several other Matters which be of late buzz'd into the Heads of the Forreign Clergy, to make your Grievances the less regarded in case of a Change, which is aimed at, if not speedily prevented.

Your Grace's Letter is carefully delivered by my Gentleman's own hands unto the Prince.

Thus craving your Graces hearty Prayers for my Undertakings abroad, as also for my safe arrival, that I may have the freedom to kiss your Grace's hands, and to tell you more at large of these things; I rest,

Hague, June 12. 1640.

Your Grace's most humble Servant,

W. B.

FINIS.